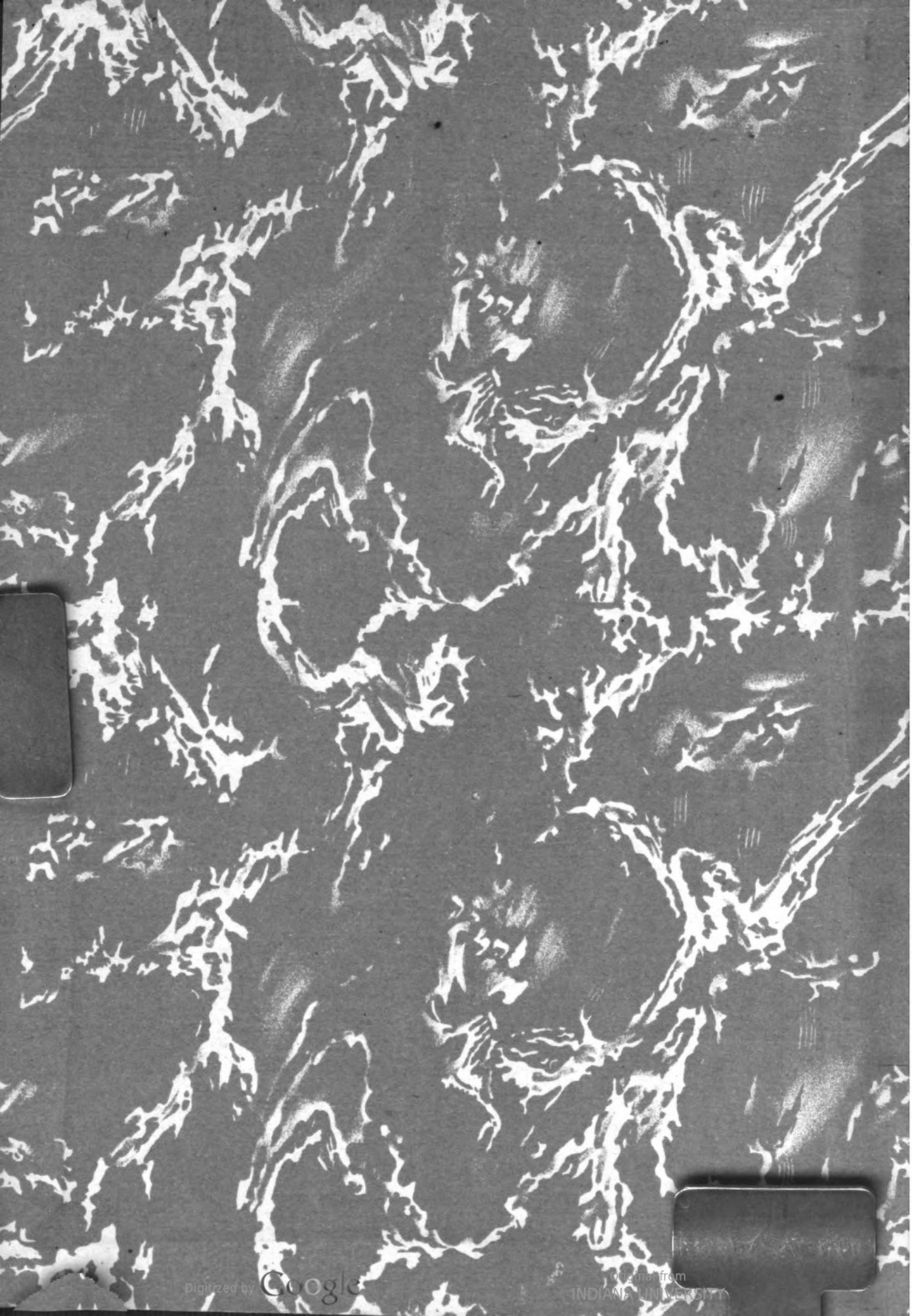
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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WONDERFUL PORTRAIT OF BUDDHA, PAINTED IN THE ELEVENTH CENTURY

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THE JAPAN MAGAZINE

VOLUME SEVEN MAY, 1916 NUMBER ONE

POSTURES OF BUDDHA

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE best of Japanese fine art pertains to Buddhism; and the best of this appeared in the paintings and other works of the Fujiwara period, extending from the 9th to the 11th centuries.

In the Jingoji temple at Takao in the province of Yamato is to be found one of the most beautiful of the extant paintings of Buddha, which may be taken as an excellent example of the art of the Fujiwara era. The image is painted on silk, about 3 by 5 feet, and the figure is seated on a lotus and making the gesture suggestive of discourse.

According to the Dainichi-kyo sutra and an old commentary on it the body of Buddha was gold color, with 32 emblems signifying superhuman powers. The scarf, according to some authorities, was once yellow, while others say the stole was red. Seated on a lotus blossom Buddha raises the hand of knowledge, which is always the right hand, its back against his breast and the palm outward; while the left hand, the hand of the logos, rests calmly on the knee, the palm upward.

Such is the drawing of the picture. But what ideas of the time does the painting disclose? The attitude of Buddha suggests sublimity, yet the countenance is expressive of humility and womanly quietude. The lines are so minutely delicate that they evade the vision. The coloring is exquisitely done, red being wonderfully harmonised with blue and green. The touch of gilt is a happy addition enhancing the beauty of the whole. That the body is of gold paste is entirely appropriate; and the outlining of the figure and the limbs with lines of light red seems a scheme to be admired. The lips are of deep red, almost carmine, like those of some Japanese women. The hair and eyes take their shade from a mixture of black and indigo, which is very effective; and the tone of color in the robes well becomes the entire design. The undertone of color is dark red with lines of light escaping and emphasizing shade, while the gold foil is put on in heavy lines with admirable art, its monotony being relieved by indigo flower patterns here and there over the diaper. The designs on the rims of the double haloes are in black and gold carvings.

Such an exquisite painting of Buddha no doubt reveals, as nothing else now can, the religious thought of the time that produced so noble a piece of ancient art. It stands for the fanciful and flowery

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imagination of that day. It may seem indeed a little overdecorated for a religious picture, and so, in some degree, lacking in inspiration. But it is a great treasure of art; and as such it is ranked among the state's most precious possessions, now in the Imperial Museum.

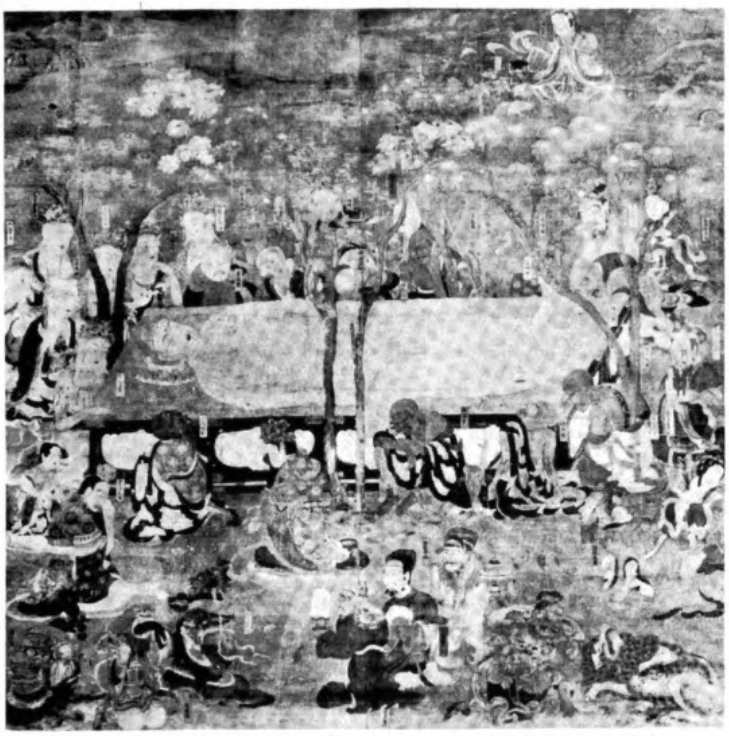
There is another beautiful painting of the same period, which was preserved in the Chohoji temple in the province of Yamashiro, showing the ressurection of Buddha, the only one of the kind in Japan. As it is also a state treasure it is on exhibition now at the Imperial Museum in Tokyo. The picture is painted on a silk background about five feet, six inches in length, and eight feet broad. Buddha rises from a gold coffin and turns toward his mother who is standing near by, female servants offering gifts to the risen one. Other saintly figures surround the central pair, together with angels and demons. The impression is cheerful and opposed to death, unlike many pictures in Buddhist temples. The deleniation of the figures is wonderfully soft and delicate, characteristic of the period. The colors are applied on a chalk ground, the body of Buddha being of gold, the figures on his robe being exquisitely drawn. Gold foil is profusely used but well brought into harmony with the other colors. Indeed the highest point in the use of gold decoration is reached in this painting.

In the Ghandara and other caves of India there are various images of Buddha, representing such scenes as the Temptation, the Death or the Preaching, but nothing about his ressurection. Nor is there any mention in the ancient Buddhist scriptures. The first mention we have of the resurrection of Buddha is in the Maha-mahaya sutra which was translated into Chinese in the 6th century. There it says: "When the Buddha died, his mother Maya, who was already in heaven, called Tosotsuten, and bitterly deploring came down upon the earth and wailed sorely before the coffin of her son. At this moment the coffin opened and Buddha appeared alive, with one thousand haloes gleaming from his head. And he calmly informed his mother that all laws are imperishable, and that he had left behind him all the law necessary for posterity. Then he asked her not to sorrow for him, even though he entered within the veil of nirvana."

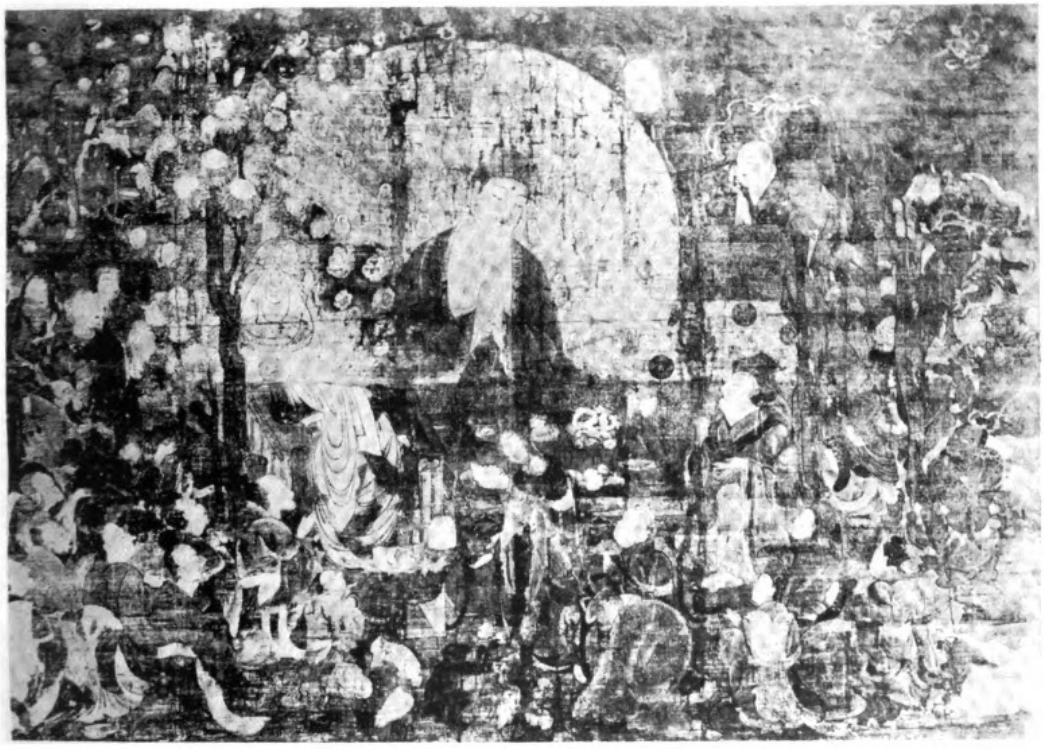
The above sutra is doubtless the origin of the resurrection scene in the beautiful painting above described, and now to be seen in the Tokyo Imperial Museum.



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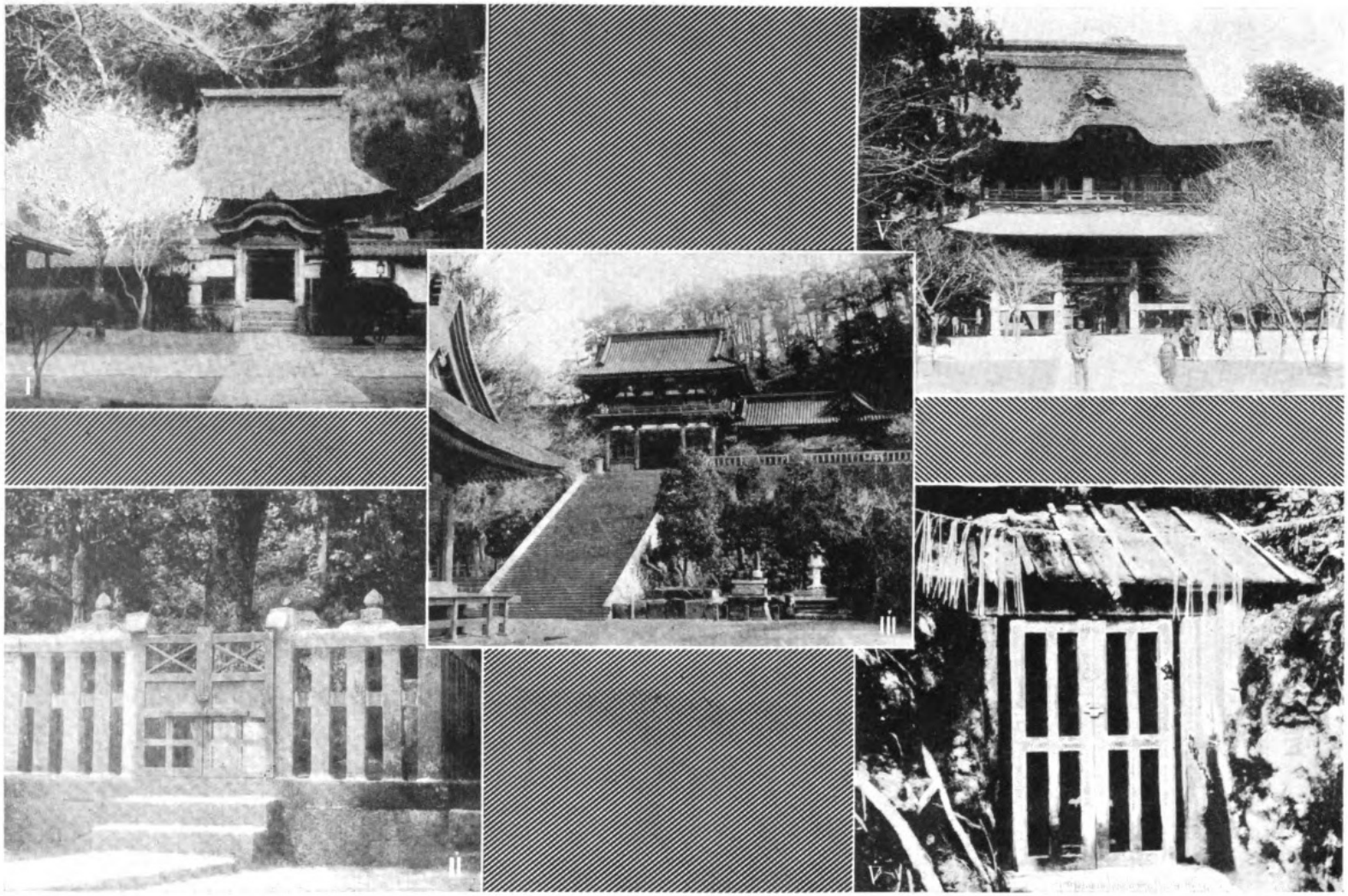
NIRVANA, PAINTED IN THE TWELFTH CENTURY



RESURRECTION OF BUDDHA, PAINTED IN THE ELEVENTH CENTURY

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1. DAIHARI HALL AT ENGAKUJI TEMPLE 2. TOMB OF YORITOMO 3. HACHIMAN SHRINE
4. KENCHOJI TEMPLE 5. DUNGEON WHERE PRINCE MORINAGA WAS CONFINED

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KAMAKURA

By T. YAGI

KAMAKURA is a name on the records of Japanese history from the remotest times. Even in the age of the Emperor Keiko, A.D. 71 to 130, the name was a familiar one. The place, however, did not attain to any position of importance until the great Yoritomo selected it for his military capital. He fancied the place because it had long had close relations with his family, and also because he wished to establish his military capital as far from Kyoto as possible and thus be out of reach of the Imperial capital. At the same time the spot was quite advantageously situated from a strategic point of view.

Kamakura had for centuries been associated with the Minamoto, or Genji clan, the ancestors of Yoritomo, who had spend years in subjugating the rebellious chiefs of the west with headquarters at Kamakura. Yoriyoshi, one of the greatest of these ancestors, had built a shrine to the God of War at Kamakura, this deity being honored as the patron of the Genji family; and the shrine was enlarged and beautified by later members of the family. Yoritomo's father had a fine mansion at Kame-ga-yatsu near Kamakura. Those familiar with the history of medieval Japan will remember that Yoritomo had been for a time in exile on the peninsula of Izu; and from there he rose in revolt against the Taira or Heike family, whom, with the aid of certain chiefs, he finally vanquished and then set up his military capital at Kamakura. It will thus be seen that the eastern provinces came within his sphere of influence, for which the new capital was a convenient center. Taking a lesson from the decline of the Heike family from residence in Kyoto, where the soldiery had gradually fallen into effeminacy, he removed his army as far as he could well do from such a center of ease and luxury.

Up to the time of Oda Nobunaga it was not the custom of daimyo to make their residences fortified centers, fortresses being built near by instead, as may be seen at Kyoto, where the city is surrounded by mountains that act as natural fortifications on three sides; and thus Yoritomo did not wish to live in a castle, but to have a city like Kyoto, protected by the heights around; and Kamakura was favorably situated for such strategy. The town, as may be seen even to-day, is surrounded on three sides by lofty hills, being open only to the sea.

When Yoritomo took up his residence there the place was a tiny fishing village,

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but no sooner had the famous warrior opened his chateau at Okura than many great daimyo imitated his example, and soon a great and beautiful city arose as in a night. From that time hundreds of ships could always be seen riding at anchor off the Kamakura coast. And Kamakura continued to flourish as long as the Hojo regency lasted. After the fall of the Hojo family and the ascendency of the Ashikaga, Kamakura began to decline, until a city that had once been overflowing with more than a million people, dwindled to a few thousand; and the once fair parks and gardens of nobles and gentry returned to their original rice fields. The temples and shrines alone remained to tell of former spendor; and of these the shrine of Hachiman, the god of war, alone has retained its old-time greatness and popularity.

Thus the decline went on down to the time of the Meiji era, when numbers of nobles began to build villas there, and thence once more Kamakura began to take on a tone of quality and to scent again its old-time atmosphere of high society. It is now one of the most beautiful of Japanese watering places. The climate is temperate and mild, the winters warm and the summers not overly hot. The houses lie on a plain at the foot of beautiful green hills, with a magnificent sea view in the foreground. The hills sweep around the town like a semi-circle the two ends of which intersect the sea. Thus Kamakura lies in the concavity of a great bow, into which the green depths of the Pacific wash and roll, over as fine a beach as can be found anywhere. The hills are penetrated by the railway line carrying the traveler from Yokohama to Kamakura.

The *meisho*, or interesting places, at Kamakura are temples and shrines for the most part, with certain ruins of old daimyo mansions; while the famous status of Buddha, *daibutsu*, is even more widely known than the city. It is quite natural that there should have been as many temples as one sees at Kamakura, since the period of its prosperity was when Buddhism most flourished in Japan. In the year 1175 Ho-nen, one of the most famous saints of old, founded the Jodoshu sect, and in the year 1202 Eisai returned from China and established the sect of Zen, while Shinran soon afterwards created the sect known as the Jodoshinshu, and a little later Nichiren established the Hokke sect. Like the Reformation period in England it was a time that gave birth to numerous sects. As the Kamakura shoguns favored the Zen sect they encouraged the building of temples in its honor, until such buildings were soon seen rising all over the neighborhood.

The Hachiman shrine at Kamakura is one of the most noted in Japan, having been built by Yoriyoshi in honor of the God of War. Before that, the god had a small shrine at Iwashimizu; but when the new fane was completed the god was removed to his new abode. Then Yori-

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tomo outdid his ancestors in a still greater shrine to the god of war, which is the one that still remains. The present one is not really the same building tnat was erected by Yoritomo, that having been destroyed by fire in 1191. Nor is the site just the same, the new shrine having been built a little further back behind the site of the first shrine; but a small shrine still marks the old site. On entering the storied gateway one is impressed by the magnificence of the shrine reached by a flight of imposing stone steps. The gate is 18 feet wide and 12 feet deep with a colonnade of wings at either side, each being 24 feet, joining a wall 96 by 48 feet which runs around the central building. The style of architecture is after the manner of the Heian era, known as the *nagare-zukuri*, or flowing style. On the hills behind are the shrines of Yoritomo and Sanetomo. The shrine is approached along a fine avenue lined with buildings, revealing the great shrine under its ancient pine trees. This street was the famous Wakamiya-oji, or Young Shrine Road, of ancient times; and as to-day one paces its silent walks, the memory of long-forgotten multitudes that once walked gaily there, comes back to remind one of the vanity of human things. The shrine of Hachiman has numerous interesting relics of feudal times, regarded as great national treasures.

Another interesting old shrine is that known as the Egara, situated along the Okura road. The shrine has some interesting relics, especially a sword by the famous Masamune and an image of Jizo made by the first of the Ashikaga shoguns. The Kamakura, shrine, in the precincts of the Tokoji temple at Nikaido village, is dedicated to the spirit of Prince Morinaga, a son of the Emperor Godaigo, who opposed the Ashikaga family, he having met a foul end at this place. North of Okura street in an open field is pointed out the site of Yoritomo's mansion and the offices of the Kamakura government, nothing marking the spot but plenty of green vegetables. After the death of Yoritomo the residence of the shogun was removed west of the Hachiman shrine, bnt the site is now covered by the huts of the poor. The cause of the removal was probably the fact that the grave of Yoritomo, being on higher ground, overlooked the home of his successor. During the time of the Hojo rule the shogun's mansion was again removed to a place now known as Shinnô Yashiki, or Prince's Residence.

The homes of all the great men who figured in the life of Yoritomo, have likewise become as extinct as their owners; they probably lay among the beautiful hills of the neighborhood. The Kenchoji temple on the hillside, north of the shrine of Hachiman, is one of the five great temples of Kamakura, founded by Hojo Tokiyori, and its first priest was the famous Daikaku-Zenji, a Chinese. The image of Buddha in it was made by Ogyo, and is 16 feet high. The temple has a

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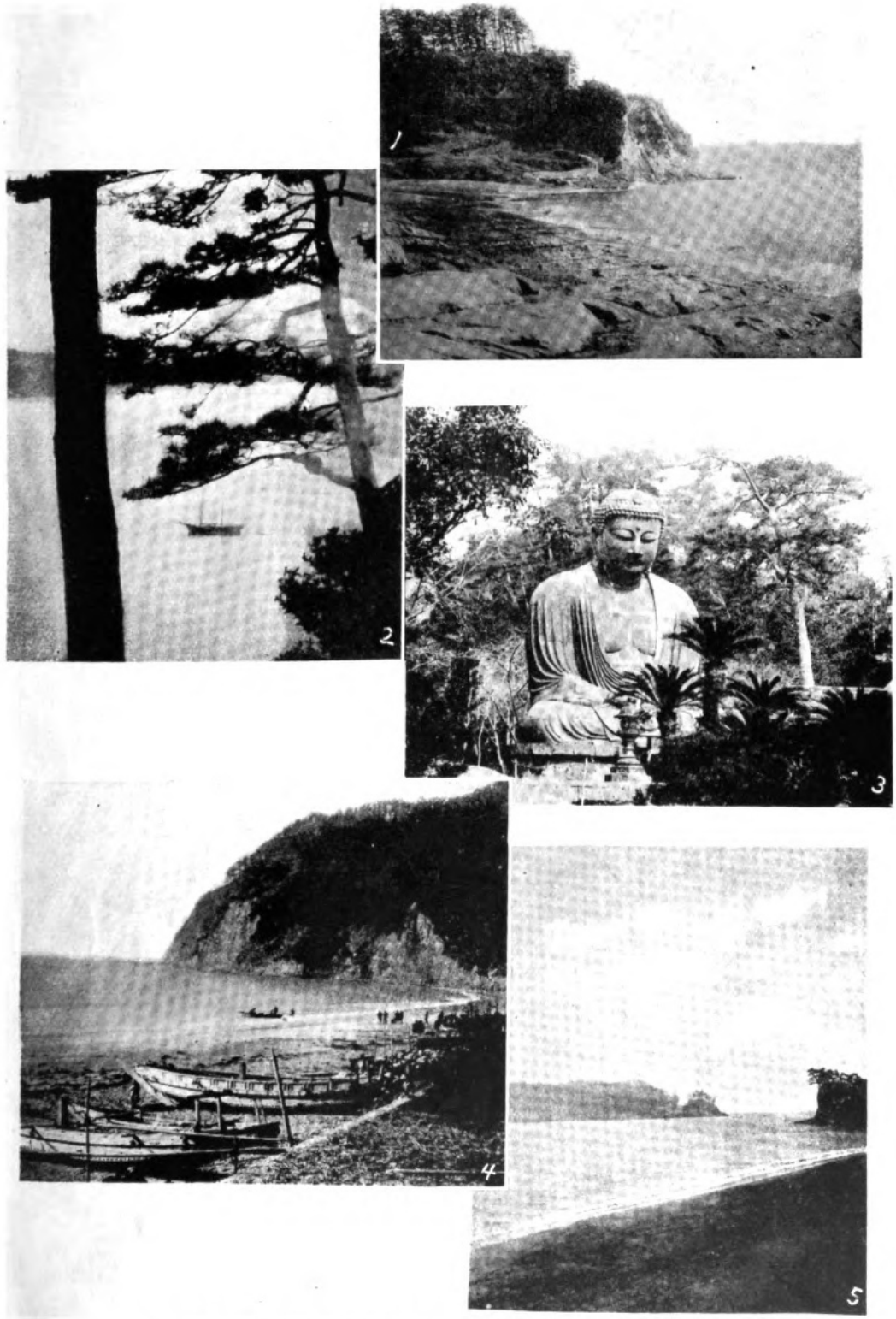
fine building entered through an imposing gateway. Subject to the jurisdiction of this temple are some twenty minor ones lying among the hills, these originally having been as many as forty-eight. The main temple preserves numerous relics of historic interest, including statuary and painting.

The Engakuji temple, in the hills northwest of Hachiman, was first built in 1282 by Hojo Tokimune. The tablet on the front of the temple, bearing the name, is said to have been written by the Emperor Gokogon; and in the building are to be seen many historical relics. The Jufukuji temple is on the hills of Ogi-ga-Yatsu, to the west of the village, and was founded by Eisai and built by the beautiful wife of Yoritomo, Masa-ko, after her famous husband's death. It is on the site where the father of Yoritomo had his mansion. The temple shows the worse of wear, and is chiefly honored now for the sake of Eisai, its founder. The Jochiji temple, not far away, was built by the Hojo family, and has an image of Jizo by the famous sculptor Unkei. There are numerous other temples with their respective treaures.

The chief impression one gets of ancient Kamakura civilization from a study of the temples and their treasures, is the remarkable simplicity of that far-off age; all tendency to gorgeousness and luxury was despised. On the Matsuoka hill there is a little temple known as the Tokeiji, which is interesting as a former place of refuge for female criminals. As to the famous Daibutsu, it has been too often described for any extended reference at this time. After making collections for the expenses, a priest named Ryakunin had it cast in parts in the year 1228; but the history of it is rather uncertain. It is said to have been sheltered by a vast temple that was afierwards carried away by a tidal wave. Near to Kamakura is the beautiful island of Enoshima where one always may spend a pleasant holiday amid enchanting scenery of hills and sea.



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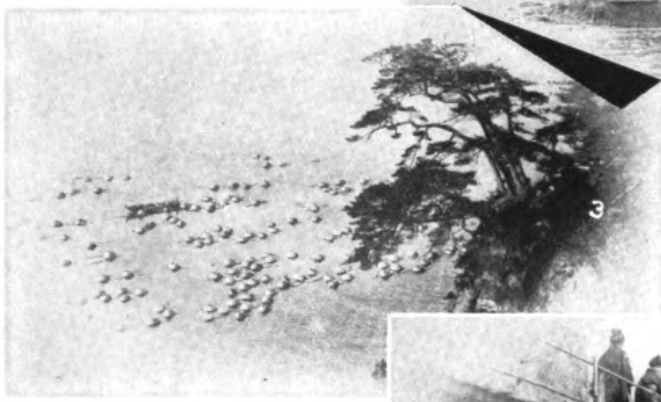


1. INAMURA PROMONTORY 2. IISHIMA 3. DAIBUTSU
4. SHICHIRI SHORE 5. YUI BEACH

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1. ENOSHIMA 2. ENOSHIMA INNS 3. ENOSHIMA FISH BASKETS
4. APPROACH TO THE ENOSHIMA CAVE 5. ENTRANCE TO THE CAVE

ENOSHIMA SCENES

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SHOKUSANJIN

By K. YAMADA

JAPANESE literature has revealed a certain degree of humor combined with insistent taste from even the earliest times, characteristics that appear even in the diminutive poems of the nation, where one must always look for refined sobriety. In the most ancient anthologies, such as the *Manyoshu* and the *Kokinshu*, there is an evident predilection for humor, which, as time went on, developed into a kind of poetry known as the *Kyoka*, disposed to 'burlesquerie,' if one may coin a word for the purpose of being more exact.

One of the main features of the *kyôka* literature is its habit of playing on words and punning on double meanings. Though written in the *waka* metre necessitating 31 syllables, the theme is by no means of the usual aristocratic and superior air pertaining to *waka* poetry, but concerned with rather common-place ideas expressed in colloquial language. Some of the *kyôka* verse is simply a parody on more famous poems, or burlesques in the same metre, the versifier giving expression to rather vulgar thoughts in the grave and dignified manner of the more sublime poets. After this *kyoka* literature had run a certain course it began to shade off into comic verse, in which the tendency to play upon words is still more marked. The fine points of distinction and delicacy of significance found in these poems are much too recondite for any but native scholars and Japanese of wit and humor to appreciate fully. For example, in the following *kyôka*, we read:

Hototogisu
Nakitsuru ato ni
Akire-taru
Gotokudaiji no
Ariake no kao.

(When the cuckoo cries behold the gaping face of Gotokudaiji wondering at the dawn)

which is a burlesque on a poem by Gotokudaiji in the *Hyakuninshu*, an anthology of one hundred poems, the poem being as follows:

Hototogisu
Nakitsuru kata wo
Nagamureba
Tada ariake no
Tsuki zo nokoreru.

(Gazing in the air-space whence comes the cuckoo's cry, lo I behold but the setting moon)

Thus it is seen that the *kyôka* is a sort of satire on the emotion of the old poet, suggesting a gawking creature gazing with open mouth into vacancy just

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because a cuckoo cried. The *kyôka* is, therefore, probably a reaction against the straining after effect in the tiny *waka* verse, where often reality and point seem a mere assumption or pretense. There is a volume of *kyôka* verse which consists wholly of parodies on the famous *Kokinshu* anthology.

One of the most famous of the *kyoka* poets was Hamabe-no-kurobito, whose very name is a parody on the name Yamabe-no-Akahito, the former meaning "black man of the sea" coast, while the latter means "red man of the hill side," suggesting contrasts of mountain and sea as well as of red and black. Another famous poet of the *kyôka* mode was Chienaishi, the last part of the name meaning either a "bluestocking" or "without wisdom," which in Japanese is quite a comical *nom-de-plume*.

The greatest master of this form of poetry, however, was Ota Shokusanjin, from whom most of the lesser ones took their inspiration. He was to *kyôka* poetry what Basho was to *hokku* verse. The poet's real name was Fukashi, and he was an official under the Tokugawa shogunate. Born in 1749 at Ushigome in old Yedo he showed an early love of books and became a scholar, though the class system was too narrow to admit him among those ranked as scholars. Scholarship was a hereditary right; and in that day it belonged to the house of Hayashi which was entrusted with the mastery of the Japanese and Chinese classics. Frustrated in his ambition to be ranked among scholars, Fukashi was in despair, but gave himself up to the cultivation of verse. By careful and patient seeking after office he finally became governor of Nagasaki, the highest office two which he could attain, and then he retired holding the nominal office of *kobushinyaku* the rest of his life.

Most of the *kyoka* composed by Shokusanjin are too difficult for translation into any other language without wholly missing their point. Once when he was crossing the famous Gojo bridge in Kyoto he noticed how the planks were patched, and at once gave vent to the following *kyôka*:

Kite mireba
Sasuga miyako wa
Uta-dokoro
Hashi no uye ni mo
Shikishi tanzaku.

(Finding myself at last in the capital, the center of poetry, I see that even the bridges have *shikishi* and *tanzaku*.)

Shikishi and tanzaku were square and oblong pieces of paper used by poets whereon to transcribe their verses. The take-off on the poets of Kyoto is not difficult to see.

When Nakamura Utayemon, a famous actor of Osaka, presented his portrait to a shrine, Shokusanjin was asked to compose a suitable inscription in metre, whereupon the poet took up a piece of paper and wrote: "*Kabocha atama no tônasu yarô*" (Pumpkin head with squash face),

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when it was protested that the language was offensive; and then the poet completed the verse by writing: "*Kazu no naka ni wa, umai mono nari*" (Among which some are excellent, as in this case). Another time a picture of the god of poverty was brought to Shokusanjin for an inscription, when he wrote: "Thus saith the god of poverty, 'You rascal, all you have to do is to disobey my commandments and you will become rich.'" The commands of the god of poverty being, "Give yourself up to idleness and dissipation," the point of the of the poem is well taken. On another occasion when some of the poet's friends had his portrait painted and brought to him for an inscription, he wrote:

Kagami nite
Mishirigoshi naru
Waga sugata
Ome ni kakaru mo
Hisashiburi nari.

(O my very self, whom heretofore I have seen only in the mirror, I now meet face to face after long waiting.)

Referring to a phrase in a certain Chinese poem, which says: "A spring morning is worth one *koku*, a thousand gold," Shokusanjin wrote: "If one *koku* be worth a thousand gold, then a bright spring morning is worth sixty thousand gold." Another poem of his reads: "There is nothing in the world more naughty than a mosquito whose tiny buzzing (*bumbu*) keeps one awake all night." There is here a double meaning in the word *bumbu*, "*bun*" meaning literature and "*bu*" meaning military art, which had some aptness at a time when the government was insisting on the cultivation of literature and military arts. The original of the poem is charged with a delicious satire that the people of the time must have appreciated. Indeed there are few poets of Japan that surpass Shokusanjin in richness of wit and humor.

Shokusanjin had an old servant who was rather thriftless, and the poet did all he could for him, giving him capital to establish himself in some small business, which the man wasted and soon returned to his former master for further help. The old man brought with him a hundred paper lanterns for the feast of the *Bon*, the festival of All Souls, saying he could not sell one of them; and the poet at once wrote something on the face of each lantern, whereupon the lanterns went like hot cakes, even at so high a price as fifty *sen* each, while other lanterns were going at 7 and 8 *sen* each. People from that time began to flock to the poet for inscriptions on their wares to increase their value, and he was so bothered in this way that he hung outside his door the following notice:

"My visitors are divided into three classes, first, second and third. The first class are those whose request I at once comply with; the second, those who must leave their orders and wait till I have time to attend to them; the third, those whom I decline to serve and who

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must betake themselves elsewhere. The *first class* comprises those who are noted poets and versifiers, or painters of master-pieces, who do not begrudge the high price I ask; and also beautiful ladies who must prefer their requests personally; the *second class* includes those who have many directions to give as to how they want their orders fulfilled and who must give me time to think about them; and the *third class* are persons who think no more of my inscriptions than to obtain them for sale or to give away as presents."

Shokusanjin was a great lover of old manuscripts, many of which he was accustomed to buy and treasure. Once when his wife asked him for some money to repair a leak in the house, he said she should have it as soon as he went to Nagasaki and got his salary, but he came back with old manuscripts instead of money, and so the house leaked on. On returning to Yedo after resigning office he forgot to take the books in which he had entered his accounts during office, and these were so prized by his sub-ordinates that when he sent for them many of the leaves had been abstracted as keepsakes.

The poet died in the year 1823 aged seventy-five, mourned by the numerous readers whose weary hours he had so often lightened by his gay and humorous verse. Shokusanjin was not a poet of any great depth, but he saw the futility of whims and fashions and punctured the foibles of life with his wit and satire, to the confounding of the great and the delight of the humble. The literature he represented is not profound; it has noth-ing more immortal than wit, nothing more wholesome than the readiness to distinguish between reality and sham; and it well deserves the attention of all who would understand the motives and thoughts of Japan in the Tokugawa period.



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NIÔ STATUE CARVED BY UNKEI

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ONE OF THE 12 SHINSHO, BY UNKEI

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ART OF UNKEI

By K. SHIMADA

SINCE the Meiji era bronze statues have become popular as memorials to the national heroes of Japan, but of old it was not so, statues of wood being then the usual fashion. The earlier attempts at immortalizing men were in the shape of statues to Buddha or Shotoku-Taishi; and these were of wood set up in temples, where they were preserved for centuries, a reverence equal to worship being paid to them. They, therefore, received an idolatrous respect never given to the bronze statues of modern times. As time went on, included among those wooden images were statues of such heroes as Hideyoshi and members of the Ashikaga and Tokugawa shogunates, all of which had more of a religious than a commemorative significance. Indeed the art of sculpture in Japan grew up simultaneously with the progress of Buddhism, which did so much to promote image worship. Japanese sculpture shared both the fortunes and misfortunes of the religion that supported it.

The earliest Buddhist images came from China about the year 522 A.D. Travelers returning from China, as well as the Buddhist missionaries, brought with them statues of the Indian saint and set them up in their houses to be worshiped. During the era of the Empress Suiko the art of statuary made immense progress, as then the status of Buddhism was made more stable. Tatsuna, son of the man who brought the first Buddhist image from China, and his grandson, Tori, were known as Buddhist sculptors of repute, enjoying the patronage of the great.

Japanese sculpture was greatly influenced also by Korean art. Before the coming of Korean influence Japanese sculpture was unreal and crude, the faces of the statues resembling infancy rather than adolescence. The folds of the robes were shallow and the hair on the head always curled. They were on the whole too stiff and rigid looking to be natural. Engraving and carving were done with only one kind of chisel. Fair examples of the statuary of this age may be seen among the images of Buddha in

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ART OF UNKEI

BY K. SHIMADA

SINCE the High era began from China, the year 522 A.D. have become popular as memorials. Travelers returning from China, as well to the national heroes of Japan, but of as the Buddhist missionaries, brought old it was not so; statues of wood being with them statues of the Indian saint and then the usual fashion. The earlier set them up in their homes to be attempts at immortalizing men were in worshiped. During the era of the Ikka the shape of statues to Buddha or Shotoku-Taishi; and these were of wood set press Shilo the art of statuary made immense progress, so that the status of up in temples, where they were preserved Buddhism was made more stable for centuries, a reverence equal to Tokugawa son of the man who brought worship being paid to them. They, the first Buddhist things from China, and therefore, received an idolatrous respect his grandson, Tori, were known as never given to the bronze statues of Buddhist sculptors of repute, enjoying modern times. As time went on, includ- the patronage of the great. ed among those wooden images were Japanese sculpture was greatly statues of such heroes as Hideyoshi and influenced also by Chinese art. Before the time both of the Ashikaga and Tokugawa coming of Korean sculptors Japanese sculptures, all of which had more of a sculpture was unreal and crude, the religious than a commemorative signi- faces of the statues resembling infancy tiance. Indeed the art of sculpture rather than adolescence. The folds of in Japan grew up simultaneously with the robes were shallow and the hair on the progress of Buddhism, which did so the head always curled. They were on much to promote image worship. the whole too stiff and rigid looking to be Japanese sculpture shared both the fortunes and misfortunes of the religion that supported it.

The earliest Buddhist [illegible] of Shotoku in

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the Horyuji temple at Yamato, the work of Tori. After the more frequent intercourse with China that set in with the reign of the Emperor Genji Japanese art students went to that country and returned with improved skill in conception and execution. There was also a large importation of Buddhist images from China. Naturally there came about a blending of Japanese and Chinese art with considerable benefit to Japanese sculpture. Bronze statues began to appear and many of these were cast in Japan. For this, of course, a wooden original had to be carved, over which was built a shell of clay for a mold, the middle being filled up sufficiently with more clay.

These improvements gradually led up to the marvellous artistic advancement of the Nara period, representative works of which may be seen in the statue of the Goddess Kwannon at the Torindo in the Yakushi temple in Yamato. It is a bronze statue seven feet in height. The face has the advantage of being pure Japanese and the lotus is not after the manner of the Chinese artist. There is another statue in that temple, the Yakushi, which shows Indian and even Greek influences, belonging to the Nara period. The straightness of the forehead running down to the nose shows European influence, coming no doubt through India. In other respects the statue indicates a taste that is purely Japanese.

Thus in the Nara period when Buddhism was at its zenith of prosperity the art of sculpture and statuary likewise attained its more important development. The Emperor Shomu, who was pleased to call himself the servant of Buddha, had several hundred statues of Buddha cast. In that day statues began to be made of clay, molded over a wooden frame on which the shape had been made with straw, a finer plaster being used for finishing. Some of this work was done by putting on first a mixture of mica; then finer lacquer covered with coarser lacquer, over which again cloth was pasted, the finishing plaster being then put on. The statue of Benten in the Todaiji temple at Nara was made this way. Another method was to plaster a wooden image, and then after it was dry to cover it with cloth and finish with a layer of lacquer. This method was too simple to admit of anything very fine in the way of art.

The most noted piece of statuary of this period is the great image of Buddha in the Todaiji at Nara, which has a refinement and finish characteristic of the progress of the period. The names most

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prominent then were Kuninaka, Kimimaro, Takaichi Makuni and Takaichi Mamaro, the great statue of Buddha at Nara being the work of Kimimaro, but was cast by the two last named. Keibunkwai and Keishukun were also noted names of the time, whose works are to be seen in various temples.

During the Heian era the name of Tencho added lustre to the art of statuary, though the boldness and sublimity of the older school were abandoned for greater elegance and delicacy. The taste of the time inclined to a rotundity of face and form that bespoke the high living of the period, and the clothes suggest a softness and effeminacy that were characteristic. The main motive appears to have been elegance and ease. One of the masterpieces of this period is the statue of Amida in the Hokaiji temple in the province of Yamashiro. In the Kamakura period, when knighthood was in flower, the art of staturay declined somewhat, but yet some fine statues of Buddha were produced, as may still be seen in many places. The delicacy of the Heian era began to give way to grandness again.

The most distinguished name of the Kamakura period was that of Unkei, after whose time great masterpieces in the way of statuary began to disappear. The Kamakura era seems to represent the climax of development in this sort of achievement. Being the last of the great sculptors Unkei is remembered more than any of his predecessors. As to the man personally very little is known. He was the son of a man named Kokei, a Buddhist artist of the time. Unkei flourished from 1185 to 1189.

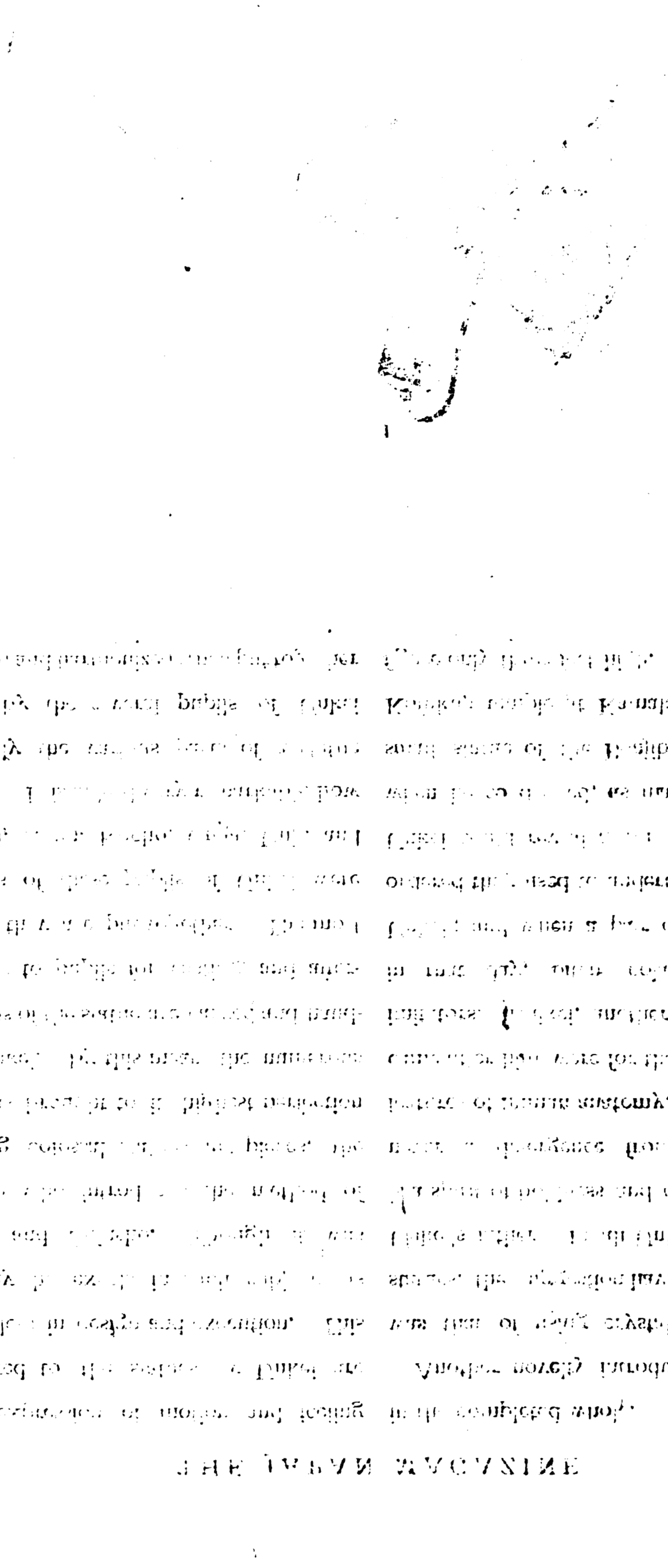
The great Fujiwara Motohira requested him to carve a statue of Jun-ishinsho to be placed in the Heisenji temple, and his chief fame is associated with that work. By order of Yoritomo he went to Kamakura where he carved statues of Jibutsudo and Okura Shingyodo, adding much to his already growing fame. Thereafrer he was appointed official sculptor of the Todaiji temple, and his Niwo at the Nandaimon of that temple is regarded as a good example of his best work, being the biggest Niwo in Japan. He also made the Shiten and the Tomonten of the same temple, as well as the Juroku Rakan at the gate of the Tokufuji.

An outstanding feature of the art of Unkei is its realism, the body and muscles of his statues being true to the principles of anatomy. His chisel was always sharp and was driven deep, while his coloring of statuary is beautiful.

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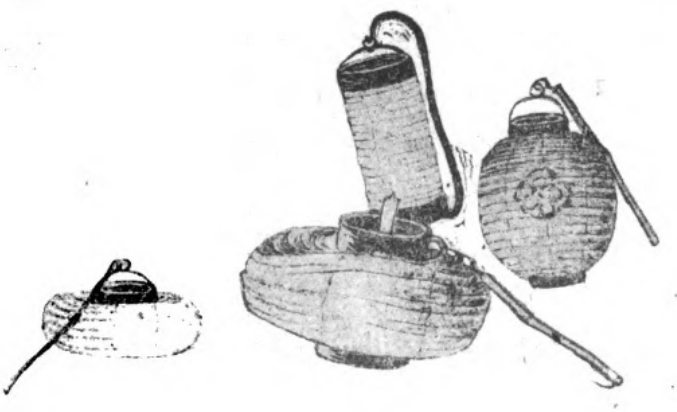
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The expression of motion and feeling imparted to the statues by Unkei are matchless in design and execution. This is why he excels in such subjects as Niwo and Shinsho. Though it was Teicho who introduced the method of making colossal statues in pieces, the art was brought to its highest perfection by Unkei. By this means the numerous sections of the statue are carved and handed over to pupils for casting, and afterwards they are put together. The most famous of these pupils of Unkei were Tankei, Koun, Kocho, Unga, Unjo and others. It is indeed very remarkable how perfectly the various parts of a statue made by the several pupils of Unkei blended and harmonized when put together in the completed whole.

Another novelty introduced by Unkei was that of using crystals for eyes in statues, the suggestion having come from Unkei's father. In all Unkei's art there is a spirit of boldness and daring, though never a divergence from the natural features of human anatomy. Those who came after him were for the most part his imitators. Kaikei, another name of note in that day, often colaborated with Unkei; and when a pair of statues was ordered they used to undertake one each. Unkei could reveal a very tender spirit when he so desired, as may seen in his small statue of the Bonjibosatsu in the Kofukuji temple at Kamakura, a seated figure only three feet high.



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JAPAN AND CHINA

(By The Editor of "Japan and the Japanese")

THE harmonious coöperation with China that Japan has been seeking for so long seems still as far off as ever. It is, however, an ambition that should long ago have been realized. That such a concert will be the best policy for both countries has been very generally understood and carefully studied in both lands. China and Japan belong to similar races, are close neighbors and use the same ideographs in writing. And the numerous unexploited regions of China should give ample scope for the application of Japanese knowledge and enterprising energy. The immense advantage that such coöperation would bring to their common interests, especially in the way of economic development, proves the necessity of their intimate association. This is the firm conviction of Japan and it is believed no less by China. Nevertheless, the two countries are not only no nearer a concert than before, but are even glaring at each other like cats and dogs.

It may be taken as true, however, that brothers who frequently quarrel in the family, would be the first to unite if danger threatened from outside, as is said by a proverb common to both countries. It often happens that those on bad terms become intimate after a quarrel. Prussia and Austria were once at loggerheads in competition for superiority among the German states, but after some weeks of war they resolved to live in peace, with Prussia in the ascendancy. It was supposed that thenceforth Austria would have treasured revenge against her aggressor, an idea which misled Napoleon, and brought on the Franco-Prussian war, France supposing that Austria would seize the advantage to attack Prussia from the rear. Since then, however, Prussia and Austria have but drawn closer together for mutual protection and are now fighting in harmony against the Allies of the Entente.

It will be remembered that the late Mr. Jun Kawashima, one of our noted publicists, when writing from Austria, said in reference to relations between Japan and China, that just as Prussia and Austria found themselves able to enter into closer association and more solid friendship after their bitter strife, so a fight would be necessary before Japan and China could be forced to form more intimate relations. Japan has already had a war with China. Before the Sino-Japanese conflict broke out in 1894-5 there was a constant divergence of interest between the two countries, first about Formosa and then about Korea, with feelings as bitter as those that once prevailed between Prussia and Austria. The consequent war with China should have settled the dispute and swept away all cause of discord, bringing about a marked improvement in their mutual relations. Yet the results have been quite contrary to such expectation, and Kawashima's suggestion has proved without point. Instead of better relations there has been a steady growth of jealousy and suspicion, and

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quarrels have augumented to an extent that seems to remove all hope of any immediate concord. The hopes of Japanese statesmen in looking forward to negotiations that would result in more intimate relations with China, have been sadly disappointed. No doubt there is some fault on Japan's side, but the main fault is the revengeful spirit encouraged by China. It has long been a traditional policy with China to treat neighboring states harshly and cherish friendship with those more remote, a policy that has resulted in China's always gaining little and losing much. Indeed it is to this fatal policy that the rise and fall of various dynasties in that country may be attributed. Such a policy she followed long ago when Sung in alliance with Nii-Chen, a remote state, attacked Chi-Tan, and then in association with Mongolia attacked Nii-Chen only to have her own strength reduced by loss of a friendly state and in turn to be conquered by Mongolia. It was a similar policy that led her to invite Russia, France and Germany to interfere with Japan's occupation of the Liaotung peninsula with results in no way advantageous to China.

In her peace negotiations with China after the war Japan seems to have displayed a certain lack of modesty, made dizzy no doubt by her brilliant victories over China ; so that her diplomacy was in some degree presumptious. Such staestmen as the late Prince Ito and Count Mutsu were rich in diplomatic experience ; and yet in spite of their wide knowledge of international customs they received the Chinese peace envoy, Li-Hung-Chang, with haughty dignity rather than with a generous and concessive spirit, which would have been a far wiser policy for victors. And thus the demands of Japan were carried through with oppressive insistence. The Chinese envoy naturally felt deeply humiliated and profoundly dissatisfied ; and in a subsequent interview ironically asked Prince Ito whether he would accept the position of Premier of China, if it were offered him. Prince Ito, taking the bait, replied that he would accept the position, if the Emperor of Japan permitted him. That Ito should have taken the joke in earnest deeply wounded Li-Hung-Chang, who had long been on intimate relations with him. During the conference the Chinese envoy paid Ito every consideration while the latter did not reciprocate.

It is no wonder that Li-Hung-Chang went home filled with anger and resentment over his treatment in Japan. How could he be expected to understand Japan or appreciate her Far Eastern policy ? Pushed to a position of ignorance and enmity he did not hesitate to invite foreign intervention simply for the purpose of humiliating Japan. Such is the manner in which Japan sought to form more intimate relations with China after the war of 1895 ; and such has been China's policy in revenge for the treatment.

Li-Hung-Chang was not a man well informed about his neighbors. His exceeding pride never permitted him to travel much abroad, a characteristic feature of the higher class Chinese. Had he oftener visited Japan and become acquainted with her leaders he would have had quite a different impression of her ideals and policy, but he depended for such information wholly on his subordinates. On the contrary almost all the eminent Japanese statesmen who have had anything to do with China, such as the late Count Soejima, Princes Ito and Okubo, went to China and made them-

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selves familiar with conditions there as well as exchanging opinions with the great men of the country. The Japanese proverb: "Seeing surpasses hearing a hundred times," is never more true than in this case. Seeing is especially necessary for such a proud and conservative people as the Chinese. Though Li-Hung-Chang was regarded as one of the more progressive men of China his knowledge of Japan was very limited. He can be esteemed to have been well informed only in comparison with the rest of his countrymen, which is not saying much.

The gentleman who succeeded Li-Hung-Chang in China never has visited Japan; and though a man of shrewd insight into Japanese ideals, he cannot escape the natural prejudice that blinds unformed Chinese minds about Japan. He is disposed to regard Japan with more or less contempt and to look upon all Japanese movements as based on conceit. Up to the present he has participated in all the disputes Japan has had with China and he has done all he could to bring disadvantage to Japan. Had he but visited Japan often enough to learn that she was in no way inferior to China, he would no doubt have learned that there was nothing to lose but much to gain from greater intimacy.

Many thousands of Chinese young men are sent to study in Japan every year; and, strange to say, most of them return to China strongly anti-Japanese. Probably most of this prejudice is due to the indifferent treatment they meet with from their companions in Japanese boarding houses and among students in general. It is surely a mistake to allow the petty personal feelings of affronted youth to create discord between two great nations. Men of foresight and knowledge, like Dr. Sun Yat-Sen and Mr. Hwang Hsing, take a different attitude and try to bring the two countries, closer together. Nothing can do more to bring about better relations between China and Japan than more exchange of visits among the leaders of both countries.

It is greatly to be desired that President Yuan-Shikai should make a visit to Japan. Of course Japan cannot expcet that even if he did pay her a visit his notion of her would be at once modified to one of greater favor; but it is certain that he would learn a few useful things he does not now know, and might perhaps be more disposed to further a concert with this country. Narrow in mind and limited in knowledge of Japan Yuan is dependent upon flatterers for international information, so he actually believes that the world will welcome his enthronement as Emperor of China. A visit to Japan would do much to convince him to the contrary.

Thus Japan's desire to bring about a closer association with China is defeated chiefly by the ignorance of Japan that prevails among the leaders of that country. All Japanese men of influence have visited China and made themselves familiar with the situation there. The want of knowledge is on China's side, not on our side. Japan's fundamental policy toward China has been decided, and not even the personal opinions of the Premier can change it, so far as our basal attitude goes. This being so, friendship and good will between the two nations depend on China's becoming familiar with our policy and abiding by it. Japan is influenced by an undeviating policy and an unswerving sincerity.

At present Yuan-Shikai is the center and soul of China, so far as government goes. If his rule becomes secure and his office hereditary no doubt the promised visit of his son to Japan may be expected to have a wholesome effect on the future relations of the two countries. It is a custom for heirs-apparent to go abroad, both in Europe and in Japan, our Emperor having visited Korea when he was Prince Imperial. No matter what changes may take place in the ruling house of China the visit of so important a personage to Japan as the son of the President of China cannot fail to prove beneficial to the two nations. We hope, therefore, that Yuan will not allow his national pride to prevent such a visit.

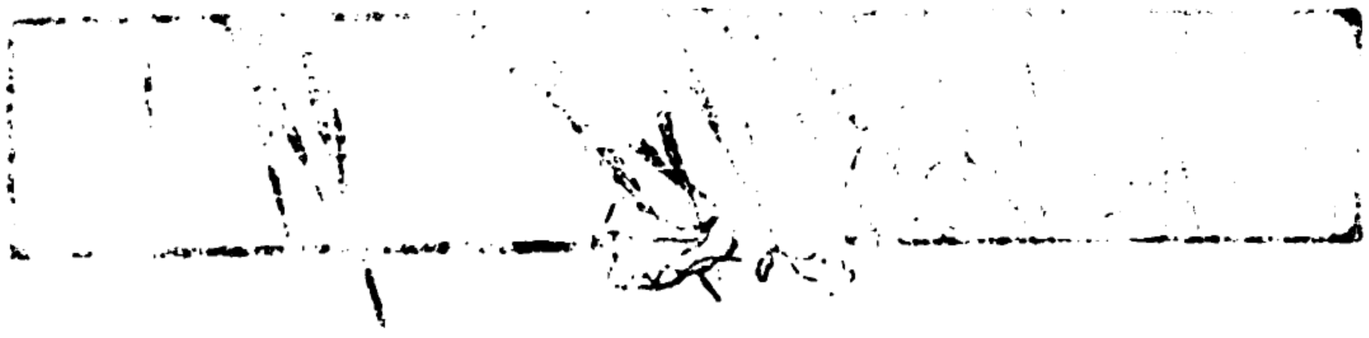
It is written in the Chinese classics that the dragon is only a dragon so long has he can float on the clouds, but without such assistance he is no more than an insect. China is seldom without people of the dragon's ambition to create

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rebellion and follow notions that are in the clouds, resorting to the most extreme means to gratify ambition. It is impossible at present to tell whether the would-be dragons will find clouds sufficient to float them, but the revolution seems to be making headway. Whoever he may be that proves able to secure the position of dragon in China, he cannot expect better relations with Japan until China understands Japan's policy and seeks better relations with Japan. It is to be regretted that among those Chinese who have visited Japan and know something of her, one does not arise who can sway the opinion of the country and establish a permanent government. Certainly one who fears to cross the narrow straits that separate the two countries, cannot be expected to prove equal to the task.

Those who neglect to keep themselves well informed as to their real interests deserve no sympathy if they fail. If the leaders of China are too egotistic to take an adequate interest in what is for the good of their country, what hope is there for China? China's fearful slowth is due for the most part to this overweaning egoism and pride. It is very difficult say whether China will soon break away from her traditional policy of checking Japan's progress on the continent of Asia. It is probable that China will incline to the sympathy of Germany or the United States, or some other distant country, to help her against the intrusion of Japan. Such a policy can only result in the ultimate partition of China. In any case China would suffer great loss. It will be most wise for China to take warning from the past and see what disasters her traditional policy has wrought. If she persists in her opposition to Japan there is no country of earth can save her. Japan will take just what measures she deems best under the circumstances.

The egoistic policy of China in the past has led to her humiliation both by Manchuria and Mongolia; and if she goes on with this policy her humiliation may be repeated. There is some danger that her officials may be tempted by trivial matters to neglect those more vital to the future of the nation. China's safety depends on her going hand in hand with her nearest neighbor. Japan must see to this in connection with the Powers or else alone. At present the Powers are too much occupied with war to pay adequate attention to the question. Japan on the other hand is very conveniently situated for a solution of the trouble. She is convinced that she alone is now qualified to keep the peace of the Far East; and the most essential thing is for China to understand Japan's position. The establishment of an entente between the countries depends on China; and Japan should allow no difficulty to prevent her bringing about better relations. It may be an apparently unsurmountable task; but Japan should not relinquish it. For the present Japan is watchfully waiting to see how the situation improves in China.



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THE SAGE OF OMI

By F. YAMAZÁKI

IN the year 1638 there appeared in the streets of the old capital at Kyoto a student who went about inquiring for a teacher who could show him how to be a scholar. The young man's name was Kumazawa Banzan. Consumed by abnormal ambition for knowledge the youth wandered about Kyoto for two years, not being able to find the teacher he desired. One day a samurai acquaintance of his told him the following story.

Some years ago there was a man who passed through Omi on his way from Kaga, intending to reach Kyoto, having obtained a horse at Kawaraichi. His purse being rather heavy he tied it to his saddle; and when he went to an inn at a certain post town, he happened to leave the purse as it was, fastened to the saddle. The man from whom he had hired the horse, on arriving home again, found the purse tied to the saddle. So he went all the way back to the inn, found the man to whom the purse belonged and returned it to him in tact. The purse contained about one hundred *yen*, and the traveler wanted to reward the honest farmer by giving him some of the money, which the latter refused, saying he had done no more than his duty, for which no reward should be required. The traveler then reduced the sum of offered and pressed the man to take it, but he still resolutely declined. To please the traveler the man at last consented to take two *sen*, the usual tip for a trifling service. On receiving the coin the farmer at once ordered drinks with it and treated those present. The samurai naturally wondered at such an unusual degree of good breeding in a tiller of the soil and began to inquire somewhat more minutely as to the man's antecedents. The man informed him that he was only an ignorant peasant of the village of Ogawa where there lived a scholar named Nakaye who was accustomed to give lectures on morals to his neighbors and had a very salutary effect on the whole district.

No sooner had Kumazawa Banzan heared that story than he decided that Nakaye would be the very man to secure for his teacher; so he at once set out for Omi. He at length reached Nakaye and requested his services as a teacher. Nakaye replied that he did not consider himself qualified to be the teacher of a young man desiring to become a scholar. But the young man persisted, being determined not to be put off. After standing for two days at Nakaye's gate, the mother of the latter took pity on the poor

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THE SPACE OF TIME

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youth and besought her son to agree to the lad's request, which he finally did.

After studying for some time with Nakaye young Kumazawa entered the service of the lord of Okayama and finally became his prime minister and one of the leading statesmen of his time. Such indeed was the influence of Nakaye on the young men with whom he came in contact, obtaining for him the name, Sage of Omi. This name he still retains long after his spirit has departed, the people worshiping him as god incarnate.

Nakaye Toju was born in the village of Ogawa in Omi in the year 1608, of samurai family, his grandfather having served under the great Kato Sadayasu, lord of Yonako in the province of Hoki. His father, being disgusted with the conventional hypocricies that prevailed among the samurai of the day, retired and led the life of a farmer, and the lad Toju was born and raised on the land. Brought up amid the charming natural scenery of Lake Biwa, the boy was early a son of nature; and in his 9th year the lad was taken to Omi by his grandfather, who intended to take the boy to Hoki and have him become a samurai in the clan. This was how it came about that the boy was educated as a samurai.

In the year 1617 when the lord of Yonako was, by order of the Shogun, removed to Osu in Iyo, the Nakayes went with him. Toju was then about ten years of age and already distinguished as a prodigy of learning and for physical exploits. At the age of eleven the boy was heard to remark on the phraseology of an extract from the writings of Confucius, which says: From the Ruler to the common man, all should make it a fundamental principle to cultivate virtue and selfmastery;" crying out that morality was a grand ideal of authority to which all should aspire and to which all should unconditionally submit. It was this noble ideal that molded the character of Nakaye all through life.

When young Nakae was fourteen he lost both his grandparents and succeeded his grandfather as heir. At the age of 18 he lost his father; and on hearing of his father's death he wished to go at once and bury him, but being a vassal of the lord of Iyo, he was not permitted to leave his post. He invited his widowed mother to come to him, but she did not wish to leave the village where her husband lay buried. This isolation from his family in a time of sorrow disgusted Nakaye with samurai rigor, and he took the same dislike to cold convention that had characterized his father.

Nakaye from this time took up the study of Chinese literature, covering the entire field of knowledge, including even medicine. His progress in all lines of knowledge was indeed immense. It was a time, however, when military tactics and skill were much more admired than literary culture, and the attitude of Toju was regarded as in defiance of the spirit of

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the time. He vainly endeavored to break away from samurai service but his lord restrained him, well knowing his greatness of character and his skill in arms. In the year 1633 Nakaye happened to read a Chinese book in which he came across the following passage: "Though the trees desire quietude the winds none the less cease not to trouble them; and though children desire to serve their parents ever so well, the latter do not linger but pass away." Much impressed by the thought suggested Nakaye left his clan without leave and started for his native province, leaving behind him a letter of explanation as well as all his property. He was then in his 27th year and the prime of manhood. So summary a forsaking of clan and duty was usually punished with great severity, but the Lord of Iyo well knew Nakaye's filial piety and did not pursue him.

Settling down with is aged mother Nakaye now served her most filially, leading the life of a farmerwith a scholar's mind, always teaching the villagers true manhood. He held classes for them at night, and the number of those that came so increased that accommodation could not be found for them. So the villagers built a hall, which they called the *Kwaisho*, or meeting place, and here Nakaye regularly ectured to them. In they year 1637 when Nakaye was 30 he took a wife; and though his mother rather rebelled at the woman's plain features, the son insisted on having her for her noble nature and spirit.

Though Nakaye Toju was a Confucianist of the school of Chu-Hi, he happened to read the works of Oyomei, called Wang-Yang in Chinese, and was thenceforth converted to the new system of thought. He at once hastened to inform his pupil, Kumazawa Banzan, of his change of mind and recommended him to study Wang-Chang. Nakaye was no fanatical follower of the Chinese classics; he was rather an eclectic reader. In speaking of the Analects of Confucius once, Nakaye remarked: "This is the record of sages and wise men, but times differ and the ancient maxims are not all practicable now." Only a brave man could have uttered such heterodox opinions at that time.

The teachings of Wang-Yang-Min, which Nakaye favored, may be summed up as follows:

The origin of the universe is the *Taikyo*, or great void, in which all mundane phenomena are included. Heaven has its virtues and man has his. These two have come from the same root; and so their agreement is the one great object of human life: the union of the human and the divine. What we know is what we can practice: if a man cannot *do* a thing, he knows it not. The knowldge that one can practice is what is indispensible to the attainment of the object of human life.

This tendency toward pragmatism greatly pleased Nakaye, as offering a practical system of thought for the conduct of life. The famous Japanese soldier,

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Saigo Takamori, was a zealous disciple of Wang-Yang-Min. But it was Nakaye that drew the attention of his countrymen to the greatness of thought presented by the Chinese sage; and the fame of Nakaye as a sage spread far and wide. The daimyo Ikeda Mitsumasa, lord of Nakaye's old pupil, Kumazawa, invited Nakaey to come to him, but the sage declined the honor; and so Ikeda, whenever he made a journey to Yedo, used to visit Nakaye on his way back. The lord of Omi in whose domain was the village of Ogawa, also invited Nakaye to come under his care; but neither did he accept that invitation. Nakaye continued to reside in his little native village up to the year 1648 when he took consumption and died at the early age of forty-one. The daimyo Ikeda has continued to celebrate every year the anniversary of Nakaye's death. His writings, which are many, are widely read in Japan. Naturally about the name of such a man numerous anecdotes cluster.

Once there was in the clan of Nakaye a friend who had a stupid son named Ono Ryosuke, whom Nakaye had for a pupil in medicine, but the youth forgot everything he was taught. But by following Nakaye to his native village and keeping constantly under his instruction the man became quite an expert physician. In speaking about it, Nakaye remarked that he had done his best to make a physician of Ono, but the man's success was finally due to his own industry, which he thought ought to be a lesson to those favored with more brains.

One day Nakaye took a palanquin to ride some distance; and on the way he took occasion to make a public address on justice and humanity, which so touched the ignorant peasants that they wept with emotion and joy. Since his death Nakaye has received all the homage and devotion due to a god. One day a samurai from Omi came to the village and inquired as to the grave of Nakaye, and a peasant gladly offered to guide him to the spot. But before setting out, the rustic ran home and put on his best clothes, which the samurai took as a mark of special respect shown to himself; but when they reached the sacred enclosure, the peasant reverently knelt down before tomb; and the samurai afterwards asked whether the man had been servant or was perhaps a relative of the deceased, when the rustic replied that he was not a relative, neither had he been a servant, but that all the villagers had been taught by Nakaye and were greatly indebted to him for their moral improvement. The samurai being much struck by the action and spirit of the peasant, himself bowed before the great man's grave and did homage to the departed spirit. Thus does the character of a good man, though dead, yet speak.

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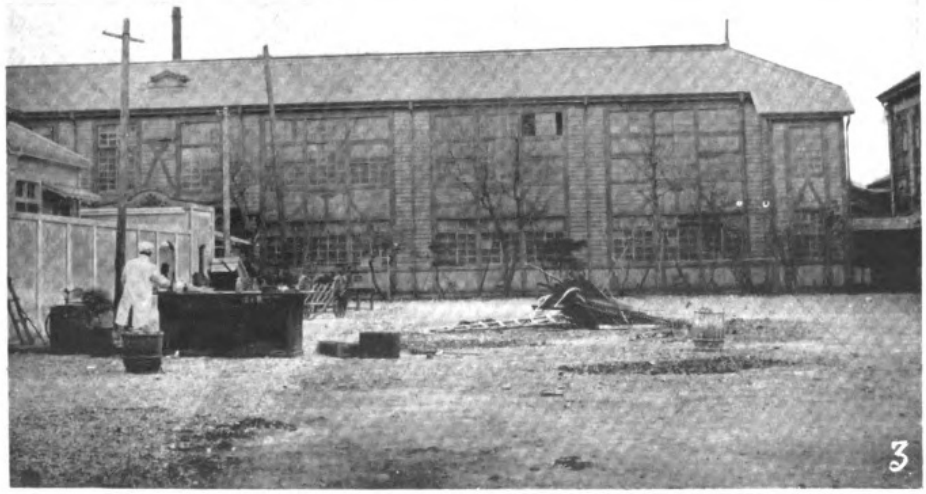
THE SAGE OF OMI, NAKAYE TOJU

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1. A TYPICAL POLICE BOX 2. POLICE OFFICER AT HIS BOX
3. TOKYO POLICE SCHOOL

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JAPANESE POLICE

By F. NISHIGUCHI

THOUGH the police of Japan are worse paid than those of any other country in the world, they are regarded as efficient and faithful as any that can be found. This is due no doubt to the fact that in Japan ability and loyalty to duty are never made to depend on money. However much the Japanese official may like to a better salary and to improve his circumstances, he is not expected to show it, and the policeman is no exception to this trait. His pride must lie in the fact that he is an official of the empire rather than in the emoluments of his position; so that it is very rarely that a policeman of Japan is found to succumb to the influences of filthy lucre. Another reason is that most of the police force of Japan consists of men who belong to the old samurai families, who were wont to dispise trade and all traffic in money. This is not so true to-day as it formerly was, since a great deal of new blood has come into the ranks of the police in recent years. A samurai will at any time prefer to take a poorly paid position in the police force to finding himself ranked among merchants or tradesmen. And though the national police are not ranked very high socially, they are nevertheless proud of their place as guardians of the peace and are inclined to glory in their purity of motive and honesty of life.

After the establishments of the national constabulary a German officer was employed to instruct the force, and police training schools were organized in various districts, any one between the ages of 20 and 45 being permitted to enter. After passing the entrance examination the candidate for police honors goes through a system of drill and training for three months. Most of the entrants are graduates of middle schools or non-commissioned officers of the army reserve, and these have to pass a less strenuous examination than other applicants.

The police force is always divided into two, each to serve 24 hours on a stretch, part of their duty being to exercise themselves in *jujitsu* and other gymnastic feats, no exception being allowed even on holidays. Some are serving in the regular police stations and others have to stand at the various police-boxes all over the city. The Japanese policeman does not patrol a beat, as they do in western countries. He is always at his box where he may be found when wanted, either by personal application or by telephone. In one way this is rather convenient, but often more so for the offender than the offended, since the criminal aims to operate where he knows the officer of the law does not approach. However, in dangerous places plain-clothes police often patrol on occasion, especially when there is an epidemic of thievery.

In large cities like Tokyo traffic is not yet so congested as to require the presence of police for its regulation. There is a fine central police office in the capital, which is the Scotland Yard of Tokyo, from which all offices in the city are controlled. In all Tokyo there are no more than 40 police stations, with some 14 in the suburbs. During the year 1914 there were 27,700 cases of arrest in Tokyo and 187,600 of police interference, among a force of 3,700 officers, in a population of well over two million people.

The Japanese policeman carries no arms but a sword; and usually robbers are armed with the same weapon. Not infrequently the officer is worsted in the fray and either killed or hurled into a canal. For all his trials and dangers the Japanese policeman gets no more than

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from 12 to 25 *yen* a month, according to rank and length of service. A man has to serve at least ten years before he can expect the maximum salary. In addition he is allowed from 6 to 10 *yen* for expenses. For bachelors the life is not so burdensome, but the family man has a hard time to make ends meet. Those officers capable of acting as detectives or interpreters get an increase of from 5 to 20 *yen* a month, according to length of service and duty performed. The number of these is very limited, however. Taking the rank and file, from the highest to the lowest, the majority have to get on with a salary of from 18 to 35 *yen* a month. The average one has little hope of getting more than 25 *yen* a month, even though he serves all his life. The only way he has of looking for anything extra is as a reward for securing the arrest of notorious criminals when he may expect a gift of from 50 to 100 *yen*, according to the importance of the case.

The Japanese policeman is generally respected and trusted by his countrymen; and he has to keep up a good appearance, in spite of his poverty, to deserve the respect in which he is held. His wife is entitled to be addressed as *okusan*, instead of *okamisan*, the title of a lower-class wife. The police in the rural districts naturally live a much less strenuous life than those on duty in cities. Living is cheaper and not so much attention has to be given to uniform. The peasants often give their protector vegetables and other gifts to help out; and although the acceptance of gifts is strictly prohibited by the regulations, an exception is made in the case of vegetables and fruits in the rural parts. The country policeman receives less allowance for expenses and is thus permitted to accept gifts in kind. That men thus unfavorably situated so far as this world's goods are concerned, live an honest and upright life, is something of which the force as well as the nation may justly be proud, as it surely deserves the highest praise. Sometimes men of wealth build for the police a lodge near the rich man's gate, where the officer may live rent-free, which, of course, is also a convenient protection to the rich man's estate. And not infrequently, too, private citizens allow an officer the use of a room in their houses for the same reason. The name of the officer is then placed on the gate beside that of the name of the householder, and no doubt it has a deterrent effect on would-be intruders.

In the whole of Japan proper there are about 42,00 police. Promotions are made from among those who have served long and efficiently and obtained the highest salary; and the highest honor is to be appointed Chief of Police. Those officers passing the civil service examination are available for promotion to the rank of police-sergeant, when the lowest salary will be 30 *yen* a month, without expense allowance. Though the salary thus often leaves the honored one an income somewhat below that of a senior officer in the regular force, he has a gradual increase of salary, the maximum being about 100 *yen*. The competition for such a position is naturally keen, now that the cost of living is so high. Recently among the candidates were three graduates of the Law College of the Imperial University.

The Japanese policeman is uniformed in German style, though since the war with Russia there has been some change more after the Russian model. It is somewhat remarkable that even noblemen have at times undertaken police duty in Japan, among whom may be named Viscount Oura, and Baron Den who is a member of the House of Peers. On the whole it may be said that the Japanese policeman lives up to the samurai ideal which was set before him from the time of the establishment of the force. If he serves over five years he is allowed a retiring allowance equal to half a year's salary; while those who serve over 15 years are granted a pension when they retire.

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MATCH MANUFACTURE

By K. SHIMODA

THE match did not find its way into Japan until the later period of the Tokugawa régime, fire up to that time having been made by flint and steel with tinder. In the early part of the Meiji era the use of matches became common. The man who introduced the western match into Japan was Makoto Shimidzu who went to France to study in 1870, as one of the students selected by the government to take up the subject of engineering. Returning home in 1875 he started the manufacture of matches, as this industry had not then been attempted in Japan. His factory, called the Shinsuisha, he established at Honjo in Tokyo. At first he labored under the difficulty of not being able to obtain a sufficient supply of white poplar wood for match sticks, but at Nikko and around the base of Mount Fuji he discovered wood fit for the purpose, a plentiful supply later coming from Hokkaido.

In 1878 Mr. Shimidzu again went to Europe, visiting all the principal match manufacturing centers; and when he came back factories were started at Osaka, Kobe and Nagoya. There was considerable difficulty at first in getting the Japanese to take to the use of matches, as the fire rubbed out of them was deemed unclean and unholy, smelling too much of the nether regions. For years no Japanese would think of using a match to kindle the sacred fire before the altar shelf of the temples or shrines, the light always being struck with flint and steel in the good old way. The prejudice persisted for many years and only recently has it completely disappeared.

The Japanese make three kinds of matches, the safety match, the phosphorous and the sulphur match; and the industry is divided into various branches, those who make sticks only, those who make boxes and those who put on the ignition tips on the match sticks. The stick makers purchase their wood in the best market and carry on their trade apart from the others, the woods used being white or red poplar and larch. The trees are felled and sawn into lengths of from 7 to 10 feet, brought out and again cut into blocks of a little over 8 inches in length, the rind being then taken off. These are put through machines which cut them into match wood, which, after the cutting, is dried and bundled. The woodmen go into the forest in the spring, usually in April, Hokkaido being the best place.

The making of match boxes is an independent industry too, the wood preferred being larch or *hinoki*, which is purchased from timber merchants. The boards are cut in two sizes, one for the sides and and bottom of the boxes and the other for the holder or case. The wood is made into thin shaving-like pieces by hand, and the boxes are made by hand, rice paste being used to stick them together and to hold the paper coverings, the whole being let out to poor people everywhere over the

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town. Thus there are no special factories for the making of match boxes. The finished boxes are piled in divisions of ten thousand. Another business is the making of packing cases in which to place the match boxes after they are filled with matches, which must be strong enough to stand transportation.

The busiest department of the industry is the making of the finished matches. Here there are thousands of hands all in constant activity, drying the match sticks, passing them over a hot iron plate, parching the ends so as to fit them for the reception of the chemicals that make them light under friction. Before the chemicals are put on, the wood is soaked in parafin. Then the heads are put on; and when these have well stuck, they sticks are again dried in the sun, phosphorous matches alone being dried in rooms, to prevent evaporation. Most of the hands employed are women. These take the finished matches away in trays and put them into their boxes. Most of the work is done by hand, machines not being used except for preparing the sticks. This is because Japanese labor is still cheaper than machinery. Foreigners looking over our match factories think that, although they are thirty years old, they are still in their infancy, because of not using machinery; but these little factories turn out quite as many and as just as good matches as the mechanical factories of the west.

In 1902 there were some 28 match factories in the whole empire, representing a capital of no more than half a million *yen*; yet their annual exports amount to no less than 4,000,000 *yen*. The total match production of Japan is now valued at about 8½ million *yen* a year. This year on account of the war the demand has so increased that the output will total at least 14 million *yen*, while the number of factories has increased to 250, employing about 20,000 laborers.

The exports of Japanese matches go chiefly to Hongkong, Bombay, Calcutta, Straits Settlements, China and Dutch Indies. In India Japanese matches have successfully competed with those from Switzerland and Germany, and now that German matches are off the market, Japanese matches stand a good chance of securing it. The factories of China are developing, however, and Japan must expect strong competition there. Objections have been made to Japanese matches on the score of the brittleness of the wood and the irregularity of quality, which defects are due for the most part to the great number of small houses engaged in the making of them. But they have the merit of incomparable cheapness while being on the whole good. A package of ten boxes is sold for one penny, and at such a price they could hardly be made better.

There is a great variety of match-box labels in Japan, and there are collectors of these, just as there are collectors of stamps. Some people are so zealous in this respect that they carry a pointed cane so that in case they see a match box on the road they may pick it up to see if the label is one unknown, when they can secure it. This sly method is used, as they are ashamed to be seen stooping to pick up what another has discarded. These virtuosos hold annual conferences to compare notes and examine collections. The labels current in Tokyo and neighborhood are yellow, red, black and have no special resemblance, each with its trade mark or crest. Those made in Osaka have red, green or blue labels which are considered more attractive. The Japanese try to meet the taste of the people to whom they export matches; and labels pleasing to Chinese eyes are put on those sent to that country, such as the dragon or the hero Kwanu, while western designs are often put on those going in that direction.

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MASTER TOMIOKA

By DOPPO KUNIKIDA

THIS is a tale that takes one back to the time of an old daimyo whose name is now lost in recent antiquity. Even the names of those who played important parts in the drama have fallen into more or less obscurity, while some of still less distinction have acquired wealth and titles, their names standing out conspicuously in history. Such misfortune falling upon genius is no doubt due to some stubborn eccentricity or cross-grain that consigns meritorious personality often to oblivion. Master Tomioka was such a man.

Master Tomioka is not so obscure a personage to certain Tokyo nobles as he is to the world in general. The very mention of his name brings chagrin to their spirits. Declining the offer of relatives to contribute to his living, Master Tomioka retired to a small house in the suburbs where he eked out a livelihood by teaching Chinese to a few impractical youths. His family then consisted of no more than an old servant and a daughter, the latter a beautiful girl of eighteen, Uméko by name.

Among those who took lessons in Chinese from Master Tomioka were three university students, who had already taken their degrees. There was a rumor that one of these had an eye on the pretty daughter with a view to marriage, though it was more probable that all three had this ambition, each believing himself the man of her choice. At any rate the young men of the neighborhood kept watch on the three and was always expecting developments.

One summer evening a young gentleman in foreign dress called at the house of Master Tomioka; and he turned out to be no other than one of the said three rivals for the hand of the fair daughter, having now become a lawyer. Uméko came to the door to admit the visitor; and when she saw it was really her former friend, Mr. Otsu, she blushed to the ears, to which emotion his blushes immediately responded. Then he fell into coversation with Tomioka in which Otsu informed him that he had taken the degree of doctor of laws.

"Doctor of laws? What is that, may I ask?"

"Why, it is a degree in law, of course; and I have obtained a good position in the Department of Home Affairs, through the good offices of my friend, Mr. Ito."

"And that has made you happy, has it?" said Master Tomioka. "Which Ito is it who has got you the position? It is not Prince Ito, is it?"

"It is, indeed," replied the young lawyer, gaily.

"Ah, Shunsuke, is it," interjected the host, calling the great man by the name of his boyhood. "And I hope Shunsuke is well and as vigorous as ever."

"Hm, ah, he is very well, yes."

"Next time you see him remind him to drop me a line now and then; he should not forget his old samurai friend. I hope you will not defer too much to him, as to do so would be quite unbecoming to a former student of the Tomioka school, you know. Had you taken the trouble to consult with me I could have written him about you and done much more for you than you have done for yourself."

Having thus delivered himself Master Tomioka relapsed into silence; and soon afterwards Otsu departed, taking an interested glance at the fair face of Umeko as he hastened from the gate.

At Otsu wandered across the field path toward the city he murmured to himself, saying:

"That man Tomioka is hopeless; he

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is as mad as a march hare. What a pity it is that so beautiful a girl should have so impossible a person for a father!"

Not many days after this a rumor got about that young Doctor Otsu was about to contract a marriage with the daughter of land-owner named Kuroda, Miss Tama. Though inferior in looks to Umeko, Miss Tama was the brilliant graduate of a High School for girls, which counted much in her favor. Otsu having been thus disposed of, there were now left but two rivals for the hand of the fair Umeko. Gossip was now rife as to who should be the lucky man, Takayama or Hasegawa.

Meanwhile the wedding preparations for the marriage of Otsu to the Kuroda girl were going rapidly, on and as both families were well to do, great things were expected. A little stream ran through the village; and on the nuptial day two men were seen angling there, one of whom proved to be Master Tomioka and the other was the head of the village school, and a former pupil of the Master. The head of the village school was a young bachelor of about 27; and as he beheld the wedding preparations under way, he asked Tomioka whether he had been invited to the ceremony.

"Yes, I have been invited" answered Master Tomioka, "but I am not going," which, as a matter of fact, was less than the truth, seeing he had received no invitation.

"How about yourself?" said Tomioka.

"Ah, Otsu is out with me now-a-days; so I am not invited."

"In any case it were better not to go; Otsu is such an ungrateful pedant, far inferior in every way to such fellows as Hasegawa and Takayama, the latter being a very promising fellow."

At this the head of the village school kept an ominous silence, gazing fixedly at the surface of the water.

Three men passed along, talking rather loudly. One was Otsu himself, the other a friend of his and the third a clerk of the house of Kuroda. The latter was heard to remark that, Otsu was reported to be in love with Umeko, the daughter of Master Tomioka, to which Otsu made an indignant denial, remarking that while the girl was quite passable, her father was impossible and ever stood in the way of his daughter's prospects. On hearing this the head of the village school burst out laughing, while Master Tomioka threw down his fishing rod in a rage and called out after Otsu: "You are nothing but a great fool." Glancing round, the three caught sight of Tomioka and quickly disappeared.

Master Tomioka now stood gazing vacantly at the opposite bank of the stream. It was an autumn day, when all things were sad and sombre, as if to sympathize with the mood of Master Tomioka. The old man was indeed much dejected, and turning to his companion, he remarked:

"Pray, let us take our rods and return to my house."

So they took up their fishing tackle and proceeded silently to the house of Tomioka, the village teacher not then going in but continuing on his way home. That evening he ventured to call at the house of Master Tomioka, but he found is silent as the grave. At last the old servant, Kurazo was found; and he informed the visitor that the Master had left for Tokyo, taking Umeko with him.

The village teacher was somewhat astonished at this sudden move on the part of his old master; but finding that Tomioka had left a letter with the headman of the village, he went to that official to see what further particulars he could glean.

Yes, it was true enough that Master Tomioka had gone to Tokyo with his daughter. Since Doctor Otsu had decided to marry the daughter of Kuroda, Master Tomioka was greatly downhearted and could not endure the disappointment; so he intened to take his daughter before Prince Ito and Count Inoshita and have them bring about a marriage between her and young Takayama.

Now the headman of the village suspected the teacher's own interest in the girl and advised him to follow it up. He explained to the village teacher that as Master Tomioka was now in his

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dotage he did not know very well what he was doing, and probably was obsessed with the idea of getting his daughter married anyhow. The teacher took the hint and returned to his house with a new determination.

When the village teacher was a pupil at the Tomioka school, he had proved a better pupil than any of the three rivals for the hand of Uméko; but his parents being poor, he was unable to proceed to the university, as the others had done, and he had, therefore, taken to teaching. He felt that Master Tomioka was bent on getting a university graduate for his daughter, and the circumstances were accordingly against his suit. He knew that his position as the educator of five or six hundred children was far more important than the position held by his rivals, but it would count but little in the world's eye. The teacher wended his way home with a heavy heart.

After a week Master Tomioka returned with his daughter from Tokyo; and the teacher was surprised one day to receive a letter from his asking him to call. The teacher was not long in responding; and as they all sat together sipping saké which the beautiful Uméko had poured for them, Master Tomioka began:

"You were no doubt taken aback by our sudden departure to Tokyo; but I have been greatly troubled of late. I did not stay very long in Tokyo either, as all those fellows who once lived in our village and knew us, are now hopeless scoundrels."

The young teacher was alarmed at this remarkable outburst.

Master Tomioka continued: "I took my daughter to both Ito and Inoshita, but they were so busy priding themselves on their titles that they treated us very shabbily and I could not remain in their presence; and to make matters worse, the two students, Takayama and Hasegawa, are quite like Otsu, and are quite happy to get a living somehow as the petty officials of the government."

Some of the guests took their leave as early as possible but the village teacher lingered on, until Master Tomioka at last fell asleep, when the last great was obliged to take leave also; but on his way home he felt a sense of relief, as though a heavy burden had somehow fallen from his shoulders.

Soon after that the headman of the village received a letter from Takayama and the other friends of Tomioka saying that the old man had visited the city and was as cross as a bear, fancying that all were against him and illtreating him and that he was too perverse for anything. Takayama said in conclusion that he had hoped, at the instance of Count Inoshita to marry Uméko, but that her father's overbearing manner made it quite impossible for him to think of it. At the same time he had not abandoned the idea, and he hoped the headman of the village would intercede for him, as Uméko was much more beautiful and accomplished than most of the girls he met in Tokyo. No doubt the old man could be got around by proper strategy. He had taken a huff and left his colleagues at the time of the Restoration and now they were all men of high title, while he was left out in the cold. This had doubtless embittered the old man a good deal. "However, look out and see what can be done!" the letter concluded.

The headman of the village called on Master Tomioka several times after this; but he got no opportunity of an interview, as every time he called, Master Tomioka was found drinking with the head of the village school.

One day the head of the village school went to the house of Master Tomioka and found the fair Uméko asleep in her room open to the garden. She awoke and the fell into conversation. When the old man saw this he was furious and scolded the girl beyond measure. But Umeko was one who never said anything against her father, and so she obeyed meekly with tears. The old servant, Kurazo, often pitied her and used to comfort her by remarking that she was a goddess.

Master Tomioka summoned the village teacher to him and demanded what he meant by accosting his daughter when she was having her siesta, and upbraiding him for coming to the house so often.

"You have come here to inquire after

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my health or to court my daughter," exlaimed the old man, "but more probably the latter!"

All the teacher could do was to bow in silence.

"You want my daughter, I know very well, continued the irate father, but you are only the head of a village school. I have refused her to university graduates like Takayama and Hasegawa; and do you suppose I am going to throw her away with the likes of you? I wonder if you know who you are!"

The teacher bowed again meekly and said never a word. But he thought the attitude most strange on the part of one who professed to dispise titles and rank. At last he broke out and said:

"Yes sir, if the truth must be known, I *do* want your daughter; and if I can I shall make Uméko my wife."

"But what if I do not consent?" shouted the old man.

"Then it can't be helped," said the teacher. "I shall be in despair."

"Well then, go home; and don't let me see your face again until I call for you," said the father.

The young teacher started for the door, and Uméko accompanied him to the porch, apologizing for her father's anger and haughty words. As he went home he comforted himself with the thought that Uméko loved him, in spite of her father's violent attitude. Thus he was cheered in his school work all day.

Three days passed; and the old servant, Kurazo, came with a letter from Uméko, dictated to her by her father, asking him to call that evening. The village teacher, deeply rejoicing, ventured into the house of Master Tomioka, trembling as he went. They all chatted together pleasantly until after ten.

Next day news was abroad; and the village headman took a piece of paper and wrote to Takayama that it was no use to proceed with the suit for the hand of Umeko, as Master Tomioka had promised her to the head of the village school. There was a time, he suggested, when Takayama might have had her; for her father had taken her to Tokyo for that purpose, but the high and mighty attitude of titled ones had so disgusted the old man that he resolved not to give her to city folk, even Takayama himself being esteemed one of the haughty ones. The dead man suggested further that the best way was for Takayama to take the matter all in good part and send a note of congratulation to Master Tomioka.

Thus after some days the weeding was consumated and the fair Uméko was seen hanging out clothes in the garden of the head of the village school.

In November of that year Master Tomioka died; and the newspapers published a long biography of him, mentioning the famous names that had once been his pupils, including many nobles. And the people of his province, who knew his circumstances, nodded their heads knowingly and said: "Ah, poor old Tomioka is gone at last." But the world opened its eyes in wonder that an unknown man should have had such illustrious pupils and friends.



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THE SATSUMA REBELLION

By H. FUKUCHI

THE little war which took place in Kyushu some fifty years ago and known among the people of Japan as the South-western War, though it lasted scarcely more than a year, yet cost the nation a considerable sum of money and the life of one of the greatest of Japan's heroes, Saigo. If wars are to be judged by social and political results, the Satsuma Rebellion, as it is called by the western world, was one of the most important events in Japan's later history.

The cause of the rebellion was twofold. The first trouble was a difference of opinion between the political leaders of the time; and the second reason was the spirit of disaffection that prevailed among the young men of Satsuma, who thought their leader, Saigo, was not justly treated. Fancying that those surrounding the Throne were disloyal to the interests of Japan, these youths resolved to remove the sycophants and give Saigo a chance to run affairs.

At that time there was in Korea a spirit averse to Japan, and an attitude of violence toward Nippon on the part of the Koreans was more than the youths of Satsuma could endure. In 1873 the Japanese Minister to Seoul was attacked by Korean soldiers assisted by a mob, and had to flee for his life. This so displeased the great Saigo Takamori that he insisted on an immediate invasion of the peninsula. Ostensibly Saigo wished to punish Korea for her insolence toward Japan; but secretly he aimed at checking the downward march of Russia toward Pacific, a course he could even then clearly see that country to be bent upon. But the Tokyo authorities thought that Korea could be brought to terms without invasion, and decided to despatch an envoy for that purpose. It was the moment when Prince Iwakura and his party, including Ito and Kido, had just returned from their mission to America and Europe, filled with admiration for western civilization and achievement; and when they learned of the determination to send an envoy to demand reparation of Korea, they were filled with terror lest it should involve European complications. And so they contrived to avert the plan. They thought that Japan's first duty was to introduce reforms and become westernized, and then she would be in a position to interfere in international matters; but she should not attempt it before she was herself reformed. To their mind it was impolitic, to say the least, for Japan to embroil herself with any foreign country, apart from absolute necessity.

No doubt this view was not without good reason, from a statesman's standpoint. But the difference of opinion led to what turned out to be a quarrel between the military chiefs of the time and the civil officials of the government; the former sided with the Satsuma element and the latter with Prince Iwakura and his supporters in the Government, who for the most part represented the Choshu clan. The difference at last

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become so strained that Saigo's party all resigned, and great leaders like Prince Sanjo, Prince Iwakura, Count Itagaki and Count Soyejima, followed their example, sympathizing, as they did, with the policy of Saigo. Saigo having done so nobly in helping to effect the Restoration, commanded an immense admiration among all classes.

Saigo returned to his native place at Kagoshima in Satsuma where he received a great ovation from the high military officers and citizens. A private school was then opened for the training of soldiers, though ostensibly only for the general education of young men at a time when there were no other means of education. The Tokyo authorities found fault with the school and showed suspicion as to its aims and policy. The feeling grew more and more intense, until at last in 1896 a spirit of revolt was visible, and an outbreak occurred at Kumamoto, led by the element dissatisfied with the Government. In the meantime Saigo was spending the time in retirement, putting in his days in hunting and other innocent amusements. The Tokyo authorities, seeing that danger was brewing, attempted to take time by the forelock and remove the arms and ammunition from Kagoshima to Tokyo; while the south was filled with Government spies to watch the Satsuma element. The youths of Kagoshima took these spies for miscreants seeking the assassiation of Saigo.

On the night of the 31st of Januray, 1877, the young men of Satsuma broke into the military magazine of the place and secured its contents. At that time Saigo was still away hunting on his preserves at Osumi. The officials of the city, sympathizing with the Saigo party, at once let the rebels have the prefectural treasury, which contained 150,000 *yen*. As soon as Saigo learned of the violence he returned and complained against it; but when his party was attacked he could not take sides against them, and became their leader. "It is a hopeless cause, said he, but I will die with you." Enrollment of recruits at once began, and the samurai of Satsuma, who were reckoned among the flower of the nation, flocked to the banner of Saigo, most of them lads with beardless faces, about 15,000 in all. Some 5,000 more came from Hyuga and Kumamoto.

With Saigo as commander in chief, assisted by several other military officers of note, such as Kirino, Shinohara, Murata, Beppu and Hemmi, the little band went forth to meet the Imperial forces. They aimed first at taking the Kumamoto garrison by storm and then to reduce all of Kyushu, after which they hoped to advance on Tokyo. Some of them regarded this plan as too slow and advocated taking possession of Nagasaki at once, at the same time sending another force to take Kokura, which would result in reducing Kyushu the sooner. The first plan was finally adopted after some disputing, as it was supported by General Kirino.

He, however, estimated the strength of the Kumamoto garrison too low, as it numbered no more than 4,000, mostly conscripts from among the peasantry, with some merchants, whom Kirino considered no match for his pure-blooded samurai. He fancied also that as soon as the surrender of Kumamoto castle should be demanded in the name of Saigo, the garrison would at once yield; but this was over-confidence in their own strength and the charm of Saigo's name. Major-

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General Toteki Tani commanded the Kumamoto garrison, and under him Lieutent-Colonel Kabayama, afterwards admiral, and Major Kodama, afterwards Chief of the General Staff, with several others who subsequently became famous in the nation's annals. They all had a great admiration for Saigo, but they could not allow that to influence their loyalty to the Imperial Government.

The Satsuma forces arrived before the castle of Kumamoto and demanded its surrender, which was promptly refused. So little respect had the 4,000 Satsuma soldiers for the garrison that they carried with them no more than 300 cartridges each; but the garrison held out so well they had to have their ammunition replenished from their headquarters at Kagoshima. The Emperor Meiji proceeded to Kyoto and despatched Prince Arisugawa as Commander-in-chief with Lieutenant-general Yamagata under him, now Prince Yamagata, the total force being 56,000 men. At the same time the navy blockaded the coasts of Kyushu with nine battleships and ten other armed vessels, the largest of which was not above 2,000 tons, the fleet being under command of Admiral Kawamura.

The Satsuma forces stormed the castle time after time only to be repulsed with loss; but when they resolved on face to face combat with drawn swords they caused great inconvenience to the garrison. At last a detachment of the Imperial army came upon the besiegers from the north, and this led to a battle that went on practically for 17 days and nights, the Satsuma men at last being obliged to retreat. At Uyeki they returned to the attack when the 14th regiment of the Imperial army was defeated and the Imperial standard captured, from under the eyes of the leader, Major Nogi, afterwards the hero of Port Arthur. It will be remembered that he gave this at one of the reasons for his suicide at the time of the demise of Meiji Tenno.

By the 12th of March the rebels were forced to raise the siege of Kumamoto, as a great force against them had landed at Yatsushiro, forcing the rebels to retreat into/ Hyuga and Miyazaki, at length pausing at Nabeoka where they took up a fortified position, which fell on the 14th, and then the rebels were driven into Nagai, where they were completely surrounded by the Imperial forces. Nothing daunted the Satsuma men broke through the cordon into a ravine at Mount Enotake, and making a feint of entering Bungo, suddenly wheeled south-west and returned to Kagoshima on the 1st of September. The city of Kagoshima was not well protected against attack, so they withdrew quickly to Mount Shiroyama behind the city, to await the Imperial forces. The little remnant of 270 men dug themselves in and prepared to resist to the bitter end. They had no barbed wire entanglements like those of to-day, but they builts entanglements of bamboo. Their means of communication were limited to a very imperfect telegraph service. The Imperial forces duly arrived and set to work building an outer bamboo network around that of the rebels to prevent their breaking through.

On the 24th of September the general attack began, the main idea at first being to starve out the rebels; but Major Nodzu opposed the plan, as the ground where the rebels had taken refuge could grow vegetables and supply them for years. The case proving hopeless for the rebels Saigo at last came forth in a palanquin, when he was wounded by a

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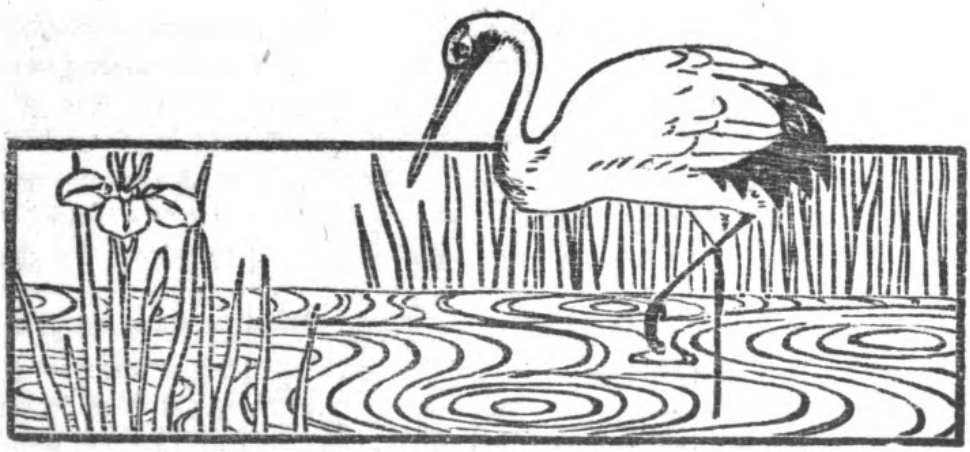
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bullet; and then he ordered Beppu to decapitate him, thus putting an end to the life of the greatest soldier of the time. The rebel remnant did not at once yield but they were soon cut up, the last eighty soldiers holding out till they were reduced by the enemy hurling stones on them from the heights, and when the Imperial forces finally entered the little fortress, every man was found dead, including leaders like Kirino and Murata.

The Imperial forces also had some men of great valor in arms, such as the old Tokugawa samurai and those from Aizu, who had little love for the men of Satsuma who had dealt with them harshly at the time of the Restoration. It is said that at first Saigo took no part in the rebellion, merely going about with the forces for protection, but at Enotake, seeing his help was necessary, he took command. Their being able successfully to resist superior forces for so long proves the imperishable valor of the Satsuma men. The affair also showed the fine stuff of which the new peasant conscripts were made, this being the first time since the introduction of conscription that the new men had a chance of showing their mettle. It was nothing less than a marvellous revelation that these country lads should have proved themselves equal to the men of samurai stock. Thus the Satsuma rebellion showed the wisdom of conscription, then but on trial.

The weapons used in this campaign by the Satsuma men were old second-hand Snider rifles; and the new Murata rifle subsequently invented was born of the experiments then carried on. The rebellion has thus been looked upon as the best of training for Japan's nascent army. Were it not for the experience thus acquired it is questionable whether the Japanese forces could have done so well in their subsequent war with China. When Greek meets Greek, as was said by General Oseko, a valor is cultivated such as won the China-Japan war and afterwards the war with Russia; but the struggle with Satsuma was the greatest of all, which clearly shows how the heroes of Japan regard the so-called war of the South-west.



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HIGHER PRICES

By R. KUSUI

WITH the progress of the European war and the constant rise in prices many lucky speculators in Japan have become suddenly millionaires. The soaring of prices in materials like iron, paper and dyestuffs has been especially a financial harvest to those dealing in such lines of trade. But while the few thus smile in clover, the many are loud in complaint over the increased cost of living. Drugs and medicines, which formerly came from Germany, ceased to be imported at the outset of the war, the consequence being an immediate rise in price, to the detriment of the poor and the sick. Antipyrene, which cost only 4.50 *yen* per pound before the war, is now 75 *yen* a pound, and the same thing applies to most other drugs, many of which are not now found in shops at all. The medical fraternity in Japan has been greatly inconvenienced, being obliged for the most part to resort to less efficient remedies or substitutes. The result has been that often serious cases of sickness have had to be neglected with fatal consequences.

The same thing has taken place in the iron trade. The price is now fifteen times as high as it was the beginning of the war. Recently it has shown signs of going down, but it is not expected to be less than five times the price of normal times. Naturally all trades and industries using iron have been unfavorably affected, especially pins, pens and nails. The price of nails went up from 7 to 24 *yen* a cask; and pins from 1.50 *yen* to 4.50 *yen* a pound, and pens from 80 *sen* a gross to 1.30 *yen* a gross. Big orders from Russia have tended furthermore to increase domestic prices. Ink and pencils are four times the ordinary price. The prices of dyestuffs are now at fabulous figures, especially black and red colors. Scarlet dye, for example, has gone up from 30 *sen* a pound to 20 *yen* a pound. Yellow dye is 24 times the ordinary

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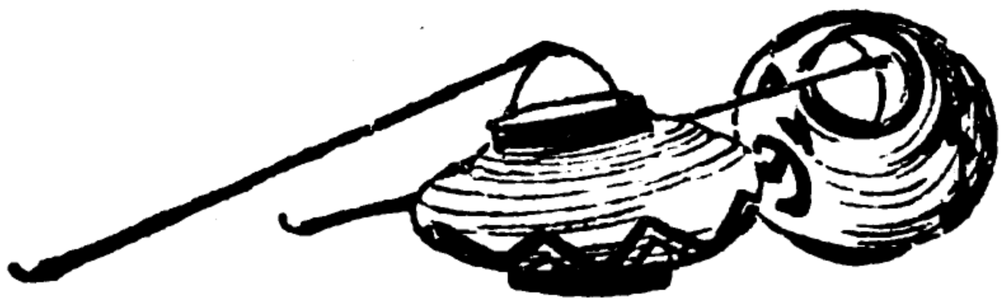
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price. Thus the dyers throughout the country have been suffering much, especially the smaller concerns, while the sellers have made fortunes.

Owing to the greatly advanced cost of printing paper this industry has also suffered much, and some papers and magazines have been forced to suspend publication, while those continuing to publish have raised the price about 20 per cent. Paper that was selling at 17 *sen* a pound, is now going at 30 *sen* a pound. The prices have naturally affected the school text books, and the rise has proved a hardship to the poorer children. Most of the imported paper was from Germany and Austria before the war, while the higher grades came from England chiefly, and also from Belgium.

Of course the situation has forced a wholesome development of home manufactures in paper, but the output, though fast increasing, does not begin to supply the demand, but the quality is favorably commented upon. Some time ago renewed imports of pulp from Britain and America reduced the prices somewhat, but big orders from China and Russia have again sent prices soaring. The situation was rendered worse by the attempts of merchants to monopolize the market. Even the price of waste paper went up abnormally, including old post cards and old newspapers. Brass and copper junk of all kinds also witnessed a remarkable rise in prices, and the housewives made considerable money by clearing out their old pots and pans and even their old metal buttons.



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JAPAN'S FAMILY SYSTEM

By PROFESSOR KAWATA

(KYOTO IMPERIAL UNIVERSITY)

IN Japan, as it was to some extent in ancient Greece and Rome, as well as in China, the unit of the nation is the family, which is regarded as an independent entity to which the property belongs rather than to the members. The privileges of the family center in the head, to which all the members are beholden. The individual members labor for the interests of the family as a whole, aiming ever to enhance its social and material position. And the head in turn is bound to protect and help all the members of the family. Thus the privileges and duties of families are far more significant than those of individuals. The family head often monopolizes the property and privileges of its members, not only the right to give and take, but to educate and police the members. It is only in recent times that the State began to take an interest in such matters. The head of the family had charge of the education of the members and the *bakufu* or lord of the clan looked after justice, though the head of each family had in some measure the right to excercise judicial functions, and sometimes inflicted punishment, even to the limit of executing criminals.

There are numerous old dramas which show the extent to which the head of the family exercised rights of control in the Kamakura period. Wives and children were directly forbidden to interfere in family affairs. The head could rebuke or chastise them for offences, and could kill wife or daughter for the sake of his lord. In modern times, with the advancement of civilization, these rigorous rights have, of course, gradually diminished and the majority of the privileges formerly entrusted to the head of the family have now passed to the state. The individual is now free to an extent never dreamed of in the olden days.

The family system of Japan reached its fullest development during the 11th and 12th centuries and held sway unmolested in the Kamakura period and on down to the fall of the Tokugawa régime and the Restoration of Meiji, when laws were duly promulgated dealing with the affairs pertaining to family life. Though the old family system has now largely lost its meaning and force it still shows traces and effects in various ways; in fact it maintains its old aspect in essence: for what was instilled into the people for so many centuries could not so quickly be obliterated. There is constant friction between the old system and the new in Japanese society. In matters of ancestry and lineage the head of the family is still of paramount significance and rights of primogeniture are vastly important.

The children of Japanese parents still hold themselves as much responsible for the support of the old folk as they did in the days when family rights were more strictly insisted on. On the other hand changes of a revolutionary nature have been brought about; for now when a son takes to himself a wife the young couple set up an independent home and do not go in with the old folk as in former days; and thus old and new ideas prevail side by side. The young man of new Japan is not satisfied to take the wife which his parents select for him; and here is another wide split between the old system and the new. Even in cases of elder sons living with parents the mother-in-law is not quite so high and mighty as she used to be. But the fact

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that every year sees many a love difficulty and consequent suicide shows how bitterly the old and new still sometimes come into tragic conflict. Some of the more pathetic of these domestic tragedies are over the rivalry between wife and mother-in-law.

With regard to the subordination of woman in the family, too, the old system shows its influence even to-day, the young wife being forced blindly to yield obedience to her husband and parents-in-law. Here self-sacrifice on the part of wives is yet the ideal. The main duties of a woman are still to become a good wife and mother. This is the teaching of all good girls' schools in Japan. There are those who advocate greater freedom for woman, but they incur the rebuke of all the older generation. A recent case of a wife appealing to the courts to restore conjugal relations would have caused nothing short of sensation twenty years ago. There is also sign of conflict between ideas as to relations between father and son; and these conflicts show that the old system is out of keeping with the new civilization. With radical changes in the nation's economic and commercial system the family system cannot remain what it was but must be brought into line with modern requirements.

A further aspect of the old family system is its clash with the modern system of industry. In old times the system of labor harmonized with the family system. The master and the head of the family were often the same person and relations between laborer and employer were paternal. The head of the family had to find employment for the members. It is easy to see how this would be impossible under modern systems of industry. The master industry has now taken the place of the former head of the family; and the hundreds of hands in a big factory are like children under one father. But it has brought about the development of a smaller family system in which individual parents take a more personal interest in their children. It leaves the family system of Japan somewhat behind that of Europe, however, what took place in the west a long time ago, going on only now in Japan. Thus while Japan has made rapid development politically and economically the family system has shown but slow evolution, being still under the influence of ancient custom and sentiment.

There is no doubt that as time goes on the family system of Japan will develop more along modern lines until all problems in this respect are solved. Then the family system of Japan will be much the same as in America or Europe. While the Japanese admire the favorable aspects of the older and larger family ideal, they cannot but see in the modern ideal of husband, wife and children the higher one and respect it accordingly. However much the more conservative portion o our population regrets the disappearance of the old ways, the changes must go on till Japan is socially as modern as any other country; evolution must take its course; and as the greater family system distributes itself in the smaller and more individual system no doubt the result will be for the benefit of the nation.

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YAHACHIRO THE TIMID

By H. TODA

AMONG the retainers of the great Tokugawa Ieyasu was a man named Honda Yahachiro who was exceedingly timid. On hearing a drum beaten for an attack he would tremble enough to make his armour clatter. His fellow-warriors, at first amazed at his apparent fear, finally became accustomed to it and called him Yahachiro the timid.

The man became the joke of his regiment, and no one ever pretended to take him seriously. In time of battle he shrunk into a safe corner and was useless, a favorite position being behind his master, where he crouched, trembling like a leaf.

In a certain year Ieyasu had a fierce battle with the Asakura forces, when the great general led the onslought in person, exposing himself on the battle front. Yahachiro, as usual, was found trembling along behind his master, when the latter snddenly turned upon the craven and said:

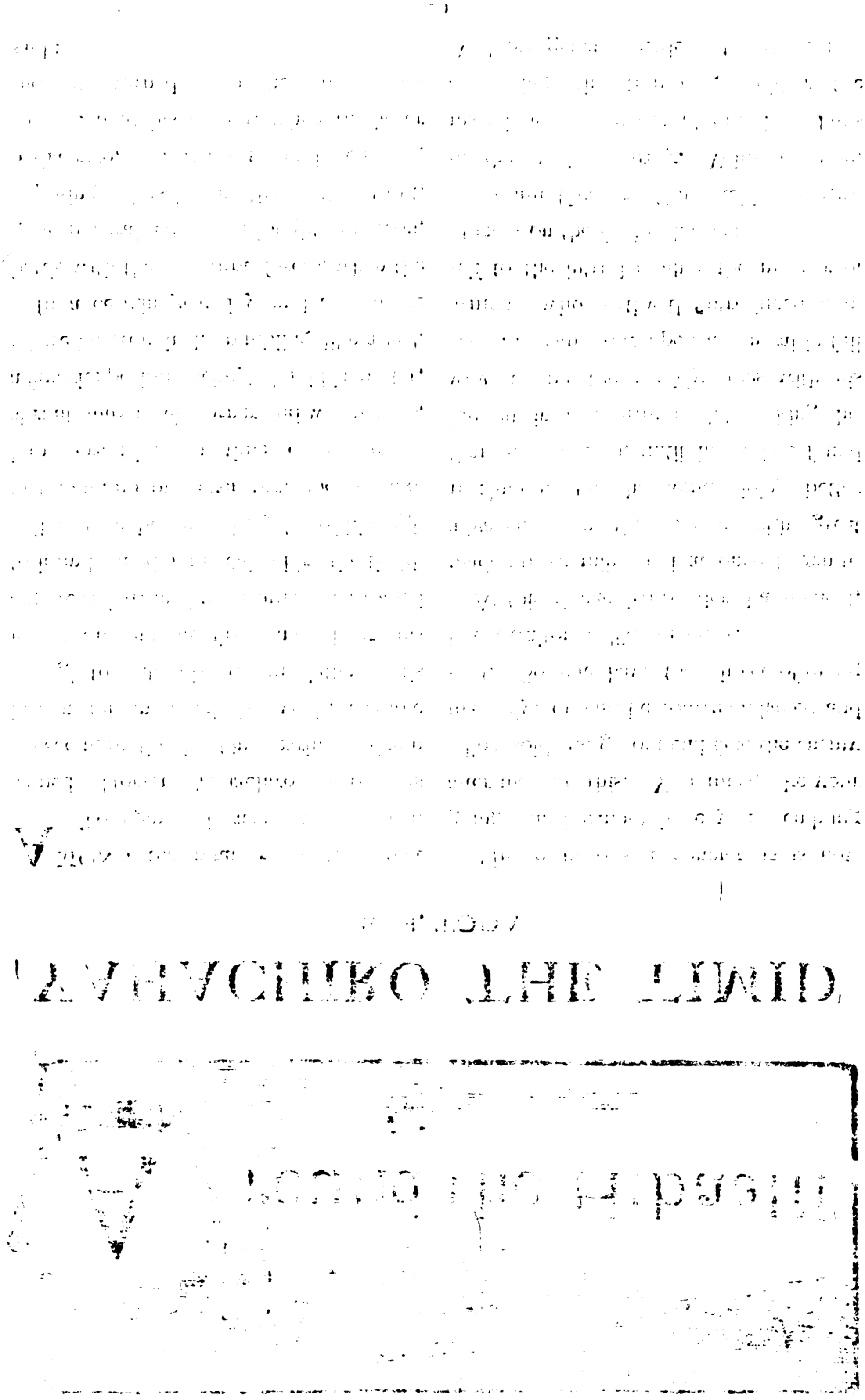
"In so furious a conflict as is now going on, I cannot have you trembling after me like this. You must, like your fellow-soldiers, go out and face the enemy manfully, or else be courtmarshalled and shot. So you have the choice of dying like a traitor or like a soldier."

At this Yahachiro pondered a moment, made up his mind and at once began to advance upon the enemy with great resolution. On he went, doing better than he expected, until he at last found himself in a thorny field. Making his way among the prickly trees with his spear, he came out upon a general in full armour, who forthwith introduced himself to the intruder, after the manner of officers on the field of battle:

"I am Uyehara Gorohachi a general of the Asakura army. Who are you, may I ask? Answer at once!" Thus addressing the trembling soldier the Asakura general made a thrust at him

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with his spear. Yahachiro averted the thrust and knocked the weapon from the hand of his antagonist, seizing the general and attempting to stab him with his sword. Hanging on to the enemy, Yahachiro cried out wildly: "Murder, murder! Help, Help!" The general was so amazed at this procedure that he doubted whether the man was a soldier and relaxed his hold a little.

Just then a soldier of the Tokugawa forces, named Akimoto, came upon the scenes, announcing his name loudly and saying, "Do not cross swords with such a craven as that fellow. Try me, and I will give you all you want!" Uyehara considering Akimoto to fair match, left off the struggle with Yahachiro and attacked Akimoto, who quickly finished him, as he had been more or less exhausted in the tussle with the timid man.

During this bit of fun Yahachiro sat timidly on the ground gazing vacantly at the fight. Akimoto looked at him with feelings mixed with pity and humor; and then, as he was leaving, said: "Honda, decapitate the body and take the head to the general's headquarters, and your merit will be as great as that of any general of the Asakura army. I give you the head."

Yahachiro was deeply grateful for the favor; but doubting whether the enemy were really dead, he took up a stone and threw it at the body before approaching it; and having thus assured himself that there was no danger, he timidly drew near and severed the head from the body. At that moment he heard shouts of victory, which showed that the Tokugawa forces were triumphant, and then Yahachiro ran back with his prize to the headquarters.

As soon as Ieyasu saw him coming with the head, he congratulated him, saying: "Hallo, Yahachiro, you have done a glorious deed. Let it be registered at once."

The man in high spirits over this mark of approval, presented himself at the recorder's, saying: "I have beheaded the famous General Uyehara of the enemy's forces."

The men who attended to the registering of brave deeds, well knowing the timid nature of Yahachiro, did not believe a word of it, and inquired carefully into the details, upon which Yahachiro frankly confessed the truth of the matter, admitting that when he was in death's grip with Uyehara Akimoto had come up and taken his place, settling the fate of the attacker, and giving the head to Honda. Akimoto was summoned and confirmed the facts related:

"I heard some fellow bawling 'Murder, murder,' in the bushes," said Akimoto, "and I ran in to see what was up, when I found Yahachiro in the hands of Uyehara; and feeling the disgrace of hearing one of my comrades crying out like a baby, I took a hand and settled the fate of the enemy. However, knowing that the man had to advance into battle to save the honor of his family, I gave

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him the head to help him out."

Other officers had heard Honda's shouts for help and had paid no attention to them; and when they now learned whence these cries had come, they laughed heartily; but on learning the way Yahachiro had come by the head, they were angry and demanded his punishment. They contended it was not right that such a coward should be left alive to shame the name of Tokugawa. He ought to be ordered to commit *seppuku*.

Ieyasu rejected their suggestions and said: "No! Yahachiro knows neither military art nor has he the experience essential to a soldier. His timidity is natural. But he is not so timid as you take him for; for a man as cowardly as you imagine, would be too frightened to utter the cries you heard at a moment when a spear was pointed at his breast. Such strength shows a good degree of courage. Confer upon him, therefore, the merit of taking Uyehara's head. As to the action of Akimoto in transferring merit in that way, though it is contrary to law, the motive was to save disgrace and I must appreciate it. I order that he receive the same reward."

Those present were astonished but much pleased at this decision so far as Akimoto was concerned, but they were disappointed that Honda should have been so highly rewarded. So they held a meeting and passed a mock resolution that thereafter in time of stress they would shout "Murder, murder!" to receive help and then reap and easy reward. Some of the higher officers, hearing what had happened among the troops, approached Ieyasu asking him to prohibit in future any attempt to get help by calling out in the way Honda had done, else the army of the Tokugawa would come to be shamefully talked about.

Ieyasu only laughed and replied: "If any of my soldiers be able to shout in such a manner when in close grip with death, he only deserves my highest praise and is welcome to any assistance he can get."

This unexpected answer silence the complainers. In after times during moments of fierce battle certain soldiers of Ieyasu attempted to get aid by shouting after the manner of Yahachiro, but they never had the strength to be heard. Then they saw that judgement of Ieyasu was right, and that in time of great danger a man's tongue is usually too stiff for utterance. And they admired their great master all the more.

Though Yahachiro never achieved anything very wonderful on the field of battle, he was a man of great shrewdness, and Ieyasu was glad to have him as his Chief of Staff. It was this man who, by hard toil and constant application, planned the overthrow of the Toyotomi interests and the firm establishment of the Tokugawa rule; and his distinguished services were so appreciated that he was afterwards made a feudal lord. Thus Yahachi.

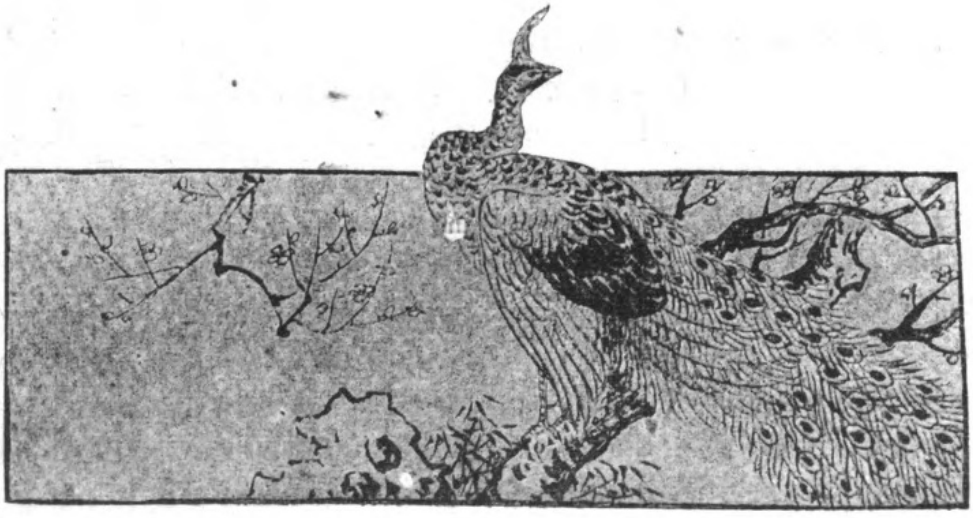
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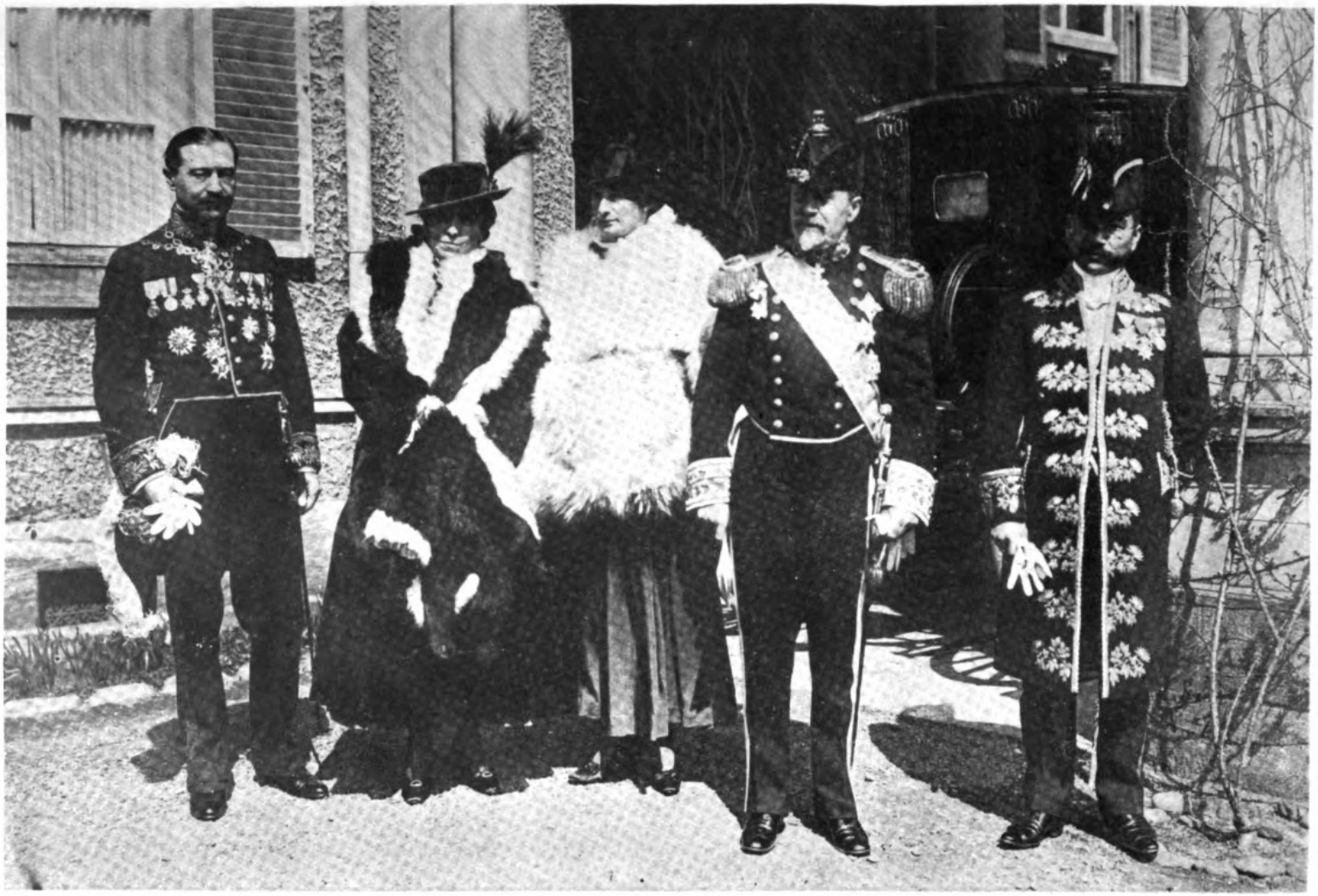
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ro the timid became a great daimyo with an income of 180,000 bushels of rice annually, and was known as Honda, Masanobu or Sado-no-Kami.

How the great first shogun of the Tokugawa house first came to see talent in such a man forms in itself an interesting story. During the youth of Ieyasu he was once in the castle of Hamamatsu; and as he looked across the garden a big rock intercepted his view of the bay. The obstruction was so big that it could not be removed through the castle gate; and the necessity for its removal was not sufficient to require the enlarging of the entrance. Ieyasu offered a prize for a remedy; and Yahachiro, who was then only a street pedlar, took the prize. He set up a straw-mat fence around the stone, and inside this enclosure worked with some laborers day by day, everyone wondering what was going on. One evening Yahachiro warned Ieyasu not to be surprised if he heard a great sound and received a sudden shock. No sooner was the sound over than the fence was pulled away and, lo, the great rock had vanished, revealing the beautiful bay beyond. He had dug a deep hole beside the stone which he had supported until the right moment by props, and then let it tumble in. Though the work was nothing in itself to require a genius, there was yet no other man about who could find a way out of the difficulty; and Ieyasu, therfore, percieved in Honda a spirit of genius that was not to be overlooked.



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H. E. THE NEW ITALIAN AMBASSADOR TO JAPAN, AND FAMILY

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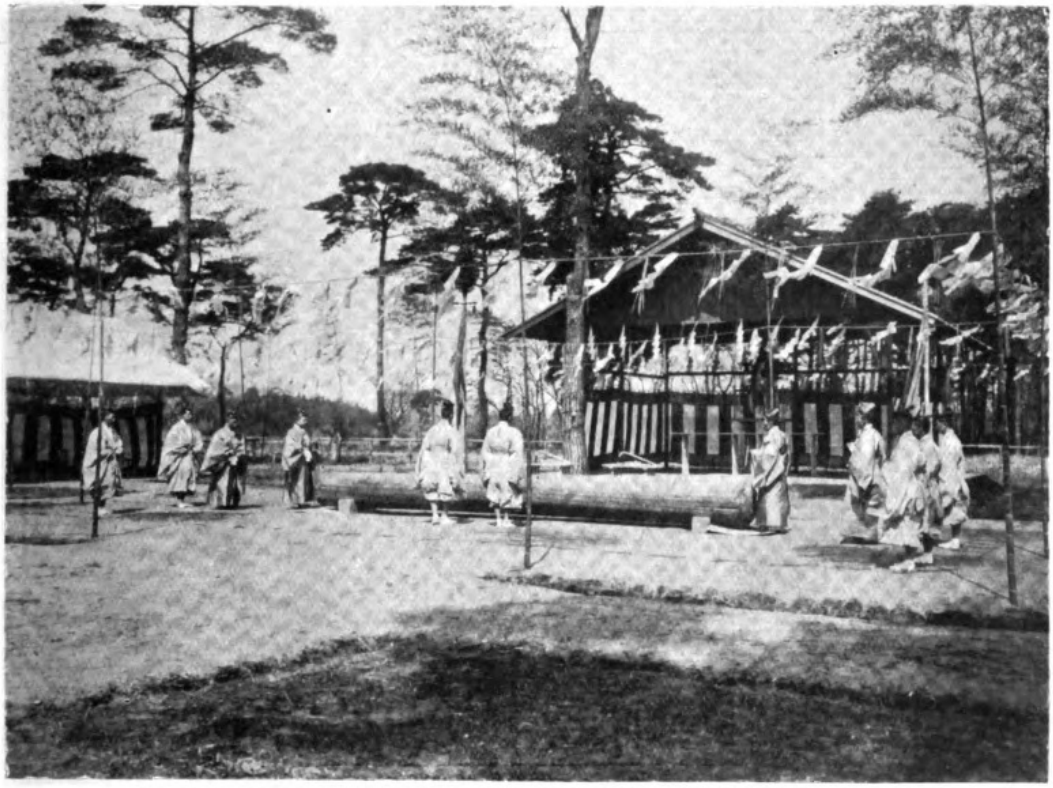
RELIGIOUS CEREMONY FOR COMMENCING THE CONSTRUCTION OF THE MEIJI TENNO SHRINE



JAPANESE RED CROSS DETACHMENT RETURNS FROM ENGLAND

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CONSECRATING THE PRECINCTS FOR THE MEIJI TENNO SHRINE



NEW JAPANESE AMBASSADOR TO ROME, MR. IJUIN, LEAVES FOR HIS POST

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UPPER: LIEUTENANT TONGU (LEFT) AND SUB-LIEUTENANT ABÉ, WHO LOST THEIR LIVES WHEN THEIR AEROPLANE DROPPED 500 METERS ON A HOUSE-ROOF IN TOKYO
LOWER: COFFINS OF VICTIMS LYING IN STATE, WITH FUNERAL GIFTS AND OFFERINGS

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan and England

Count Okuma's recent outspoken utterance authoritatively asserting that the vaporings of criticism against the Anglo-Japanese Alliance, appearing in some of the vernacular papers, does not represent either Japan or the Imperial Government, will be welcomed by all true friends of Japan, and will do much toward satisfying those who had been expecting some such official disavowal of sympathy with the agitation. Of course no one who knows the spirit of the ruling classes in Japan ever dreamed for a moment that there was any sympathy with anti-British propaganda; but it is not at all unreasonable that some people outside the country might mistake the little outburst of heat as indicating something deeper and more disloyal to the Alliance than on surface appeared. The Allies must stand or fall together, as Count Okuma well says; and Japan is as loyal to the Alliance as ever. Those who take any other view do not, in the Premier's opinion, represent the feeling in Japan. Japan has done much since the beginning of the war to show her faith in England. The degree in which she has lent assistance cannot be even now measured publicly, since a good part of it pertains to the secrets of a campaign against a remorseless enemy. Every week sees immense supplies of war materials leaving Japanese ports for the use of the Allies; and though this is nothing more than what one sees in American ports, it yet shows where Japan's sympathy lies. At present Japan is making extensive alterations and improvements in her arsenals and munition works for the special purpose of meeting the wants of the Allies, especially of Russia; and when the war is over the world will have to ascribe to assistance from Japan an important place in bringing about the victory.

The Anglo-Japanese Alliance

In connection with the adverse comments of the minor Japanese press in regard to the permanence of the Alliance with Great Britain, some of the leading Japanese statesmen, in addition to Count Okuma, have taken the liberty of giving expression to their opinions. Baron Makino, Minister of Foreign Affairs in the Yamamoto cabinet, and one of the greatest diplomats in modern Japan, says: During the last quarter of a century the great nations of the world have consumated many international alliances and ententes; and these have now been called into operation to an extent that even their most far-seeing negotiators did not anticipate, showing how vital and important is the making of such treaties. The history of these international agreements shows that all of them, including the Russo-French Alliance, the Anglo-

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French Entente and the Triple Alliance, have been subjected to more or less criticism, but such criticism, though sometimes forceful, never disturbed the fundamental bases of these compacts. Few treaties in the annals of diplomacy were ever brought about more smoothly than the Anglo-Japanese Alliance and none has been more favorably received ever since its inauguration.

Criticisms there naturally have been, to be sure, on both sides, but they have made no difference in the effectiveness of the Alliance, which has been most beneficial to both nations, both in peace and war, a fact of which the peoples of Great Britain and Japan must be duly aware. It is regretable that of late certain erroneous opinions have been expressed in Japan regarding the Alliance, but these have been fostered by keen commercial competition between British and Japanese in China. Looking deeper into the troubled waters the agitation is seen to be altogether on the surface. Such trivial considerations, as have been advanced by these few dissentients, can never, in my opinion, shake the corner-stone of the Alliance. Well informed diplomatic circles are fully aware of how, much the Alliance has done already to prevent the Far East from becoming further involved in the present fearful war. To assue that the value of the Alliance will weaken as a result of this war is both thoughtless and dangerous. After this war is over the Alliance will become all the more active and effective, because the Chinese problem will still remain for solution, and the Anglo-Japanese Alliance, which stands for the integrity of China and the Peace of the Far East, will prove a vitally cotrolling factor in the destiny of the Orient. Great Britain is the greatest sea Power of the West, and Japan in a lesser degree of the Far East, and the waters of the globe, uniting these two peoples everywhere, will enable them in future to exercise a still greater coöperation in maintaining the peace of the world. Those who wish to ascertain the full value of the Alliance have but to ask what would have happened without it? When they cannot fail to see what a source of anxiety and menace it has removed. I am free to assert without any fear of contradiction that no criticism in this country has done anything to injure the force of the Alliance, and I firmly believe that after the war is over the Alliance will form the foundation of all Japanese diplomacy. Changed conditions may indeed modify some minor clauses in the compact, but nothing can change the main principles involved or prevent the Alliance continuing to be loyally supported. It is an alliance necessary to the advancement of civilization and the maintenance of honorable and beneficent peace, as well as the general security of nations.

Other Opinions

Numerous other leading men have affirmed their faith in the permanency and effectiveness of the Anglo-Japanese Alliance, including Baron Ishii, Minister of Foreign Affairs; Baron Takahashi, one of the foremost of Japan's financiers; the Hon. Saburo Shimada, Speaker of the House of Representatives; Mr. T. Tokonami, one of Japan's leading statesmen; and Mr. Nakano, President of the Tokyo Chamber of Commerce. Baron Takahashi declares that "All the leading men of Japan, men of all classes and occupations and political leanings, are wholeheartedly in sympathy with Great Britain and the Allies, and that a con-

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census of well-balanced opinion throughout the empire shows all the people of Japan in perfect accord in upholding the Anglo-Japanese Alliance." Baron Takahashi goes on to remind the public that the Alliance is not a matter that to any cabinet in power in Japan, but a great and permanent principle in dependent of politics. Mr. Shimada says that "The Japanese like the British people and they uphold British belongs ideals, and as a whole they regard the Anglo-Japanese Alliance as a great factor in the welfare of Japan." Mr. Tokonami, though opposed to the present Tokyo Government, like Baron Takahashi, is yet in agreement with the Government in supporting the Alliance, and asserts, "I cannot conceive a situation under which the people of Japan could be brought to denounce the Alliance with Great Britain." Mr. Tokonami does not agree with those who try to prove Britain and Japan at cross purposes in China, but holds that the policies of the two governments in that country are fundamentally the same. Mr. Nakano believes that "Japan and Great Britain must work hand in hand commercially and economically both now and in the future, and neither of them should be surprised or offended at competition, which is commendable in all lines of progress." These affirmations of conviction by leading men of Japan confirm what those who know Japan well have always held and taught, that the Jingo element in this country is very superficial and has little effect on the main currents of national life. There are a few dead leaves on every tree, but they are no symptom beyond what is natural, that the tree is fatally or even abnormally affected.

Detention of Japanese Ships

The stopping and searching of Japanese ships in oriental waters by British cruisers has created no small degree of resentment among certain circles in Japan. It is contended that the seas of the Far East are under Japanese jurisdiction and that the action of the British navy is a contravention of the rights of the Japanese navy and, therefore, a reflection on its honor. There has also been some disposition to see in the policy a tendency to mistrust Japan. But just in the midst of the furore over the incident transpired another which for the most part explained the meaning of the British action. A Japanese ship of the Nippon Kaisha line was overhauled and summoned to halt by a Japanese cruiser some time ago. When the Japanese cruiser saw the Japanese merchantman she was not sure of her, since it is easy for enemy cruisers or merchantmen to simulate any nationality; nor could the Japanese liner know that the warship ordering her to halt was not an enemy; hence the flight of the liner and the chase by the cruiser. However, after a few shots over her, the liner hove to, and the cruiser discovered she had captured one of her own ships. Now if it is so easy for such a mistake to be made in the case of ships of the same country, it is still easier for enemy aliens to pass themselves off for other nationalities on merchant ships traversing oriental waters; and the British authorities cannot afford to run the smallest risk of Germans, Austrians, Turks or rebel Indians finding freedom of travel in the Far East. It is not that there is any mistrust of Japan or the Japanese navy; but for fear any enemy alien might succeed in deceiving Japanese liners and escaping to some neutral base

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of operations. Britain has to be more particularly careful in the case of Indian agents of Germany, who might very readily pass themselves off as innocent travelers or merchants among Japanese people, or even among Japanese officers. This war has shown that nothing can be learned from what is said by the enemy; the truth is never known until it has independent confirmation. And as there is a possible danger of Germans and Austrians passing themselves as Americans, and of Indians being taken for harmless travelers, the British authorties have assumed the liberty of taking part with Japan in the guarding of oriental waters, just as they did in the capture of Tsingtau. This war is the undertaking of Allies, not of individual nations; and in any case there is the right of searching ships at sea, whether neutral or not, which cannot be denied to British warships in Japanese waters.

Helping Russia

Since the visit of the Russian Grand Duke to Japan there has been a renewed activity everywhere evident in the arsenals and munition factories of the nation, with a view to meeting Russia's ever increasing demand for further war supplies. Guns, ammunition, small arms, army cloth accountrements, as well as ships, are being turned out for Russia, and the relations between the two countries now smack of an alliance. A Russian loan to the amount of 50,000,000 *yen* was quickly subscribed for by the banks of Japan to meet the bills for the munitions ordered, and the balance will be negotiated by Japanese capitalists. It is probable that Russian orders placed in Japan now total almost 200,000,000 *yen*. The war has indeed had a very favorable effect on the trade of Japan, while the revenue from sales of munitions has brought the specie reserve up to more than 500,000,000 *yen*, more than half of which belongs to the Government: indeed a good deal more than half, since it is in the vicinity of 350,000,000 *yen*. Though the results is a depression in the Japanese money market and an increase in domestic prices and cost of living, prosperity abounds. The shipyards and the shipping companies are reaping the largest harvest and are experiencing unprecedented development. In ship construction there has been much inconvenience for want of material; but plans are under way for enlargement of Japanese steel works, which will in time go some way toward relieving the situation, though it may come rather late. There is a rumor that, to justify Japan's extension of her arsenal capacity, Russia has agreed to purchase all the munitions she can turn out in the next five years. This will increase the already immense demand for steel, copper and chemicals, and thus lend impetus to the nation's new chemical industries. On the whole Japan owes much to the war, and especially to Russia, who no doubt could not have been so liberal with Japan without the sympathy and guarantee of Britain. The interests of all the Allies are thus inextricably bound up together for the peace and prosperity the of future.

China

There has been in Japan for months a great deal of dissatisfaction over the uncertainty of conditions in China. For a time there was considerable doubt whether the Yunnan rebellion might not eventually necessitate the armed interference of Japan for the protection of her own and foreign nationals, and even yet there is no assurance that outside aid may not be required to allay the insurrectionary element in that much agitated country. So far, however, the Pekin authorities seem to be holding their own against the rebels. Although Yuan Shikai has officially announced his intention of postponing formal assumption of the Throne of China, there appear to be grave doubts as to the purport of his secret policy. In Japan opinion is probably divided as to the wisdom of a change of régime in China; but there is every unanimity that much danger is involved in Yuan's methods. Japan has

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no objection to a change of government, *per se*, but she doubtless fails to see in the person of Yuan Shikai any guarantee that China would be better under him as an emperor than as a dictator, as at present. But the difficulty is for China to find any leader that can be depended upon to do better. There is some indication that this is the prevailing opinion in Britain and America, which is probably to some extent shared by the Japanese Government. There are some Jingoes in Japan who appear to think that there would be little difficulty in supplanting Yuan by a leader more in accordance with Jingo policy, which would at once place China under international jurisdiction; but the ruling classes in Japan, and all friends of China, know very well that this would be but the beginning of the end, since the logical conclusion would be disintegration.

Britain and China

In Japan the influence of Great Britain is believed to have been working against the rebels in China; and some of the Jingoes have assumed that such an attitude is contrary to Japan's interests. How they can consistently take such a view is very difficult to understand. Least of all can Britain be blamed for supporting that policy. The Government of Great Britain, like that of Japan, feels bound to support the legitimate Government of China, so long as it is the authority acknowledged by the Powers, and is in duty bound to discourage all that militates against the effectiveness of rule under that authority. Britain feels a special anxiety in this respect at a time when the Germans are attempting to use China as a base of operations in fomenting trouble in the outlying portions of the British empire. Moreover, the Yuannan rebels cannot hope to make progress without arms and ammunition; and though they are able to manufacture a certain amount, Britain is doubtless most careful to see that they do not obtain any from without.

Japan and China

The *Nichinichi* appears to be of the opinion that Japan should assume toward the disturbance in China much the same attitude that America is adopting toward Mexico. It sees no reason why the Japanese Government should not declare opposition to Yuan Shikai if it does not approve of his tactics. The paper is convinced that the present policy of the cabinet toward China is only for the purpose of diverting criticism from the political situation at home, and that, therefore, the Tokyo cabinet has not yet really decided what course to follow in China. This indefinite attitude is deplored by the journal as not calculated to solve the Chinese problem, and the *Nichinichi* contends that Japan should at once take steps to have her special position in China properly and duly recognized. It is very doubtful, avers the paper, whether the Okuma cabinet has the courage to do this. At any rate the Okuma cabinet has a greater chance of saving itself by doing something in China than by leaving matters as they are. Japan should help China just as France helped the United States when that country was struggling for freedom. The paper goes on to show how the disturbance in China is detrimental to the interests of Japan and that consequently it is but right that the Japanese Government should take steps to bring about peace. The *Nichinichi* holds Yuan Shikai wholly responsible for the present disaffection in China, the affair being due altogether to his ambitions after the imperial purple. The present situation in China was brought about by Yuan disregarding the advice of Japan, and it would appear but natural that the Japanese Government should oppose Yuan in consequence. The *Nichinichi* is convinced that the South should be assisted in its efforts to restore peace in China.

Young Men's Associations

In recent years there has been a rapid growth of young men's associations in Japan, fostered for the most part by the local authorities in combining elements of the Y.M.C.A., the Boy Scouts movement and the *Jung Deutschland* movement in Germany, with considerable emphasis on the latter. These associations now approach many thousands in numbers and their membership is in the millions. The 2,080 branches in the province of Niigata alone have a

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membership of 108,400. The aim of these young men's associations of Japan is to make their members healthy and industrious by combating the evils of city life and cultivating wholesome employments and pastimes. Most of the attention in Japan seems to be devoted to the rural population, however; and the *Tokyo Asahi* fears that the aim of the authorities is to obtain a military influence over the youth of the nation, as is done in Germany, which, the paper thinks, will tend to paralyze the spirit of liberty and independence by encouraging respect for the military and contempt for the people. If the Japanese associations become mere military training camps, as such clubs have done in Germany, the *Asahi* says they will not benefit the nation to the same extent as if proper ideas of constitutional government were diffused among the members.

Thrift in Korea

One of the difficulties the Japanese authorities have had to contend with in the improvement of social conditions in Korea is in persuading the population to cultivate habits of thrift. That the Government should have paid serious attention to the matter at all shows how carefully the Japanese régime there has been to adopt a policy that would increase the wealth of the peninsula and at the same time render the population more able to support the government financially. Under the old régime no one, it seems, ever thought of saving, since the possession of wealth was but an invitation to thieves and robbers, from whose attacks there was little or no protection; or else, escaping the attention of robbers, the owner of wealth was imposed upon by the Government of the day until his cash was all taken from him. Under such cirmustances it was natural that wealth was eschewed, or possessed only in secret, to the detriment of thrifty habits. So when the Japanese authorities began to advise thrift and the saving of money, the Koreans at once became suspicious that it was only in order that the Government would be able to secure larger sums in unjust taxes, and the advice was left unheeded. That the Government wanted the people to save up their cash and put it in the bank, still own it and obtain interest on it, was something the average Korean found it very difficult to believe. Now that the people are beginning to find out that there is no scheme in the Government's advice, but only a wise and practical suggestion for the good of the individual, a great and beneficial change is taking place, leading to important improvements in the social and industrial conditions of the peninsula.

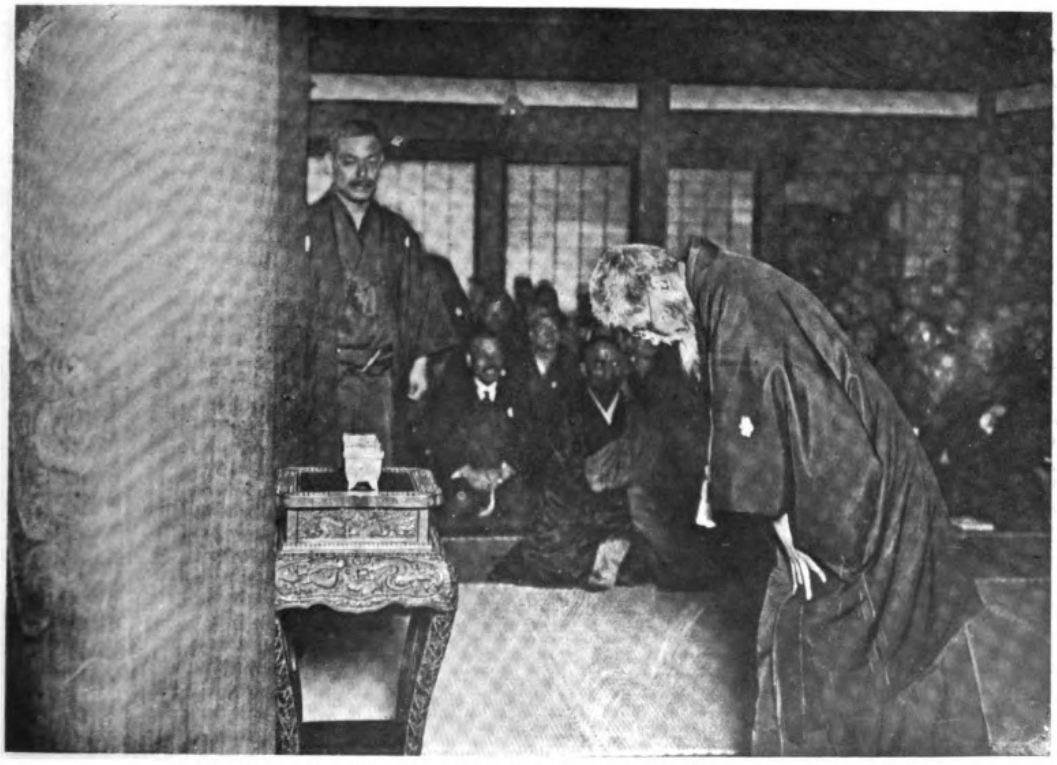
New Japanese Weekly

Japan has a new English weekly in the appearance of the *Herald of Asia*, which made its bow before the public on the 25th of March. The policy of the new paper is to deal with the thought and progress of the Far East in a thorough and impartial manner, its chief ambition being that of acting as voice for Japan. That this will fill a long-felt need may be seen from the fact that there has been no newspaper in Japan for some time, that could be taken as in any degree representing the life and thought of the Japanese people. Yet this is just the side of Japan that English-speaking people desire most to know. They are not particularly interested in Japan's past; that they can get from the numerous volumes that every library possesses on the subject; but what Japan is at present thinking and doing, as well the general drift of her civilization and progress, is what the foreigner wishes to know about, and of which, so far, he has had little or no source of information. The translations from the daily vernacular press, appearing in some of the foreign dailies in Japan, represent for the most part the ephemeral and superficial vaporings of those who have little or nothing to do with the control and destiny of the nation. If the *Herald of Asia* can supply this want, it will no doubt find a useful place among all who are interested in the evolution of a great nation like Japan. The editor of the new weekly is Mr. Motosada Zumoto, a veteran Japanese journalist and one of the ablest writers in English among the many writers of that language in Japan, under whom we bespeak for the new venture able management and a timely treatment of events and movements in Japan.

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LIEUT-GENERAL OSHIMA, JAPAN'S NEW WAR MINISTER



ANNIVERSARY OF THE DEATH OF THE LATE KINGYOKU-KIN,
A FAMOUS KOREAN STATESMAN

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KASHIWABARA SHRINE



MAUSOLEUM OF THE EMPEROR JIMMU AT UNEBI, YAMATO

KASHIWABARA SHRINE AND UNEBI MAUSOLEUM WHERE THE EMPEROR RECENTLY CELEBRATED THE 2500TH ANNIVERSARY OF THE DEATH OF JIMMU TENNO

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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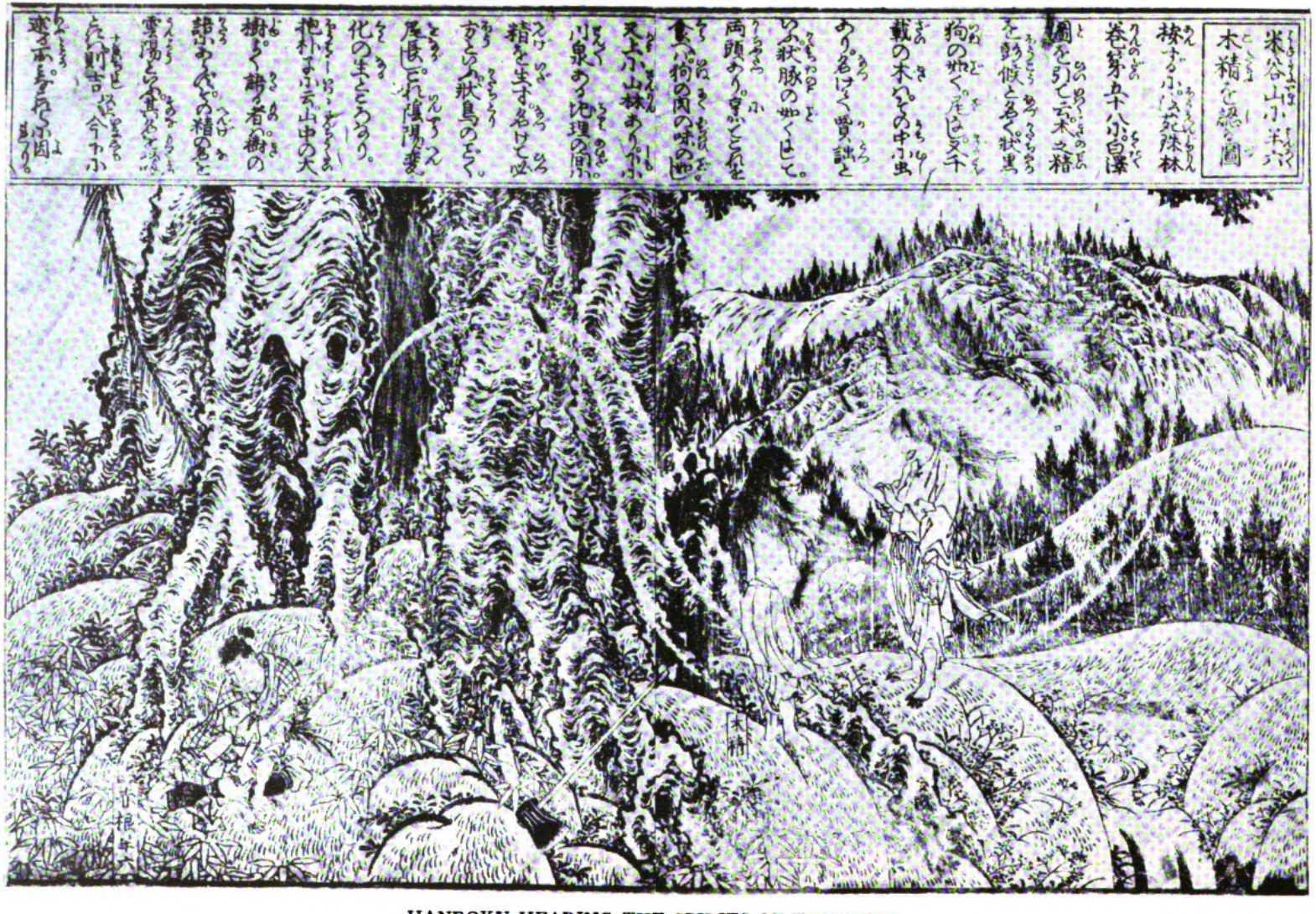
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THE JAPAN MAGAZINE

VOLUME EIGHT JUNE, 1916 NUMBER TWO

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATION BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI.)

I

THE CAMPHOR TREE IN THE MOUNTAIN PASS

DURING the Yeisho era, that is between the years 1504 and 1520, tradition has it that there lived in the ancient capital at Nara a feudal lord, Tsuzui Junsho by name. An ancestor of his had been a Buddhist priest who later became a soldier, and attaining the rank of General, was at last created a peer on account of his exploits in the civil war between the North and the South, being given half the province of Yamato as a fief with numerous retainers of renown to share his wealth and prosperity.

Born in such affluent circumstances Junsho, the present head of the family, was addicted to extravagance. He was fond of entertaining his friends at ceremonial tea, then just coming into vogue, and he finally determined to erect a grand tea hall where the ceremony could be celebrated according to the height of fashion, something like the Kinkakuji, or Golden Palace, at Kitayama near Kyoto. Not satisfied with this he wanted to have constructed in the garden of his mansion imitations of the Kasuga shrine and the beautiful Mirror Pond; and to inaugurate the undertaking he summoned noted architects and gardeners from various parts of the country.

The Kinkakuji was, of course, the famous detached villa of Ashikaga Yoshimitsu, the third of the shoguns of that line, and built in the O-yei era, 1394-1427. It is a structure of palatial proportions with a pillar rising forty-two feet above the roof, surmounted by a bronze phoenix about two feet eight inches in diameter. The building is of three storeys, in the second of which is

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enshrined the Goddess of Mercy, with another image of Kwannon in the third storey. Junsho desired to have for himself a mansion just like this Golden Palace.

Now the ceiling of the second storey of the Golden Palace was panneled in boards of broad camphor wood, all from one great tree; and Junsho wanted the second storey of his new tea hall finished just the same; but the difficulty was to find such fine timber, and so the work was long delayed. Becoming extremely impatient over the obstacle Junsho one day summoned an important retainer of his and thus addressed him:

"It seems that camphor wood wide enough for the ceiling of my new hall is very scarce at present; but our province of Yamato is undulating like the ocean with mountains, and on every swell there is a dense forest. Surely some large trees could be found if search were to be made in the more remote hills and ravines where foresters seldom or never go. Can't you turn out an army of woodmen to scour these hills and see what they can find? Let them be off by tomorrow!"

Thereupon, Arimatsu Tenzen, who was an old retainer, replied and said: "The Yonedani pass in Sou-no-kami county, leading to the province of Iga, about midway up the slope has a huge camphor tree, the branches of which spread wide over the pathway toward the south. The big branch extending southeastward must be at least nine hundred feet in length, for beneath it the way is always so darkened as to perplex travelers. If your lorship deigns to fell this tree there would be, I am sure, enough timber for your purpose."

On hearing this Junsho was overjoyed and said:

"If the tree were growing in a south-western portion of the country like Kyushu, or in the north-east like Michinoku, I should not be able to obtain it; so I am indeed in luck to be able to find so suitable a piece of timber right here in our own province. Why didn't you tell me of this before? Go and have the tree cut down and brought here at once."

But another retainer by the name of Atsukura Tomoharu, whose mother had been wet-nurse to Junsho, made objection and said:

"In China as well as in Japan there are records in old books to the effect that people have met with mysteries in cutting down ancient trees, of which my lord, I presume, knows perfectly well. In such

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old trees there are wood-spirits that live, especially if the tree is over a thousand years old. To cut down such old trees is to incur the curse of the woodspirit. Accounts of such things are fairly numerous. In my opinion it is not the spirit of the tree that brings the curse, but heaven which punishes all such extravagance. That giant camphor of the Yonedani pass has escaped the woodman's axe for over a thousand years, not even submitting to the pruning hatchet to let the sun's rays pass through its dense foliage, in spite of the fears and complaints of travelers. Would it not be well, therefore, to abandon the idea of molesting such a tree, lest later troubles be worse than present ones?"

The countenance of Lord Junsho reddened as he listened, and at length he burst forth:

"Tomoharu, I shall not be instructed as to my duty by the likes of you. To be afraid, and a victim of delusion, over curses, and that sort of thing, is a folly of which only women are guilty. Is it not owing to the mercy of the lord of the province that any living thing in it is permitted to retain its life? And all those who appreciate the favor of being left alive, will wish to serve faithfully the authority that so favors them. But trees and grasses have no life in any real sense of the word. So don't mislead yourself and others by talking about such worthless things. Tomorrow I shall go to the mountain pass and shall myself conduct the operation of felling the camphor tree. Arimatsu Tenzen, you go now and order the woodmen to be ready to start at the proper time!"

So saying Junsho abruptly left the room, retiring to his private quarters; and then Atsukura departed with the rest, feeling that further advice would be useless.

Next day the young lord, accompanied by his retainers, started off early for the Yonedani pass, where they found Arimatsu already awaiting them with a large party of woodmen. Junsho alighted gaily from his horse, sat down and gazed aloft at the towering camphor tree. Its spacious branches shut out from him the sky; and he was astonished to find that the trunk measured more than thirty feet in circumference. He smiled with deep satisfaction and remarked:

"Things are always found when they are sufficiently sought for. Some people get what they search for and some don't: that depends on their personality and virtue. I wanted to erect a worthy tea hall, and heaven has smiled on me by

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providing this fine tree for its completion. This is due to my personal virtue. Let the tree be laid low at once!"

The older wood-cutters drew near the tree rather cautiously; then they looked at the lord and began timidly:

"We beg the liberty of addressing a few words to your lordship. Of course we do not refuse to obey the order which your lordship has been pleased to issue. But this camphor tree has from of old been worshiped as a god; and no wood-man has ever dared to harm it. Even children gathering fallen leaves beneath its great shade have always been afraid to touch it. That is why you see a sacred rope of straw surrounding it, the *shime-nawa*, with tufts of paper. To loiter in the vicinity is regarded by the people as sacreligious. Should you cut it down without good reason a curse would most certainly be incurred. There surely must be other camphor trees in this province no whit inferior to this one, if we but search for them. Grant us only a delay of one hundred days and we shall find one."

On hearing this, to him, senile parley Junsho laughed heartily and remarked:

"In China there is a story about Sōai-daiwo, the Great king of Sandals, according to which a fellow once deified a pair of sandals left by a traveler and found such a deity marvellously responsive to prayers. Only fools regard an old tree with superstition and worship it as a god; which imbecility tempts devils to take up their abode where brains should be. If you fellows do not do my bidding and do it quickly, I shall begin like this," and he forthwith drew his sword and severed the sacred rope surrounding the tree.

At the this woodmen grew frightened and began to carry out the order with despatch. They fastened several hempen ropes to the big branches so as to bring them down first; and then they ascended the branches and began to lay into the wood with their axes, when, wonderful to relate, at every stroke their axes rebounded and blood oozed from the cut they made in the bark, one or two places spurting blood into the face of the woodmen.

Amazement and terror seized the men; and seven of them fell dazed and paralyzed to the ground. The rest felt an unendurable oppression, as though some imponderable weight were pressing on them, and they, too, gave way and fell to the earth. The men who went up the tree to attack the branches fell headlong below and were instantly killed. With all his

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bravado, the young lord was deeply impressed and sat in dumb silence, thunderstruck. Then Atsukura went near to him and said:

"Yesterday I advised your lordship not to molest the tree, for I feared some such outcome as this. As you spurned my advice the innocent woodmen have been killed. But you know the old saying: It is never a mistake to correct a mistake; and so I hope you will consent to abandon the adventure even now."

Junsho said not a word but mounted his horse and set off for home. Just as he started he called Arimatsu to him and said:

"I am very sorry for the poor fellows, and have much sympathy for their wives and children. Supply conffins for the dead and medicine for the wounded and sick."

Then Junsho left for his home at Nara with his servants and retainers; and the woodmen hastily left the tree, carrying with them the dead and injured.

At that time there lived at Saho-no-sho a man named Akane Hanroku, who was a seller of firewood, whose ancestor was one time a retainer of Kusunoki Masakatsu, but after the master, Masakatsu, had been driven out of the Chihaya castle and went wandering here and there, Akane came to his relatives in the village of Saho-no-sho. The present Akane Hanroku was a son of the fifth generation of the family. Though enaged in so humble an occupation as that of a firewood seller, he had an ambition to become a knight, as his ancestor had been. The woman to whom he had been ten years married Tagashino by name, was the direct descendant of a knight, and she was in every way a model woman, fully acquainted with the ways of the world. She had one son, named Hanshichi, who was now just ten years old. The lad took after his father, being very handsome, gracious and intellectually bright.

It happened that young Hanroku was one of the men taken that day as a woodcutter to fell the big camphor tree at the Yonedani pass; and while he was standing under the branches of the tree, he was suddenly struck down by one of the men in the branches falling upon him, being hurled some distance to one side where he lay stunned among the dwarf bamboo unseen by the others, who were too frightened to recollect themselves; and so they had gone off leaving him there.

In that forsaken position the lad lay unconscious until far into the night, when a breeze arose and shook the dew drops from the trees into his face and he awoke or came-to again. It is said that the dew from the big camphor tree got into his throat and restored his life.

The youth lifted himself to a sitting posture and began to wonder where he was; but as his consciousness gradually returned he began to realize what had happened and just where he was, and that he had been left behind by the party.

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"I am very lucky to have escaped," thought he. "What perils I have passed through!"

He slowly arose, but could hardly move a foot. It was a moonless night and pitchdark. He could hear nothing save the sound of mountain streams, a music to him particularly uncanny at such a time. The boy was standing erect and dumbfounded, when he could distinctly hear a voice, as if in conversation. Nothing could be seen, but of the reality of the voice he had no doubt. He fancied some of the woodmen must be still there, left behind, perhaps, like himself; and he wanted to call them, but something sealed his lips. The conversation went on; he could hear every word:

"What do you think?" said the voice. "Have you seen anything of my wonderful, power? It is nothing whatever to me that the lord of the province should come, even with an army of men."

And then another voice made answer and said:

"Don't be too confident. If there should come some one who knows the secret and should practice the esoteric art of *hikime* by pouring the juice of boiled seaweed on the roots and then cutting the tree, you would be driven inside the tree and then all your boasted confidence would come to naught."

(The secret art of *hikime* is that of shooting an arrow with a wooden head containing five holes, which produces a peculiar sound that exorcises or disables demons.)

The conversation continued; and the first voice said:

"I say, Miwasogi! Don't you think any such thing. Of course if by any chance such an unfortunate thing should happen I would have to be resigned to fate. If some one should find out the secret and attempt to cut me, I would still be able to bring curses on his head."

"Aha, how vindictive you are," said the second voice, with a laugh. "If you know that such might be your fate, why go on talking so maliciously?"

After that there was silence for a space. And Hanroku began to recall tha tthere was a cryptomeria tree over a thousand years old in the Miwa mountains of Yamato; and he was quite sure that the name "Miwasogi," which he had just heard, was no other than "Miwasugi," the ancient name for cryptomeria; and he at once concluded that the spirit of the ancient cryptomeria had come to visit the ancient camphor tree to see how it was faring. To him this seemed something to have learned, to be sure.

In that lonely spot Hanroku waited until dawn, and then he descended the mountain. Contrary to his expectations he felt no bodily pain, nor even any degree of weariness, but walked with all his old-time spring and strength, at last arriving at his home in the village of Saho.

(*To be continued*)

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NEW GOVERNMENT BUILDING



OPENING DAY

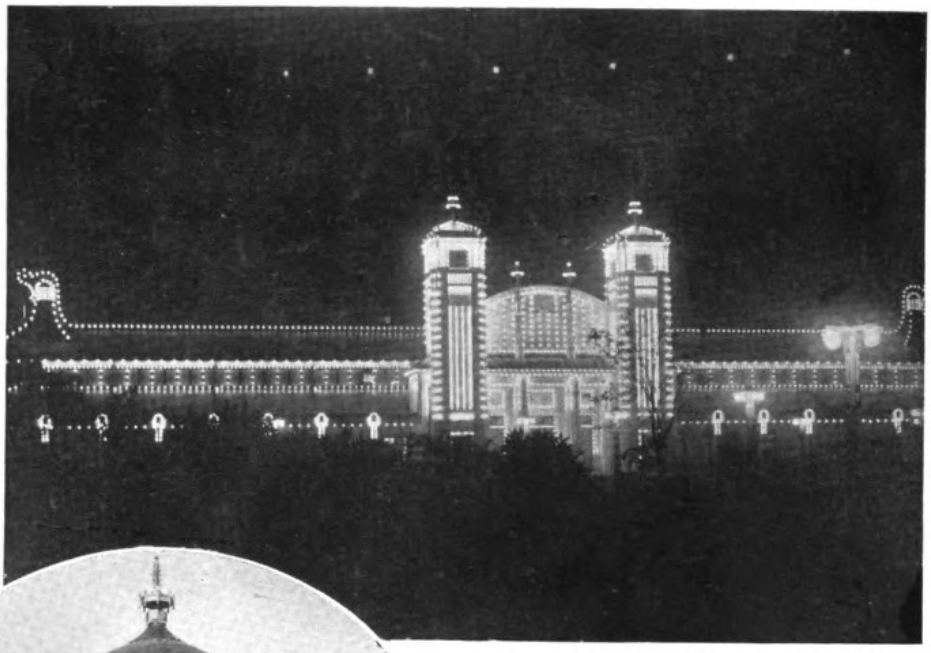


SAVAGI HALL

FORMOSAN EXHIBITION

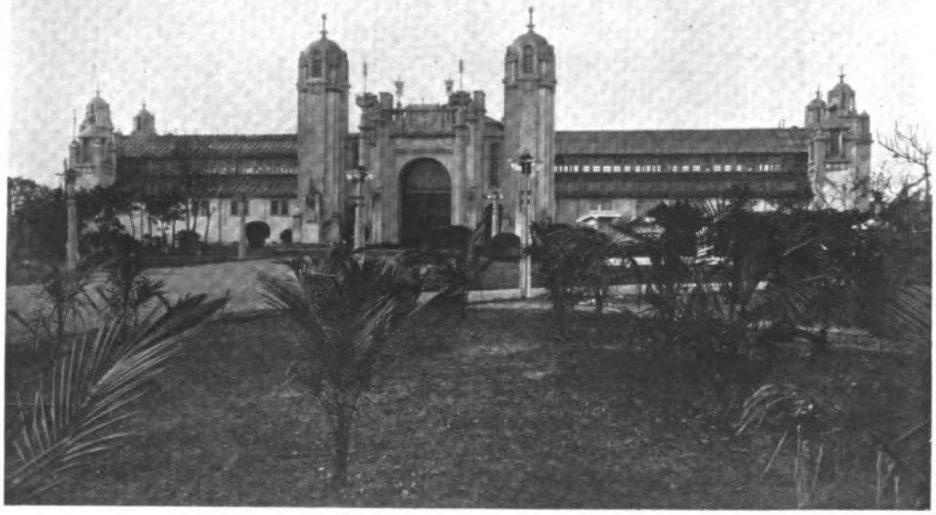
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SOUTH SEAS HALL





MACHINERY HALL

FORMOSAN EXHIBITION

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COMMERCIAL AND ECONOMIC PROGRESS OF FORMOSA

By T. SAKURAI

IT is now some twenty years since the island of Formosa passed under Japanese jurisdiction; and it is interesting to note the commercial and economic advancement the colony has made under its new rulers. The economic development of the island is especially one of the most remarkable features of its recent history. Owing to wealth of resources and the persistent policy of the Government-General in developing them the present industrial prosperity of the colony has been nothing short of marvellous. In a contribution on this subject written by Mr. Yagiu, then president of the Bank of Formosa, for the JAPAN MAGAZINE in October, 1912, he said:

"An unprejudiced survey of the facts here presented will undoubtedly show that Japan has, in a very substantial degree improved the condition of the inhabitants of the island and made the colony a respectable and progressive part of the empire. That this has been achieved while, at the same time, increasing the productive capacity of the colony, is the highest praise that can be bestowed on its administration."

It has certainly been a great advantage to the island as well as to the whole empire that the administrative policy of he Government in increasing the productive capacity of the colony so well deserves this appreciation. A great exhibition of the island's industrial progress was held at Taihoku this April in commemoration of its twenty years' history under Japanese régime. There one could see the wonderful and undoubted proofs of Formosa's progress.

The progress of the island in agriculture has been especially marked in recent years. Lying in tropical and subtropical zones the temperature is naturally high, which renders the island suitable to agriculture. Its products are as great in variety as in quantity. Without dwelling on the three principal products, rice, sugar and tea, there is an immense production of wheat, beans, sweet potatoes, peanuts, sesame, indigo, hemp, jute, rushes and tobacco. The development of tobacco cultivation under the Government Monopoly Bureau has shown marked improvement. Fruits also grow abundantly, especially loquats, persimmons, apricots, peaches, bananas and pineapples. In sericulture the colony has also made much development and promises a great future for the industry.

The output of rice in 1914 was over 18,000,000 bushels, of which more than 2 and half millions were exported to Japan proper, the value being some *yen*

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6,905,311. Owing to a fall in the price of rice in the home country the value exported this year has been about *yen* 8,788,330. Although the annual export of rice naturally fluctuates with fluctuations in crop and prices the transactions between the island and Japan proper are always increasing and almost all surplus production is exported to Japan.

The tea crop in 1914 was about 18,000,000 lbs, valued at *yen* 6,358,746, which represents nearly half the vlaue of the total exprts of the island, tea ranking first among the products of the colony. Although the climate is well suited to the cultivation of the tea plant, primitive methods of curing tea hitherto used have hindered the development of the industry; but in recent years improved methods have lent impetus to development of the industry, under encouragement of the Government.

Sugar cane grows abundantly in every part of Formosa, the southern portion of the province of Taichu being especially favorable to its production. Recently the cane has been grown even in paddy fields. For ten years now a steady improvement has been going on in the cultivation of sugar cane, the best Hawaiian plants having been introduced, while Government subsidies and other aids have helped considerably. The yield has increased year by year until now the annual output of cane is about 3,000,000,000 lbs.

Formosa is, of course, rich in mineral resources, the annual value from the mines in 1914 being *yen* 4,541,409, of which gold represented *yen* 1,828,033, or more than 40 per cent of the total. Next comes coal, and then copper, the former in 1614 reaching a value of *yen* 1,305,000, and is still far short of the demand on the island. There are also good prospects of further production of petroleum, as the oil zone is large and deposits abundant.

Among the most representative industries of the island in addition to those mentioned are such enterprises as paper-making, hats, vermicelli, porcelain and earthenware of various kinds, bamboo ware, saké brewing, rice polishing, hemp and indigo. Most of the tea is bought and prepared at Taitotei in the province of Taihoku ; and the tea is of two kinds, Oolong and Panchong, the former going chiefly to America, while the latter finds its best markets in Java and the south sea islands. At the outbreak of the war the tea trade of Formosa suffered bitterly, and exports almost ceased, causing a crisis among those depending on drafts, shipments and insurance. The danger has graudally passed, however, especially through changes in the war situation and the aid of the Bank of Formosa and the efforts of the traders most interested. To this circumstance must be ascribed the small increase in exports during the last year.

The sugar industry has experienced marvellous development owing to improved methods of cultivation and refinement, new factories on an extensive scale having been established with all the latest machinery. The amount of sugar produced in 1914 was 251,279,219 kin, 1 kin equalling one and one-third lbs, the total value being *yen* 35,991,576, of which the value exported was 27,600,000 *yen*, an increase of *yen* 12,000,000 over the previous year.

The economic development of Formosa in recent years has been no less remarkable than its industrial progress. During the first half of the year 1914,

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with the outbreak of the war, the general conditions in the island, which up to that time had been very satisfactory, underwent some modification. There was a marked depression in commercial circles and a considerable diminution in the export of rice, owing chiefly to a decrease in prices in the home market, resulting in a heavy blow to the economic interests of Formosa. There was a consequent decrease in demand for capital with slackness in monetary circulation. Recently there has been a marked recovery, however, especially as accumulated exports have began to move again.

In the year 1914 the various banks in Formosa invested the following sums in various enterprises:

Sugar	¥82,570,000
Rice	39,620,000
Tea	5,460,000
Camphor	8,970,000
Gold bullion	11,470,000
Total about	148,000,000

Of this amount the Bank of Formosa held 133,000,000 *yen* in investments; while, for the Industrial Bank of Japan, investments to the value of *yen* 6,800,000 were handled by the Bank of Formosa. The increase of investments over the previous year was some *yen* 1,200,000. The note issue of the Bank of Formosa during the year 1914 was 14,200,000 *yen*, which was a decrease of *yen* 1,500,000 on the year before. The decrease was largely due to the falling off in rice exports.

The total trade of the island exports and imports for the year 1914 was *yen* 111,632,936, which was a decrease of *yen* 2,615,443 on the previous year. The year's exports showed a marked increase, while imports fell off considerably, as may be seen from the following table:

Exports foreign 1914:	To Japan	Total	1913
¥	¥	¥	¥
12,982,314	45,738,116	58,720,430	53,389,062
Imports foreign 1914:	**From Japan**	**Total**	**1913**
13,013,947	39,898,569	52,912,506	60,859,317

The increase in exports is due largely to an abnormal export of sugar, camphor and spirits, while the decrease in imports is on account of a general decrease in the cotton tissue industry, petroleum, opium and rice.

Formosa is very favorably situated for commerce with the coast of China opposite, and the islands of the south, as well as the Malay peninsula, and accordingly trade with these regions is gradually on the increase. The export of sugar to China, and cotton yarns and tissues to the south seas, as well as marine products, show a tendency to steady increase and the future is very promising for extended markets. In consequence the Bank of Formosa has been obliged to establish branches at several places in south China, as well as at Singapore, Sourabaja and Java. Formosan ports are becoming increasingly used as places of transfer for goods in transtit to China, as Chinese harbors do not accommodate large ships. The increase in steam cummunication between Japan and Formosa as well as the regular services between these points are contributing to the importance of the island as a medium of trade.



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THE JAPANESE MIND

By PROFESSOR R. NAKAJIMA

(The Imperial University, Tokyo)

WHILE the principles of logic have created established methods of thinking in all civilized countries, and human reason is supposed to be always and everywhere the same, it is nevertheless impossible for the mind of man to be quite independent of the influences and prejudices of the *melieu*, so that the processes of thought may be somewhat different in different lands. Of course established scientific methods must be recognized as binding universally. It is not enough for a nation to boast of wide reading and good memory. Yet no matter how cosmopolitan science may be, scientific method will be more or less colored by national characteristics.

Modern Japanese thought is charged with four great elements, which any consideration of the Japanese mind must take carefully into account. There is the native, the Chinese, the Indian and the Occidental element. The influence and significance of these on the Japanese mind may best be appraised by making a brief study of Japanese thought during the Tokugawa era, when the mixture began to include all the elements in a more blended form. The Japanese mind during that era was for the most part under the spell of Confucian ethics and philosophy. The influence of Buddhism was indeed considerable, but to my mind the mental processes of Japan have been far more affected by Confucianism.

One distinctive feature which such influence has left on our race is that the Japanese mind is always either active or positive or both, but never passive or negative. Like a sponge it takes in what comes, so far as seems agreeable. It quickly assimilated Confucianism, Buddhism and occidentalism in turn; and in assimilating these influences and systems of thought Japan has not only adopted them but adapted, or Japanized them, as well.

A further feature of the Japanese mind is its anti-pessimistic aspect. In spite of the melancholy trend of Buddhist thought, which has cast a cloud over Japanese thought, the native mind is essentially optimistic in nature, the pessimistic side of Buddhism never having taken deep root. The average Japanese is not moved by any fatalistic notions. Ours has been for ages a progressive and improving rather than a despairing race. The tendency of the Japanese mind is to regard science and learning as chiefly useful for the present life, and with no bearing on the future life. This is no doubt the result of Confucianism.

When a Japanese has once said his say it is almost impossible to have him retract it. This may be due in some degree to the fact that the statements of great men were at first printed by unmovable block types, so that once the die was cast it could not be changed; but

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at any rate it is a fact that Japanese scholars have rarely retracted principles once openly avowed. So if a Japanese is expected to change his mind he should not be compelled to declare himself prematurely. His principle is never to assert any save his mature thought. In old Japan a man who retracted his principles or statements was not respected; he could command to confidence. He was indeed regarded as turn-coat and dispised.

The scholars of old Japan never considered the writing of books as a profession; they produced books as a duty for the instruction of mankind. The idea of making money by such means never entered their heads. The very suggestion would have seemed to them as essentially mean and low.

With the scholar of old Japan everything was moral or not; learning they esteemed as moral science; and all other studies they thought cheap and inferior. The main object of learning was to obtain self-mastery; to know how to rule oneself. The regulation of individual life and the home was treated as a form of statecraft which every man should master. Nor can one fail to see the wisdom of this, when the part a good home plays in human life is carefully considered. It is the home that makes or breaks a man; and the character of the home depends on that of the parents. Surely this aspect of the influence of Confucianism on Japanese thought is of paramount importance.

Of course there were defects, as there are in every system. The scholars of old Japan had little or no conception of the historial and evolutionary side of things. Historical investigation was hardly possible in the old days; and Japanese philosophy savored little of logic. This was due in some degree to the absence of logic in the Confucian system. Consequently thought was often crude and rather inaccurate. With the advent of western science and a logical system of thought a new and admirable influence has been at work on the Japanese mind, creating respect for truth, and love of real knowledge.

Western thought has benefited the Japanese mind much in another and very important way, too: it has taught us the meaning of true criticism. In old Japan criticism was merely a hostile attack on writings and opinions; nothing was considered carefully and impartially on its merits. It was either wholly approved or disapproved; and the critic judged all by his own narrow standard and scant ideas. He had little regard for intrinsic worth. Even in Europe, of course, scientific criticism is comparatively a new thing. Scientific criticism is having a marked effect on the advance of learning in Japan. But it has an uphill fight; for long habits of dogmatic assertion and intuitive assumption are difficult to break off.

Formerly Japanese books were written in Chinese; and the understanding of them was limited to very few; but in recent years modes of writing have been more popularized and almost any one who has gone to school can understand what is written. Fortunately the Japanese mind is freer in many ways than the mind of the west where religious bigotry and persecution have restricted modes of thought to certain grooves and ruts. The Japanese mind has never been deprived of a free exercise of thought in this way. Japan has, however, had some pressure from quasi-religious notions, to work against, especially in respect to the differing schools of Confucianism. But at present the Japanese mind is perfectly free. Books and magazines are within the reach of all; and literature has become popular.

The Japanese mind formerly had an undesirable habit of attributing every great thought uttered by western minds to oriental sages originally, a habit due no doubt to a disposition to hold western thinkers in contempt or to regard them as incapable of any great original thought. But truth must be considered impartially on its merits and without regard to the source or origin. Truth is something that can be discovered but never created or invented. It is little use to go on saying that the best of Bergson's philosophy is but a repetition of Heraclitus, who said the same thing 2,000 years before; for whatever of truth there may have been in the teaching of Heraclitus,

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Bergson's explanation of it is far more clear and rational. In the same way in Japan when any great teacher insists on certain truth, it is futile to assert that he is only repeating what was said by Laotze or Changtze.

In the Japan of to-day when one listens to opinions or assertions one never knows whether they are of the mind that utters them or derived from some one else; for our teachers seem not disposed to give other men credit for what has probably been borrowed by the speaker. This habit of not giving chapter and verse for statements made is a great detriment to the advance of scholarship and learning.

Another habit of the Japanese mind to be deplored is that of selecting some great master like Eucken or Bergson and creating immense interest in him by praising him to heaven for a year or so, and then suddenly dropping him as if of no further account. We are also suffering from the habit of too much specializing; so that the man who takes up law, does not want to know anything outside that subject; while the man interested in economics is interested in nothing else. This narrow ideal of education does not produce scholars and real men of the world.

It is little use for the Japanese mind to boast unless it can show that it has added something worth while to the existing system of thought and truth already in possession of mankind; or at least show how what is already known can be more successfully applied and used than it has been in the past. To be always engaged in merely shuffling and sorting occidental opinions is futile indeed. The Japanese mind should endeavor to avoid its natural tendency to pedantry.

The Japanese mind has on the whole been more disposed to honor the foreign than the native scholar; we quote the native scholar only to depreciate his opinion, which is rather a want of chivalry. In America, for instance, the very reverse is the case; for there native scholars and authorities are referred to with respect and as taking a first place. It is not a bad example to emulate.

It will be a difficult task for the Japanese mind, while imbibing all that is worth having in western minds,. to preserve at the same time the best that has been produced by its own. Japan should hold to her old conception of all true learning as essentially moral; that every question has a moral import that should be considered. Every question has a social and national bearing that must never be ignored. The State must always be considered in relation to all questions. The Japanese mind should cling to its old optimism and regard all good as progressive. Life should not be regarded as an evil but a glorious opportunity. We should cultivate a habit of considering matters historically and critically, and be suspicious of dogmatism and mere intutition. It is not enough to view things synthetically; they must also be considered analytically. Above all, the Japanese mind should have greater respect and use for logic; and should have greater confidence in investigation and experiment. In short the old ways of the Japanese mind are not adequate; they must be largely supplemented by western ways worthy of imitation. In this way alone can the efficiency and independence of learning be attained.



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1. YOKOHAMA 2. CUSTOMS HOUSE 3. YOKOHAMA PIER

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1. TEMPLE OF FUDO, NOGEYAMA 2. THE BUND 3. A YOKOHAMA STREET

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YOKOHAMA

By D. TAKASHIMA

AT the beginning of the Meiji era what is now known as the large and flourishing city of Yokohama was but a tiny fishing village on the marshy beach near Kanagawa. When the Tokugawa government concluded the first treaties with western powers, opening Japan to foreign trade and intercourse, only Nagasaki, Hakodate and Kanagawa were designated as open ports. At that time the French Minister had already taken up his residence at Kanagawa and the British and American consuls were lodged in old temples. A certain number of foreign merchants had also taken up residence in the place. But as Kanagawa was near the Tokaido, or main highway, between Tokyo and Kyoto, it was thought that perhaps the proximity of foreigners to the route of the great *daimyo* processions might gender foreign complications, as actually did happen in one notable case, namely that of Richardson; and the Government authorities deemed it safer to have the foreign settlement at the village of Yokohama, then, as has been said, a small fishing village at the northern end of Kanagawa.

Those visiting the fine city that has risen along the once marshy shores of Yokohama could now hardly imagine the change that has taken place. From the spacious and imposing water front of today along to the end of the village at Honmoku there stretched in the old days nothing but reeds and sea shells with a few scattered huts, the latter numbering about one hundred in all. With the year 1859 a great change set in. The foreign colony was much disappointed on learning that its members were to be deposited in the small fishing village. They naturally wanted to remain at Kanagawa which was nearer Yedo, the Shogun's capital. The British representative, Sir Rutherford Alcock, and the American representative, Mr. Townsend Harris offered protest against the change. Mr. Harris, being the *doyen* of the diplomatic corps, voiced the sentiments of the foreigners in the following protest:

1. The text of the treaty specifically designates Kanagawa and not Yokohama as the place where foreigners shall reside.

2. Kanagawa is an important town on the main highway, while Yokohama is an insignificant fishing hamlet.

3. Kanagawa, being on the main route between the two capitals, along which the *daimyo* processions pass, it is an unfriendly act to banish the foreign colony from there.

4. It has been argued that even Kanagawa is but a small town, but the defect can be remedied by extending it northwards towards Yedo.

5. Kanagawa lacks a good harbor, it is true, but the difficulty can be obviated by reclamation of land.

The *Bakufu* authorities regarded the foreign objections as reasonable and well taken, and were on the point of deferring

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to them when Mizuno, lord of Chikugo, interfered and insisted on the original decision, advocating Yokohama as the proper place for the foreign settlement. Having succeeded in inducing the authorities to agree with him, the following reply was despatched to the foreign community:

1. Though Yokohama is not mentioned in the treaty as the place where foreigners are to reside, it is at the north boundry of Kanagawa and therefore a part of the district.

2. Yokohama, being in the vicinity of Kamakura and Enoshima, the famous pleasure resorts, will become an important town between Yedo and these watering places, so that no inconvenience need be anticipated regarding it as a place of residence.

3. If foreigners are allowed to reside in Kanagawa there is danger that there may be collisions between them and the obstinate *samurai* constantly passing through that town.

4. While Kanagawa is convenient as a resting place for travelers on their way to Yedo, it is not fitted for commerce and trade owing to the high coast line.

5. For such suppose Yokohama is far more suitable, as a good harbor can be made there.

The foreigners were not disposed to agree to the decision of the authorities; for, being unacquainted with Japanese manners and customs, they fancied they could, if allowed to live in Kanagawa, open direct trade with the *daimyo* who often passed through there. Every *daimyo*, however, had his own agents and would refuse to have anything to do with strangers he happened to meet on a journey. There was no doubt good reason for the authorities to desire to have the foreign settlement as far removed as possible from the route of the *daimyo* processions, for the consequences of any clash between them and the doughty *samurai* would lead to very unpleasant complications. The foreigners nevertheless doubted the motives of the Government and persisted in their protest. Instead of wasting time in arguing with the foreignerst he authorities devised means to attract them to Yokohama by improving the latter as a place of settlement and increasing its population. It was Mizuno who first suggested the plan, and the government fell in with it. It was then that the Yokohama of to-day was born.

At the order of the Government many of the leading merchants of Yedo, opened offices in Yokohama or removed there, and those doing business under Government auspices were ordered to engage in reclaiming land in the village. There were originally three villages, Yokohama, Ota and Tobe, with swamps and streams surrounding them; and these in a short time were transformed into one new town. Most of the provision shops were soon found to be in Yokohama; and those who resided in Kanagawa at length found themselves obliged to go across to Yokohama by ferry if they desired to deal at the best shops; and it was not long until all foreigners were glad to remove to Yokohama as the most convenient center for trade, forgetting all about the protest sent to the authorities.

The first foreign building established in Yokohama, ever since known as Number 1, was that of a British firm dealing in raw silk, oil, copper and seaweeds. Number 2 was also a British building, dealing in silk. Next appeared an American building also trading in silk. These three were the first foreign merchants to

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appear in Yokohama, the beginnings of the large and flourishing foreign merchant population that one sees there to-day. Of course it was easy to see that Yokohama was a far better site for a foreign trading port than Kanagawa; and soon all foreigners began to settle there. All this time the diplomats were continuing to insist on Kanagawa as the best place for foreigners; but at last the foreign merchants in Yokohama began to advocate their town as the best site for trade.

Just about this time Ii Kamon, the staunchest advocate in favor of opening the country to foreigners, was assassinated and a spirit of bitter conservatism began to prevail, which was strongly opposed to foreigners. This led the foreigners to feel that it was better to be less aggressive and to assume an attitude of quietness, for if the *daimyo* became aroused to anti-foreign opinions there would be little opportunity of the foreign merchants being able to do business with them.

In December, 1860, the Dutch consul removed his office to Yokohama, which was a signal for the protest to be withdrawn; and in time the other consuls followed his example. The foreigners at once began to devise plans for a model settlement, while all the time the Government was secretly carrying out its own plans for the improvement of the town. There is no one who does not to-day admire the wisdom and foresight of Lord Mizuno in selecting Yokohama as the best site for a trade port.

Since that time the development of Yokohama has been steady and progressive. Honmachi and Nakacho were improved along modern lines in 1860; and the water front in 1869. Between 1857 and 1873 Yokohama was transformed from a village into a city. That part of the settlement beyond the river and north-east of the Yoshida bridge in the center of the city is known as Kwan-nai; while the portion south-west is called Kwan-gai. At the Yoshida bridge there stands a barrier gate, or *Kwan*, which used to serve as a defence in case of attack on the foreign settlement. Hence the terms, *kwangai*, or outside the gate; and *kwannai*, or inside the gate.

By the year 1867 the population of Yokohama had grown to about 20,800; and in 1897 it had increased to 187,400; and present it is a city of 440,000, representing 87,900 families. The commercial importance of the city has seen a development no less rapid than its population. The annual trade is now valued at 175,000,000 *yen* in imports, and 228,000,000 *yen* in exports. Yokohama was the first municipality in Japan to put in modern water works, and last year the system had to be enlarged to meet the wants of the fast-increasing population. The gas plant of Yokohama is a municipal enterprise, but electric undertakings are private. There is a fine tramway system also under private auspices. The annual revenue of the municipality is about 2,550,000 *yen*. The city has 30 primary schools with 40,000 pupils; and there are 12 kindergartens and 12 higher schools for girls, with two Middle Schools, two institutions for the blind and deaf, one technical school and sixteen other schools of various kinds, many of which are mission schools.

The construction of Yokohama harbor was first undertaken in 1886 under a British engineer then in the Department of Home Affairs, but the company entrusted with work became bankrupt and the progress of the work was much interrupted. The foreign expert died and the work came then under the direction of a Japanese expert named Ishiguro who completed the harbor at an expenditure of some 2,000,000 *yen*. It is interesting to note that 700,000 *yen* of this money was from an indemnity returned to Japan by the American Government, the indemnity having been paid in connection with the Bakan incident, when the troops of Choshu bombarded an American ship.

The foreigners of Yokohama reside for the most part on the bluff at Honcho, the number of families now being about 3,000 and the population about 8,200, with about 3,000 Chinese who live at numbers 120 to 160. The city has some fine hotels, such as the Grand Hotel, the Oriental Palace Hotel, the Club Hotel, the Hotel Genéve, Wright's Hotel, Clausen's Hotel, the Central Hotel and the Maple Hotel.

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Among the more interesting places of Yokohama may be mentioned the Daijingu shrine on the summit of Iseyama, the highest point in Yokohama. This shrine, formerly a small affair, was in 1869 promoted by the Governor to be the chief shrine of Yokohama, since when it has seen great prosperity. May 15th is the annual festival day. The hill commands a magnificent view of Yokohama and the beautiful bay with the mountains in the distance, while there are plum, cherry and maple trees in season.

In the city there are two shrines named Itsukushima, one on Motomachi and the other on Hagoromomachi, dedicated to the three daughters of Amaterasu-o-mikami, like the shrine of the same name in Aki. Formerly the shrines were dedicated to the Indian goddess Benten, but Shinto prevailing, they became more patriotic, Benten being removed to the Sotokuin temple. The shrine has been there since Yokohama was a small village and one time it had an altar to the god of the sea, to aid the fishermen. June 2nd is the patronal festival, that day having also been selected for the opening of Yokohama harbor in 1859.

The Kamon hill is at Tobé facing Iseyama, the official residence of the governor being situated there. On the hill stands a bronze statue of Ii Kamon-no-kami in the robes of an ancient Japanese official of the Tokugawa goverment, the man who led in opening the port to foreign trade. The hill has many beautiful double-blossom cherry trees and commands a superb view.

The Honmoku shrine at the place of the same name is dedicated to the ancestral divinity Amaterasu-o-mikami. In ancient times a wooden image of the god Juniten drifted ashore there and the people built a temple for it; hence the spot where the shrine now stand is known as Juniten. All this district is famous for its seabathing.

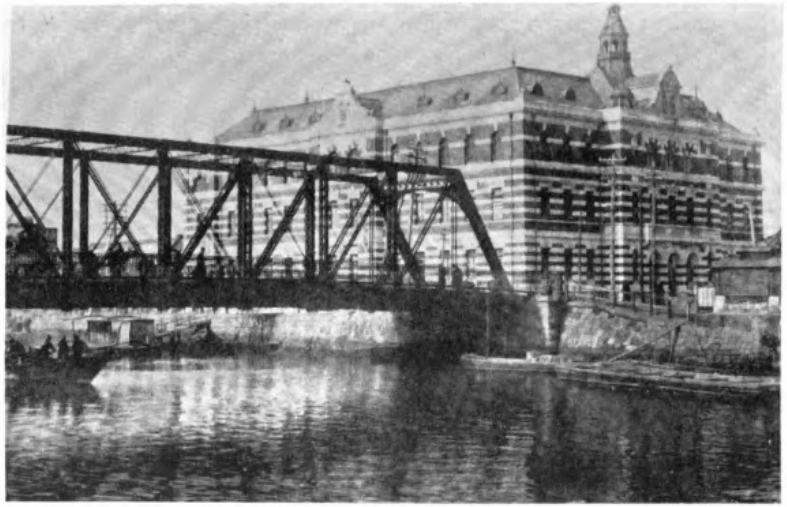
At Negishi is the famous horse-racing track, the finest in the Orient, the races taking place in May and October; but since the Government's prohibition of the *par-mutuel* the racing game has somewhat declined. However, prizes are given each year and the race-meetings are patronised by Imperial favor, the horses owned by the Imperial Household often taking first place.

Yokohama is so new that it lacks the historical relics and associations of most Japanese cities, even its few temples and shrines having assumed importance only in recent times. The center of amusements in Yokohama is Isesaki-cho, a place like Asakusa in Tokyo, being situated a little south of the Yoshida bridge. Its streets of music halls, theatres, moving pictures shows, restaurants and crowds are something to see, especially in summer. About six miles or less from Yokohama there is plum garden Sugita, the garden being on the premises of the Myohoji temple. There are as many as 36,000 trees which are very beautiful when in full bloom, and are visited by thousands of people from Tokyo and elsewhere.



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YOKOHAMA MUNICIPAL OFFICE



SAN-NO-TANI, NEGISHI



FOREIGN SETTLEMENT, YOKOHAMA



THEATRE STREET

SCENES FROM YOKOHAMA

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RAI SAN-YO

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RAI SAN-YO

By T. YOKOYAMA

THE subject of this sketch first came into prominence as the author of the famous brochure entitled, "Nippon Gwaishi," a volume that had such an immense influence in turning the public mind against the evils of the shogunate and the feudal system in general, as well as inciting the nation toward a resolve for the restoration of the Imperial power.

Born in Osaka in the year 1780, Rai San-yo was the son of a man named Shunsui, who had raised himself from the humble position of a dyer's son to that of one of the leading classical scholars of the day. It is said that one day when Shunsui was a boy he visited the house of the headman of his village; and when he saw the haughty assumptions of the headman in taking the chief place in the room and despising those below him, he there and then resolved that as for himself he would some day be accounted much higher in the national class system than any mere village headman. From that time he devoted himself to study, and in a few years his fame as a scholar had become so well established that he was appointed instructor in Confucianism to Lord Asano of Aki. He went down to Hiroshima taking with him his little son, the future Rai San-yo.

It was early seen that the boy would follow in the steps of his father and become a man of knowledge and erudition. In early life he read the Taiheiki which showed how often the Imperial House had been imperiled by the overweening egoism of families like the Hojo and the Ashikaga; and this led him to write the Nihon Gwaishi. At the age of thirteen he was composing Chinese poems, and able to write remarkable letters to his father who was visiting the shogun's capital at Yedo. The Chinese poem came under the notice of Shibano Ritsuzan, the official Confucian scholar of the Shogun's Court, and he praised it highly, suggesting to Shunsui that his son was a genius. When Rai San-yo heard this he was filled with an absorbing ambition to persevere and develop his powers.

On reaching the age of 18 young San-yo came to Yedo and entered the school of a relative named Bito Nishu; but a year of the Shogun's capital was enough for him and he returned to Hiroshima looking more like a beggar than a scholar. Possibly he had too much

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of the poetic temperment to endure the petty restrictions of official life under the Bakufu. He lived in retirement at home for a while and then married, his wife being from the noted Misono-o family of the Asano clan, who felt herself above the family into which she had married and led Rai San-yo a rather unhappy life. Under the circumstances it was natural that, like Goethe, or Byron and Shelley, she should have fallen in love with another, a beautiful widow. To control his actions and habits Rai San-yo's parents interfered and tried to keep him confined to the house, which but stimulated him to deeper study of the classics. He did not hold out, however; and soon escaped and went to Osaka, being then 25 years old. There he stayed with a scholar named Suga Chazan and wrote several books, devoting spare time to helping the students of Chazan's private school.

By his 32nd year we find him in a house of his own in Kyoto, teaching a private school for a living. This was the period of his self-awakening, when he settled down to devote himself in earnest to achievement. His first wife having obtained a divorce, he now took another, under somewhat more romantic circumstances. First he intended to marry the daughter of a certain merchant with whom he had fallen in love, and the match was all arranged by a friend of his, a physician; but on the day appointed for the interview between the parents of the girl and Rai San-yo the father excused himself on the score of business and asked that another day be appointed for the meeting. But San-yo replied that, as marriage was the greatest business of life, no other could take precedence to it, and he refused to marry into a family that placed money matters before marriage. Then he surprised his friend, the physician, by pointing, during the conversation, to a pretty maidservant of the house, and asking if he might not marry her instead, much to the amazement of the whole household. The lass consented and they were made man and wife and lived happily ever afterwards.

From this time the name of San-yo became a synonym of scholarship and learning everywhere; and the Court nobles of Kyoto invited him to their mansions. He told them that he was a common rustic and unable to follow the etiquette of their homes, and that he could comply with their requests only on condition that he be allowed to appear in ordinary dress and be treated as a subject, to which the nobles readily consented.

In the year 1816, one day when he was in the middle of a lecture on Soshi, a famous theme in Chinese classics, he got word of his father's illness at Hiroshima, and he broke off the lecture at that moment and set out for his native town. He was two late to see his father alive, however; and it is said that never afterwards did he lecture on Soshi lest sad memories be revived. He mourned

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greatly over the death of his father, pondering and brooding over his early dissipations and the grief thus caused to his parents. He resolved to make what atonement he could by devoting himself more particularly to the care of his widowed mother; and in the year 1823 he took her with him to see the famous cherry blossoms at Mount Yoshino in Yamato. This fulfilled a long-cherished desire of hers and she was supremely delighted; and Rai San-yo assured her that the joy her satisfaction gave him was greater than he could experience by being appointed prime minister of the Imperial Court.

The loss of his father seems to have deeply affected the life of Rai Sanyo. He had masses said for the departed spirit; and he himself spent hours of meditation shut off from the world, following the spirit of Confucianism. Then he traveled in the island of Kyushu, where he wrote his famous description of the beautiful Yabakei valley, introducing it for the first time to the outside world. He stopped for two months at Nagasaki where he met a Dutch doctor who told him he had witnessed the defeat of Napoleon in Russia. Rai San-yo's poem in praise of the undaunted spirit of Napoleon was composed at this time. After a tour through Satsuma he returned to Hiroshima.

In the year 1830 Rai San-yo visited the famous Ginkakuji temple at Kyoto, with some of his pupils; but on the way he was suddenly taken with an affection of the chest which proved fatal. It was a sort of tubercular trouble, through which he lingered on for some three years, coughing and expectorating blood, but all this time he persisted in his work of authorship and finished the Nihon Seiki, one of his best books. One day he remarked to those about him that he knew his end was not far away, but he must go on and finish his work, lamenting that he could not live long enough to write all he intended. Thus he threw himself down before his writing table as usual. After composing a few sentences, he requested those about him to be quiet as he wished to rest a little. Laying his head on the table before him he closed his eyes and fell into his last long sleep. Thus at the age of fifty-three passed away the greatest scholar of his time. His body was laid to rest in the cemetery of Chorakuji temple in Kyoto, in the time of cherry blossoms.

Rai San-yo's contribution to the thought and life of the world is chiefly in the line of poetry and prose literature, in both of which he is regarded as a master. His chief work, the Nippon Gwaishi, is for the most part a presentation of the characters of illustrious heroes, something like Plutarch's lives, in which he severely criticised those who evinced disloyalty to the Imperial House, insisting on the utmost reverence for the Imperial Throne. The work consists of 27 volumes; and the first part is taken up with the heroes he hated, and the second with those of whom he approved. As an example of each he instanced Ashikaga Takauji and Uyesugi Kenshin. He carried the manuscript of the book about with him for years, continually revising and improving it, asking for the criticism of others.

Nor did he hesitate to criticise the Tokugawa family, though the shogun of that house was then in power; and it was probably for this reason that he did not publish the Nihon Gwaishi, though the publishers besought him to let them have it. At last he was induced to show the

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manuscript to Matsudaira Sadanobu a senior official of the Shogun; and that distinguished personage, who already entertained great reverence for the Imperial House and had made many presents to the Emperor, profoundly admired the book and persuaded San-yo to let it go to the public press, and thus the Nippon Gwaishi saw the light. All the clans took it up as a text-book; and young men every where were deeply taken with it, until the power of the Shogunate over the public mind began to decline.

Some Japanese scholars class the Nippon Gwaishi as not being true to history. This it never claimed to be, as its author was no historian but a literary man, and most of all a poet. The Nippon Gwaishi is really a prose poem of loyalty, and its patriotic fire is conspicuous. The purpose of the author was not to write history but to [illegible] men with true patriotism. That he never intended to write history is evident from the numbers of [illegible] times he repeated the numbers of soldiers recruited to the aid of various heroes. As Mr. Tozawa, the great editor of the Asahi Shimbun, pithily said: "The Nippon Gwaishi is not the Constitutional History of Japan, but the Hero Worship of Loyalty."

In the realm of poetry San-yo has not won so great a name. His poetry is plays no special feature worthy of mention, not even style. As Chinese poetry it is not perfect and as Japanese it is commonplace, but the thought is true to the spirit of Japan. It is worthy of remark, however, that the poems of Rai San-yo have managed to outlive their critics: they are read and recited even at the present day. The poems of Rai San-yo cover the common interests of daily life among the people; the view in the pictorial, the manners and customs of the common people took him across the ferry, the movies of travel in the country, the emotions of a nation waking to new life, all are woven into the verse of this poet of old Japan. Thus his poetry is more perfect in essence than in form. No one can read his verse on the occasion of his return to Hiroshima, or the trip with his mother to Mount Yoshino to see the cherry blossoms, or at home with his children, without feeling their poetic appeal no less than their natural grace and charm. If Tennyson may be taken as the representative poet of the Later Half of 19th century England, Rai San-yo may be regarded as the poet of Japan in the last days of the Shogunate. That his countrymen rank him among their immortals is a sufficient guarantee of his enduring fame.

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Some Japanese scholars abuse the Nippon Gwaishi as not being accurate history. This it never claimed to be, as its author was no historian, but a literary man, and most of all a poet. The Nihon Gwaishi is really a great prose poem on loyalty, and its patriotic fire is contageous. The purpose of the author was not to write history but to inspire the nation with true patriotism. That he never intended to write history is evident from the numbers of times he revised the numbers of soldiers ascribed to the armies of various heroes. As Mr. Tokutomi, the great editor of the *Kokumin* newspaper well said: "The Nippon Gwaishi is not the Constitutional History of Hallam, but the Hero Worship of Carlyle."

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JAPAN AND AMERICA

By G. KASAI

(AUTHOR OF "MASTERY OF THE PACIFIC, ETC. ETC.)

GERMAN atrocities in Belgium and the violation of neutral rights on the high seas by the warring nations seem to have led the American people into their present state of excitement over the question of preparedness. Preparation for the defence of its rights and integrity against foreign invasion is the inalienable right of a nation, and there is no reason why the United States should not increase her army and navy if she deems it essential to her safety. But when American jingoes and yellow journals use the name of Japan, brandishing her as an incitement for the increase of armaments, and poisoning the wells of national feeling towardly a friendly people, it must be regarded as a violation of honor and truth to be resented by the honest citizens of both nations.

It is evident that certain persons and their followers in the United States are at present doing all they can to create fear and suspicion of Japan. Notwithstanding that Japan has never acted in any aggressive or belligerent manner to give ground for such surmises, these detractors of Japan keep up their campaign. Although our relations with the United States during the past ten years have not been wholly satisfactory, we have nevertheless remained friendly toward the American people. Our attitude has always been conciliatory and sincerely peaceful. In regard to the California question Japan has amicably endeavored to meet America more than half way; and she still trusts to the wisdom, reason and sense of justice characteristic of the American people to see that justice is done toward Japanese subjects in the United States.

We have likewise kept faith strictly as an ally of Great Britain, driving Germany out of the Far East and ridding the Pacific of enemy warships. Japan is engaged in an enormous effort to supply the Entente Powers with ammunition and other war supplies; and the faith reposed in her as the preserver of peace in the Far East has been justified. At any moment there may be disruption in China and foreign life and property threatened with destruction; but Japan stands ready to offer the necessary protection and restore tranquility.

Although, so far as Japan is concerned, the immigration question is at rest, certain American politicians are still busy with

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immigration bills at Washington, aimed chiefly at still further exclusion of Japanese subjects. Japan has faithfully adhered to the Gentleman's Agreement entered into in 1907, limiting the migration of Japanese nationals to the United States. During the last seven years the number of Japanese returning from the United States has greatly exceeded the number going to that country, and the Japanese population of American has in that time decreased by 4,408. Yet the politicians are still trying to impose a Chinese exclusion bill on the Japanese, while Japan's only desire is that her subjects in America shall receive the fair and equal treatment accorded all other aliens.

As to the Monroe Doctrine Japan has never shown the slighest desire to dishonor it or even make light of it, either by trying to obtain concessions in Mexico or anywhere else on the western hemisphere. Yet certain American papers have attempted to create a contrary impression by circulating false rumors with respect to Japanese ambitions in Mexico and Lower California.

Japan naturally expects that America will be disposed to recognize Japan's hegemony of the Far East. Japan naturally desires to be to Asia what America is to the North American Continent. Japan's supremacy in East Asia cannot be disputed, and as she is the only Asiatic nation capable of maintaining her entity she has a right to assume the rôle of leadership in the Orient. Since the Sino-Japanese war of 1895 Japan has had for her guiding policy the maintenance of China's integrity and the open door there for all nations. In adopting this policy Japan does not pretend to be moved by any particular spirit of benevolence or altruism; she knows the independence of China and the peace of the Far East are indispensible to the security of the Japanese empire. Japan harbors no ambition to control the sovereignty of China, but rather wishes to coöperate with China for her rehabilitation and to stem the tide of European aggression. Instead of attempting to monopolize Chinese markets Japan desires to join with America in developing the commercial resources of China.

All these things can be amicably settled by mutual understanding between the two peoples, and would long ago have been so settled, if Americans would try to understand Japan as earnestly and diligently as Japan tries to understand America. Instead of making any attempt to appreciate Japan's position, aims and aspirations the American jingoes are fostering fear and suspicion of her in order to create a passion for armamental extension.

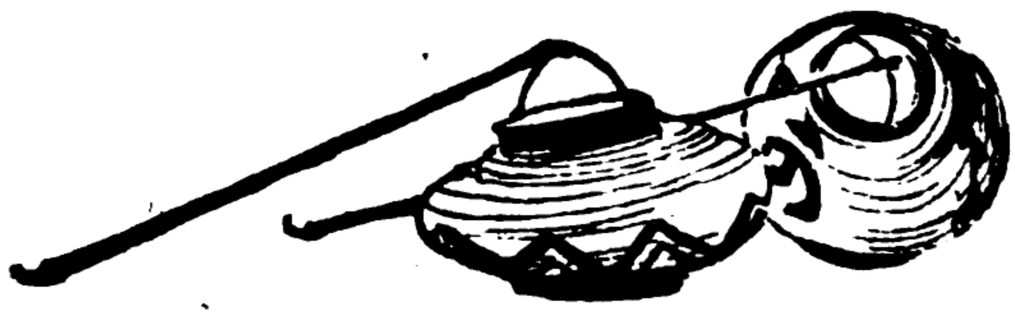
One cannot study the armamental policy of Japan and the United States without seeing that America has been increasing her navy at a far more rapid rate than Japan has. During the war with Russia Japan stood fourth among the navies of the world while the United States stood fifth. Since then, although

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her territorial lines have greatly extended by the aquisition of Saghalien and Korea, her navy has remained almost stationary in development, while America has jumped in naval power from the fifth to the second rank. In the decade from 1906 to 1916 the United States spent on her navy no less than $1,288,403,099, but Japan only $379,408,324, which is four times less than the American naval outlay. At present the tonnage of the American navy is more than double that of Japan. And yet the jingoes are trying to make out the Japanese navy as a possible objective for American defence. Not only does the United States navy preponderate in tonnage but in the fighting force of individual units. The *Fuso*, Japan's most powerful unit, is far outranked by the *California* and her class, while the Japanese ships of this kind are still burning coal.

Not satisfied with having a navy twice the fighting strength of the Japanese navy, Washington is busy with preparations for a still more gigantic programme. The battle-cruiser is a type of ship invented by the Japanese after the war with Russia and was quickly taken up by Great Britain, Russia and Germany; and now it is being adopted by the United States, as the present European war has convinced the American naval authorities as to the correctness of the Japanese view. The superiority of the battle-cruiser was unmistakably displayed by Vice-Admiral Sturdee's action with the Invincible and Inflexible against the German fleet in the south seas. According to the present programmes of the two nations by the year 1921 the United States navy will be three and a half times more powerful than the navy of Japan. This in itself, to say nothing of the impossibility of Japan ever transporting an army to the American coast, should be enough to silence the jingoes and leave Japan in peace; but it seems not.

If it is clearly impossible for Japan ever to think of invading America, it is just as clear that America will never attempt the invasion of Japan, for Japan could not be conquered so long as a *samurai* remained alive, and such wholesale slaughter the American nation would never tolerate. Indeed war between Japan and the United States is unthinkable, unless Japan should be forced into it; and, therefore, is it not high time that the sane portion of the great American people should refuse longer to listen to the ravings of the jingo press and cease to regard Japan as a possible enemy?



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PAUL AWDIEJEW

LODZIA

TOSON

By F. YAMAZAKI

TOSON Shimazaki is now one of the leading writers of fiction in Japan. Starting out in life as a poet, like many another artist of the pen, he finally found himself a teller of prose tales, for which he found a wider circle of readers than for his refined and delicate verse. No matter under what mode his thought appears or takes form there is always the distinctive mark of inspiration that indicates genius.

Toson's outlook on life is that of the poet and the literary man; he writes with an close eye on nature. And all his thought, even when bordering on cynicism and complaint, is fired with poetic emotion touching the springs of human life. Toson sees beauty everywhere and in everything, even in the more repulsive things of life. He seems moved by a deep sympathy with all things. In the most unlikely places he discovers a diamond of great brilliance. The amours and emotions of the brute creation he finds as interesting as those of man. Even when he inclines to materialism, as he sometimes does, he never fails to be poetic.

There are few writers so widely read and so much admired as Toson. In Japan it is often the case that the works of an author are much read but there is no special interest in the man himself. This is not the case with Toson; his is a personality that the reader desires to come into closer contact with. In Toson there is no contradiction between the man and his books. His personality beams from every page; and it is a personality that one wants to approach. Even when his subject is ugly he handles it in a way that one cannot but admire and appreciate, which shows an unusual character. In fact he is able to draw out the inherent beauty in created things so that one beholds the beautiful reality rather than the crude covering that hides it. He is able to see the pure gold in the ore.

Toson is an assumed name, the real one being Haruki Shimazaki. The man was born in the mountains in the village of Kiso in the year 1872. These Shinano mountains are surely a fitting place for the birth of poets. As a youth he found his way to the capital and graduated from the Meiji Gakuin, a Christian Mission school. In 1893 Toson joined with Tokoku Kitamura, and Tenchi Hoshino In starting a literary periodical called the *Bungakukai*, for which Toson did much translation of western novels. For a time he was a teacher in the Meiji Girls' school; and in 1896 he went as instructor in the Tohoku College at Sendai, being then about 25 years of age. By this time he was beginning to be conscious of his call to literature. His first book, *Wakanashu*, was then published, being a collection of youthful poems, which left a deep impression on the minds of young men and women. After this followed other poems all of

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which served to make him more widely and favorably known, and recently these have been collected into one volume.

Toson's poetry had a distinction not known to the older national poets; it was charged with new thought under old forms. Hitherto attempts at new poetry had been discouraged because of the inevitable defects of change; but Toson won for the newer mode respect and admiration. His work is regarded as quite epochmaking in the history of Japanese verse.

In 1898 Toson went to live in the little town of Komuro in the province of Shinano where he might be in sight of the mountains of his infancy; and there he stayed until 1905 teaching English in a Middle School. During this time he wrote a number of novels. He was now interested in the hard side of life; he studied the lives of men and women of toil and noted their unhappy lot. Though teaching elementary courses he kept an eye on environment and learned a great deal about the lives of his pupils and their parents. As he himself has said: "I went as a teacher and returned a student." In Komuro he lodged at a house in Babaura behind Honmachi along the highway leading to the northern provinces. On two sides ran streams from Mount Asama; and opposite to his window was a pawnship over which he looked across the mulberry fields. There he wrote his novels; and in winter he could hear the beams cracking under the frost as he wrote.

Among these volumes may be mentioned his "Water Colours," "The Old Maid," "Hakwai," "Straw Shoes," all picturing country life and emotion with a realism that is fascinating. Naturally these volumes are charged with local color; they smell of the province of Shinano. Scenes from the upper portions of the river Chikuma flash across the mind as one reads some of these tales.

After a time he wandered back to Tokyo and took up his abode in Asakusa, to write up the strange life of the folk that inhabit that region of sin and gaity. At this time he lost his wife, and even his children all died, and he was left alone. Three years ago Toson went to Paris, and he is still there observing French life under stress of war. Some say he went to escape from the loneliness that fell upon him after losing his family; others say his chief purpose was literary; probably there is a little of both reasons. To the Tokyo *Asahi* he sends short, crisp stories and articles from time to time. Tokyo friends have organized a Toson Club for the purpose of encouraging a study of his works.

One of his most interesting books, "The Old Master," was placed under prohibition by the authorities. It is largely the autobiography of a maid servant. The mistress of the house, a woman of great beauty, was married to an old husband, a millionaire of the mountains of Shinano. Disgusted with her feeble old partner and bored to death by the lonely life in the hills, she fell in love with a young dentist of the neighborhood; and the description of a kissing scene between the lovers caused the government to place its ban on the book. Of course the scene is quite insignificant and innocent compared with some French novels that find circulation in Japan. This has led to severe criticism of the police for their lack of literary knowledge, while pretending to judge what should and should not be given to the public.

Some indication of Toson's ideas on life may be inferred from the following passage from "The Old Master": "Men were not born to be specialists; but specialists, in many cases, they must be if they are to get a livelihood. Yet technical knowledge binds the brain and such activity the body. In literature we cannot express a comprehensive view by simply asking 'What is the content?' or 'What is the form?.' The question is a much larger one, and should not be limited by mere conventionality. Each is born a man, not a specialist. Literature should start from this point of view. Man has but little time to observe things as they are; it is even quite a rare thing to live, love or even die, naturally. Leisure is necessary if life is to have much meaning. Some writers are taken up with social questions, some with moral principles, some with religion and some with mere mania."

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Another passage from Toson says: "Man should always maintain a simple attitude of mind toward society. It was for this reason that ascetics and priests of old cut themselves off from life, feeling that life was too complicated for them to appreciate its true meaning; and so they retired to some lonely temple for meditation. This shows the difficulty of maintaining the simple life amid the complicated conditions of modern society."

Commenting in one place on Ibsen, Toson remarks: "Ibsen is said to be a skeptic, but it is remarkable that he continues such an attitude toward human life. He seems never to worry nor to abandon hope, and at the same time he never lets himself be hid under any form of meaningless life. He does not even become a lunatic like Neitschke or Maupassant; he is rather like Bjorkman who walked deep into the future leaving his tracks behind him on the snow. So has Ibsen in his great dramas left behind his mark on human life. Like a big building, when you feel you have come to the end, there is always another room or two to explore: so is Ibsen."

And Toson is in many ways just like Ibsen; he worries about life but he never gives up hope.

In Toson's volume called "The Water Colour Painter," he describes the life of an artist who returned from Europe after a year's absence. On the table lies a French cap; and he has a parrot and a Singapore rattan chair. Having carried many of his water colours to America he sold them for much money, which he spent traveling through Europe. He returns to his mountain village quite a Europeanized gentleman. Those who formerly despised him as a dauber now admire him and call him an artist of the brush. His family are all elated over his success. He erects a grand studio on a hill where he can enjoy the best scenery. But he discovers that his wife is in love with one she wanted to marry before meeting him, but could not on account of parental objections. The finding of a fatal letter reveals the secret. Instead of getting angry and taking revenge he writes to the lover and invites his friendship, offering him the spirit of the wife, while her body is to remain his. The artist and his sobbing wife take a walk in the moonlight and have a second honeymoon. The result is that the lover is ashamed and makes no answer and the wife too renews her allegiance to her husband; but he cannot trust her as before; his hope and love are gone. He now begins to take an interest in one of his lady pupils, who is staying with a missionary lady at Karuizawa. The artists wife sees danger in the acquaintance and discourages the visits of the pupil. People began to gossip about the relations between the painter and his young student. His wife seeks a divorce. He who forgave her once, now asks her to forgive him. A thunder storm comes up at night and the parrot is struck by lightening, the parrot which was the go-between between the artist and his lady pupil. The wife forgives her husband and they have a third honeymoon on a beautiful summer morning.



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JIKKAIZU PAINTING OF THE 12TH CENTURY, A STATE TREASURE OF THE RAIGOJI TEMPLE, SHOWING STUPAH

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1—3. ENLARGED PORTIONS OF ITABI STUPAH REPRESENTING THE AMIDA TRIAD 4. ITABI STUPAH, LEFT ONE WITH SANSCRIT LETTER REPRESENTING DAINICHI BUDDHISM, ONE ON RIGHT SHOWING AMIDA TRIAD 5. STUPAH WITH AMIDA TRIAD, MIDDLE ONE DATED 13TH CENTURY

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ITABI STUPAH

By N. TSUDA

(Expert in the Tokyo Imperial Museum)

IN the precints of old temples and in certain ancient cemeteries stone slabs or stupahs, called *itabi*, have been unearthed, which form interesting studies to those who love the recondite and the remote. The upper end of the slab is always pointed like a triangle, with two or three straight lines carved in. Under these lines are set in the date, with the image or name of Buddha, or some phrases from the Buddhist scriptures, the name of the deceased as well as various other inscriptions. The stupah usually measures from two to six feet in length and from six inches to a foot across, the lower end being pointed sufficiently to admit of being driven into the ground.

Apparently the *itabi* were erected as tombstones in memory of the dead, with evidently some bearing on the life hereafter, having, as they were supposed to have, some influence on the happiness of the departed. Most of these *itabi* belong to the 14th and 15th centuries. The oldest one found goes back to the 12th century. The custom of setting up a stupah at a grave has been practised, however, since the tenth century. According to the *Eigwa Monogatari*, stupahs of wood or stone were erected at the graves of the great Fujiwara family, the members of which died in the tenth century, the family being of the Imperial line on the female side. In a Buddhist painting known as the *Jikkaizu*, in possession of the Daigoji temple, such a stupah can be recognized; and the picture belongs to the 12th century. In that picture there are at least two different stupahs, one composed of five differently shaped stones, conical, semicircular, triangular, circular and square, in this order from the top downwards. Another is of wood with the above figures in outline, but the lowest square is enlongated. It is no doubt the case that the *itabi* is a form of the ancient wood stupah.

But what the origin and meaning of these *itabi* were is a question of absorbing interest. The five different figures represented, of course, earth air, five, water and ether, which had an occult significance. The predisposition to occultism was not peculiar to the East. Heraclitus, the ancient Greek philosopher, was something of an esotericist when he aduced his Greek fire as a type of the perpetual change of mundane phenomena, veiling the eternal and immutable law, or Logos. The law of man rests on the divine law, manifesting itself in fire. Thales, as well as other thinkers and poets among the Greeks, regarded water as the origin of all things.

And a similar idea is to be found among the ancient philosophers of India, as may be seen in the Unpanishads, where ether, or *akasa*, is said to have sprung from Brahma, and air, or *vagu*, from the ether; while fire, or *tejas*, was from the

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air, and water, or *apas*, from the fire; and finally earth, or *prthivi*, from the water. Thus was the material world created.

According to Buddhism squares and circles represent the world of reality; while a cone composed of half a circle and half a square represents the harmony of living things. Semicircles and half squares oppositely put together stand for inanimate things. Thus these five forms of the Gorin stupah signify all the laws of the universe. Though the fundamental idea of the Gorin stupah is a product of ancient Indian thought, it shows Chinese influence also, especially in shape. This may be inferred from the ancient Chinese notion of representing the earth by a square and heaven by a circle; and so Indian thought was thus expressed in Chinese form in the Gorin stupah. The form and significance of the Gorin stupah were explained in a former number of the JAPAN MAGAZINE.

The reason why the Gorin stupah was erected at tombs was to signify that the departed spirit was in the embrace of Dainichi Buddha. And the *itabi* we are discussing was a kind of stupah with something of the meaning of the Gorin stupah, but it had at the same time a special significance of its own as illustrating a peculiar phase of Buddhist influence on popular religious thought. The inscriptions and images on the *itabi* all show that those who set up the stupah, desired rebirth for the departed into a land of purity and bliss. The most beautiful of these *itabi* is carved with the Amida triad descending from the land of Holiness to receive the souls who are praying for the mercy of Amida. It must, however, have been very expensive in far off days to carve the three Buddhas in stone, and therefore the three Sanscrit letters representing the triune Buddha are carved instead. The letters are carved on a lotus pedestal with a canopy over them.

In some cases the traces of gold foil can be found along the lines of the carven letters, showing that originally they were gilded for decoration. Moreover, representations of flower vases, incense burners or candle stands are often found cut in front of the Sanscrit letters of the triad. These suggest the spirit of offering and sacrifice to Buddha, or to the Buddhist trinity. Some of the more simple *itabi* have carving of only the letter representing Amida. But the images on the *itabi* are by no means restricted to images of the Buddhist triad or of Amida; various other Buddhas and sometimes names of sutras are depicted.

Among the inscriptions found on *itabi* are two important phrases, one expressing the hope that the departed may be resurrected in the land of bliss and may understand the teaching of Buddha; and the other phrase ventures the hope that, as the stupah was erected during the lifetime of the one bearing it after death, the builder of it may surely find his way to the land of everlasting bliss. Thus it is seen that *itabi* were erected for the purpose of securing the happiness of the dead in the other world, and that the shape came from that suggested by the Gorin stupah which is emblematic of universal law and life. Thus the *itabi* stand for both faith and philosophy.

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NO SEPARATE PEACE AND JAPAN'S WARNING TO CHINA

By Dr. S. SUYEHIRO

(IMPERIAL UNIVERSITY, KYOTO)

THE two subjects included under the above caption have occupied the public mind in Japan now for some time and threaten to become serious diplomatic problems. Interpellations were made with regard to them in the Imperial Diet and the attitude of the Government was thought quite unsatisfactory, to say the least. In fact both the Kokuminto and Seiyukai parties united in an attempt to impeach the cabinet for its alleged diplomatic failure, but the plan was interrupted by the serious turn of affairs in China.

Before dealing with Japan's agreement not to conclude a separate peace it is necessary to review the relations between the Anglo-Japanese Alliance and the Japan-German war, concerning which there prevails considerable doubt. The second article of the Anglo-Japanese Alliance binds each of the contracting parties to come of the assistance of the other in case of attack from a third party, the obligation extending only to attack from a foreign power, the attack being unprovoked; and the assistance is limited, so far as Japan is concerned, to the protection of British interests in Oriental waters and in India. Now Japan declared war on Germany, not because of her obligations arising out of the Alliance, but because, as the Imperial Declaration of War asserts, "German warships in Oriental waters oppress the trade of Great Britain and Japan." The peace of the Far East being thus threatened the two countries agreed to take the necessary steps for mutual protection, the declaration continues. Thus it is clear that Japan opened hostilities with Germany on her own account and of her own free will. The Foreign Minister, Baron Ishii, in replying to a question in the Imperial Diet on this point, contended that Japan declared war on Germany in accordance with the Anglo-Japanese Alliance, though he explained that it was not necessarily in accordance with either Article I or Article II, an explanation quite proper under the circumstances. It was in accordance with the *spirit* of the Alliance, and not because of any definite terms in it, that Japan entered the war. Of course there is no objection to taking the spirit of a treaty when its clauses are very vague, but that cannot be said of the clauses of the Anglo-Japanese Alliance. The stipulations of a treaty must be faithfully followed as they read, and not as any one likes to interpret

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A DISSERTATION
UPON
Ancient Coins
and Medals

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them. But the stipulations in the treaty with Britain are in no way so vague that one is obliged to resort to imagination or fancy to interpret them. The explanation of Baron Ishii is, therefore, a characteristic excuse.

One thing is certain that if Japan did not open war with Germany in accordance with Article II she must have done so in accordance with Article I, in which case the conditions in Article II as to concluding a common peace cannot apply. In any case if the terms of the Alliance exclude both parties from the freedom of concluding a separate peace what need was there for Japan to acquiesce in the Declaration of the European Allies not to conclude such? Baron Ishii and Baron Kato and even Count Okuma made remarks to the effect that the Alliance binds Japan to conclude peace on the same terms as her ally and that therefore it was unnecessary for Japan to join in the Declaration as to no separate peace. Moreover, before the declaration was made by Japan, she had no understanding at all as to terms of peace with France and Russia, not even indirectly through her connection with Great Britain, as Baron Ishii contends. Consequently by joining in the Declaration not to conclude a separate peace Japan entered into new relations with France and Russia and thus undertook new responsibilities and duties, contrary to the contentions of Count Okuma and Baron Ishii. The Government's interpretation of Japan's participation in the Declaration is, therefore, fundamentally wrong.

Wether Japan's participation in the Declaration is advisable or not is altogether another question. The Opposition parties in Japan are wholly opposed to it as bringing no special benefit to Japan, a view with which I cannot agree. Since Japan entered on war with Germany it is her duty to do everything in her power to attain the object of that war. She must see that so strong a rival is excluded from the Far East and excluded permanently. To this end Japan must lend all the assistance in her way to the Allies, and so hasten the defeat of Germany. So far the progress of the Allies in that direction is anything but satisfactory. Gallipoli had to be evacuated, the troops in Mesopotamia are in straitened conditions, Montenegro has been compelled to disarm and the Allied troops seem to be confined to Salonika. If the allies are to conclude peace only after the enemy is driven out of occupied territory, the end seems distant. Greater determination and effort are essential if the object is to be attained.

At such a juncture Japan's attitude greatly affects Britain, France and Russia; and so Japan's announcement of her determination to share the fate of the Allies and not conclude a separate peace must prove a great stimulation to their cause. It will at the same time show the enemy a united front against which he may throw himself in vain. Japan might, through conclusion of a separate peace, obtain some personal profit, but it would not be enough to justify her in thus injuring the Allies. Of course it seems a pity to some of us that now, since Japan's war with Germany is practically over, she can not make peace, but that cannot be helped. It is, moreover, to be regretted that when Japan two years ago desired to join the London Declaration she was discouraged on the ground that the Anglo-Japanese Alliance covered all that she was entitled to; and now the request comes for her to join the decla-

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ration for no separate peace. This blow to her prestige is due to the clumsy diplomacy of our Foreign Office. There is no doubt that the surest way for Japan to achieve her object as to Germany is to keep in with the Allies; and her acquiscence in the declaration for no separate peace is in accordance with that policy.

The European Powers being too much occupied to pay any attention to affairs in the Far East, Japan is left master of the situation here and has on her hands complete responsibility for control of the situation in China. Thus the present Japanese cabinet is obliged to adopt a positive policy in that country whereas the previous cabinet followed a negative one. Though the policy of the present cabinet seems imposing on the surface, it is nevertheless inherently defective in that it can never become a permanent policy. The negotiations Japan opened with Pekin after the fall of Tsingtau may be regarded as a failure; and her warnings against restoration of the monarchy have been for the most part futile, as well as unwise. Japan and China are so closely related that any injury of that country must inevitably react unfavorably on Japan; they stand or fall together, so to speak. Japan has to contend for the integrity of China, come what may. China is too big and the interests of the interests of the various Powers in her are too complicated for Japan to adopt a positive policy in that country. A negative policy adapted to checking the extension of foreign aggression in China would be wiser for Japan. The indepedence of China should, therefore, be allowed with her internal affairs. This is the basal policy of the Anglo-Japanese Alliance, and arose out of the conditions involved in international law. Such a policy can not conflict with the real interests of Japan. It is clear that such a policy is inconsistent with warning that nation as to the form of Government it should adopt.

It is contended by some that the two countries are so closely related that violent changes of government cannot be permitted without some interference, especially when danger to nationals threatens. If this argument is allowed to pass then it would be quite proper for Japan to show sympathy with the southern rebels and approve the maintenance of republican government in China. But the idea of Japan upholding that form of government while maintaining the monarchical for herself, would react unfavorably, if not inimically, on public opinion in Japan. It may be the case that the people of China do not want Yuan Shikai as their ruler in any sense, but Japan has no way of proving that or of interfering with China's internal affairs. It is Japan's duty simply to recognize the "powers that be" in China for the time being. It is certainly unwise for Japan to adhere to any one form of government in China, or to one particular person as the head of the government. If Japan diverges from such a policy she will regret it.

As to what form of government the Chinese people are fitted, or not fitted, for it is difficult to say. To declare that they are not ready for a republican form of government is too dogmatic; even in America and France there are many persons too ignorant and undeveloped to appreciate the liberties of such a form of government. To say that the revolutionists in China show more political development than those they oppose, is

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also futile. In France the revolution was not accomplished without much blood and violence. Judgement must be left to the intellectual classess whose opinion is the safest criterion. It is a very general opinion among these that those who are crying out for a republican government in China are not the ones that really have the interests of the nation at heart. All the egotistic and ambitious youths who saw no chance for themselves to cut any figure under the Pekin government, are now arrayed against it. They fancy that with the inauguration of a new régime they would all be appointed to high positions and become the cynosure of all eyes. It is quite a mistake to regard China as yet awake politically.

It is not possible for Japan to create closer relations with China by favoring the revolutionists; nor can she do so by making demands threatening the independence of China. It was especially unwise to have joined with western Powers in warning China against restoration of the monarchy. That was a matter in which she could have gained by being independent. Japan should act according to what she regards her duty in China, without recourse to foreign advice or coöperation. Japan should have known that British policy in China is one of non-interference with internal affairs, while that of France and Russia is largely indifferent. After Japan was obliged to send a third warning to Pekin she had completely broken with the Allies on the China question. If she was content to be independent at last, why did not she choose to be so from the first? Then she would have saved her face.

Japan showed great firmness in presenting her demands on China, but when Britain and America showed their white teeth she hastily withdrew, betraying the fact she could not really act independently of these Powers; and thus China learned that Japan was in a fix, and not so powerful as she threatened. She ought to have seen that all subsequent warnings would be futile. Her attitude revealed a weak and servile diplomacy. Thus Japan has placed herself on record as opposed to China's change of government, while America and Britain are inactive and unlikely to be blamed by China. No wonder that China ignored the interference of Japan. Japan's a attitude has completely and forever estranged Yuan Shikai. There is now no hope for Japan in that country until Yuan is removed. He knows this and Japan knows it. If he is ultimately defeated and replaced, there will be some opportunity for closer relations between Japan and China; but not before. But if Yuan succeeds in pacifying his enemies and obtains the recognition of the Eurpean Powers where will Japan be? Whether Japan recognizes his government or not will give Yuan little concern. Indeed having given a third and independent warning to Yuan, Japan can now hardly recognize him without losing prestige. Having gone thus far Japan cannot withdraw. Thus she now hangs on the horns of a dilemma.

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JAPANESE WOOD-CUT ENGRAVERS

By B. INOUYE

DURING the Tokugawa period the art of printing was not very well developed, metal types and plates being as yet unknown. All printing was done from wooden blocks; and the art of wooden type and cut engraving was highly developed.

The man who cut the wooden blocks was known as the *hangishi*, or block-cutter; and of these there were two kinds, the one who cut the wooden type for printing and the one who engraved the cuts for pictures. The former was called the *ji-bori* or type cutter; and the other the *ye-bori*, or picture cutter. The cutter or maker of wooden type had to be something of a scholar, for he could not do his work very successfully without being able to read and understand the meaning of the characters he was cutting. And this fact led to a marked difference in the personal characters of the cutters; for the maker of ideographs was always of higher class, often that of the samurai; while the maker of wood-cuts was more often of an inferior class, nothing better than a common laborer or carpenter.

In the old days these type-cutters lived usually in the hill districts of the city, like Ushigome, Yotsuya or Koishikawa, among the samurai, and were accordingly known as *yamanote-shokunin*, or hill-workmen; while the *e-bori*, or wood-cut makers, on the other hand, lived in the densely populated business quarters, like Nihonbashi, Kanda and Kyobashi, and were known as *shitamachi-shokunin*, or down-town workers. The former had a good reputation among all publishers and could always be depended on to fill orders at a given time, and they were reliable and honest in money matters as well; while on the contrary, the *ye-bori*, or wood-cut makers, had the name of being untrustworthy. But in point of skill the lower class exceeded the higher; for it is much easier to make letters well than to carve pictures well. Indeed there is room for the development of a great artist in the task of making wood-cuts.

And among the wood-cut makers there were not a few who revealed this artistic quality and character; they took up the chisel for love of the art rather than for the sake of money; they labored under inspiration rather than under hope of a living. When the painter Kuniyoshi made his noted *ukiyo-ye* picture of a beauty with long hair trailing over her shoulders, the hair being a marvel of skill, he wondered whether any wood-cut artist could be found of sufficient ability to carve it. The various *ye-bori* that viewed it looked discouraged; but one there was who felt the inspiration essential to such a task and understood it. The result was a wonderful achievement. · The re-

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markable paintings of actors from the brush of Toyokuni were tasks which the wood-cut makers found to demand all their skill; but on one occasion when the *ye-bori* was finishing a wood-cut of a picture by Toyokuni he noticed that the face of the actor would look better by adding one line more, which he did; and when he explained what he had done to the great painter, the latter looked at the result and thanked the wood-cut maker for the improvement.

The wood-cut maker usually began his apprenticeship at the age of 12 or 13, and had put in ten years at it before he could be regarded as efficient. The first two years he spent in just taking in the situation, most of his activity being devoted to using his eyes and carrying wood-cuts to the publishers. The wood selected for the cuts was usually cherry, the board being one inch thick; and fifteen of these on the back of an apprentice was a nice little burden. This means that a would-be maker of cuts had to have a strong physique to begin with, for no invalid could have stood the physical labor involved.

The wood-cut maker pays first attention to the degree of energy possessed by his apprentices: that lacking, there is little hope of their going on. By the time the lad reaches the age of 15 he finds himself in charge of a work-table, a chisel and a piece of cherry wood on which to try his hand. He starts on making cuts for *joruri* books, the characters for which are very big round and easy to draw, but, being round, are more difficult to cut than the square ones, which any one can make.

This, of course, for the type-makers; but for the *ye-bori* apprentice the work to which he is set after the two or three years of probation, is that of carving the simple outline of a boy, or deepening the shallows on a block already partly done; and for a year of more he is confined to pictures of boys. While the type-cutter is allowed to attack difficult Chinese ideographs after a few years, the wood-cut maker has to keep at the body parts of a figure for a considerable time, and when he can do these well, he is allowed to proceed to heads and arms. Carving a face is regarded the most difficult of all. This the lad practices only in his finishing years. The patience which the apprentice reveals in sticking to bodies indicates the progress he will make when he is advanced to limbs and features, which he does not attempt before he is 18 or 19 years old.

To go on in this slow way on fifty sen a month and plenty of scolding for material reward proves a lad's mettle to the extreme. But if he passes the test he is regarded as the makings of a good wood-cut maker. If he proves very adept at carving faces his success is assured; for then he will probably specialize on faces and take orders for them only, while they who have proved themselves experts on body work, will confine their efforts to that kind of work. The carving of such things as woman's hair, hairpins and combs is regarded as a severe test to even the most skilful wood-cut maker, and also the lines of the nose and eyes. In carving the pictures of such masters of the brush as Toyokuni, Kunisada and Kuniyoshi the individual hairs are each separate creations, looking nevertheless as one mass, and only the most expert artists in wood-cut making can undertake to engrave them.

The tools used by the engraver are, of course, very simple, consisting of knives and small chisels and a wooden mallet.

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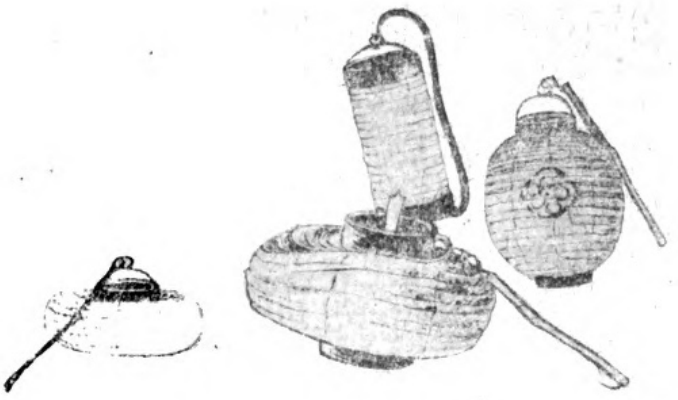
The engravings tools are as sharp as a razor and of the finest steel. The artist takes as much care of his tools as a painter of his brushes; and one who spoils a tool is put down as a dunce. The condition of an engraver's tools betrays his skill as an artist. Much care is taken in securing chisels of the right quality. Some engravers like *kozuka*, or stiletto, of an old sword, from which they make their chisels, as this is of fine steel.

After the engraver finishes his cut he strikes off a proof and submits it to painter. If the painter is satisfied, the engraver then goes on with the other blocks necessary for printing the various colors in the picture. In producing *nishiki-ye* work no less than 30 separate blocks and printings are sometimes necessary.

With the advent of western metal types in 1872 the work of the *ji-bori* at once became unnecessary and he disappeared. But the wood-cut engraver is still in demand; for printing from stone and copper is still in its infancy in Japan. Most of the *ji-bori* that happened to have the ability, took up the work of the wood engraver, following the line of least resistence, which had some effect on the business of the latter; and the publishers, who had their shops in the business quarter of the city, began to demand that all the engravers should live near them, which brought the *yamanote* men down among the *shitamachi* workers. The two soon amalgamated and the result has been an improvement, it is said.

When illustrated dailies started in Tokyo in 1875 the wood-cut engravers found a new and more lucrative occupation, which has gone on growing until their chief duties consisted in meeting the wants of the newspapers. The painters began to take a careful interest in the work of the engravers, inspecting minutely their work and insisting on ever greater accuracy and perfection, which accounts for the perfection of the engraver's art in the middle of the Meiji period. When art periodicals like the *Kokka* appeared, they had no difficulty in finding engravers to reporoduce the great national masterpieces of fine art. In furnishing wood-cuts for the daily press the picture is often divided into several parts, each of which is done by a different hand. For cheaper cuts the engraver gets about from 2 to 4 *yen* a block; but for the best cuts the price is quite high. Those engravers who work by the month get from 20 to 30 *yen*.

Wood-engraving after the western manner was introduced by one Shimazaki in the early part of the Meiji era; and since then Japanese students going abroad have made a closer study of the method and art, which has now witnessed great development in Japan, though still regarded as inferior to the skill shown in occidental countries. Western wood-cuts are, however, not admired by the Japanese, which, perhaps, accounts for the inferior development of the art here.



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MASAKADO REBELLION

By S. TAGAMI

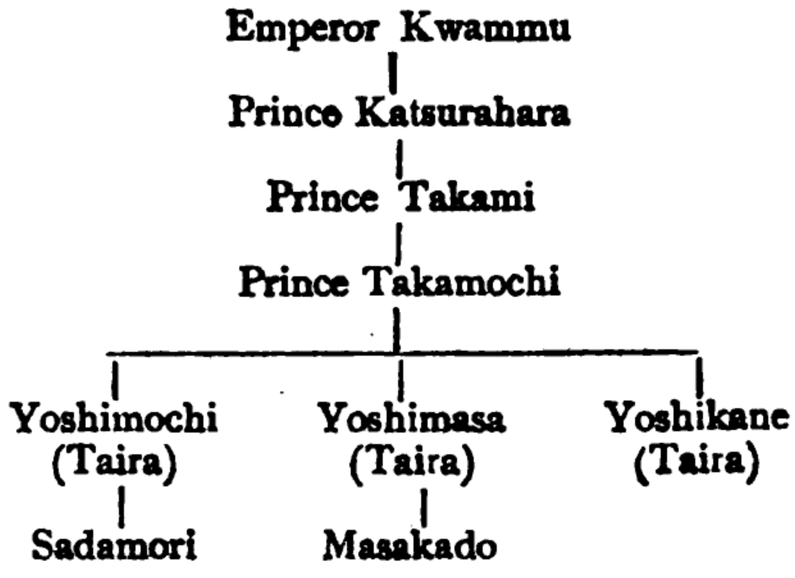
THERE have been those that have denied rebellion against the Imperial House ever having taken place in Japan, but such assertions are certainly not true to history. Ashikaga Takauji and Hojo Yoshitoki both rebelled against the Emperor. Their action, it is true, was due to collision between the Court nobles and the warrior class and not to any desire on the part of the rebel leaders to assume the Imperial purple or usurp Imperial rule. The crises resulting in their favor, the leaders at once set up an emperor from among the Imperial princes and never sought to take to themselves any Imperial authority. The succession being assured the leader in each case was content to become a shogun

There was one rebel in Japanese history, however, whose ambitions bordered dangerously on usurpation. This was Taira-no-Masakado, who raised a revolt in the Tengyo era. Though at first Masakado did not aspire to the Throne, but ouly to put down the tyranny of the Fujiwara family, he yet seemed forced to change his policy. His was a rebellion due to collision between the princes born of the Empress who was always a daughter of the Fujiwara family, and princes born of other consorts.

The Tengyo era extended from 938 to 946 A.D., the name of the Emperor being Shujaku, just about the middle of the Heian period when Japan had attained a high position in religion and art. Of course there is little reliable historical record of what happened more than a thousand years ago. Indeed there are only four or five brief documents pertaining to it, most of which make Masakado out to be quite a hero. He must indeed have been a personality of great power, for even centuries afterwards the common people were accustomed to refer to him as a superhuman monster.

The Emperor Kwammu had removed his capital from Nara to Kyoto in 782. He had a son named Katsurahara, who again had a son named Takami-ô. And a grandson named Takamochi. A son of Prince Takamachi was named Taira and became a commoner outside the Imperial line. It was thus the custom for princes of the third generation to become *shinin*, or subjects of the country. Recently we have seen a son of Prince Kitashirakawa being appointed Marquis Komatsu; and thus he becomes a subject of the Emperor and no longer of Imperial blood.

Now Takamochi had several sons, all of the Taira name, the eldest of whom, Yoshimochi (or Kunika), had a son called Sadamori; and Takami's second son was Yoshimasa, whose son was the famous Masakado who raised the rebellion. Masakado regarded himself as a prince of the Blood who had descended to the rank of a commoner; and this fact puts his rebellion in a different class from a rebellion incited by an ordinary subject of the empire. The genealogical tree stands thus:



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It will thus be seen that the Taira family was in truth descended from a prince of the Blood. Yoshimochi, usually known as Kunika, and Yoshimasa both became great generals and won fame in their campaigns against the savage aborigines of the time. Masakado, son of Yoshimasa, was recognized as a man of superior talent and valor even from his youth, being especially expert in horsemanship and archery. While still a youth he had gone up to the capital at Kyoto and served well under the influential Minister, Fujiwara Tadahira, hoping thereby to gratify his ambition to be appointed to some high office in the government.

At that time the influence of the Fujiwara family was supreme at the Imperial Court and all ministers were appointed from among members of that house. At this the other powerful families were offended. Even the Emperor at times objected to it, but the Fujiwara would have their way. The Emperor Uda attempted to offset the supremacy of the Fujiwara by appointing Sugawara Michizane, a member of another family to the office of *Udaijin*, one of the highest Ministers; but when the Emperor Daigo came to the Throne Sugawara Michizane was banished to Kyushu, as a result of the intrigues of the Fujiwara family. The Fujiwara were intensely jealous lest an Empress should some time be chosen from another house. Often when an Emperor ascended the Throne his youth necessitated regency in some degree, and this position was always seized by the Fujiwara family, their daughters being mothers of the reigning rulers. By this means Tokihira and his brother Nakahira became Prime Ministers; and in the reign of the Emperor Shujaku Tadahira Fujiwara was prime minister, under whom young Masakado served.

Masakado, when he thought he had won the confidence of his master as an efficient official, applied for the position of censor, but was rejected because he was not of the Fujiwara house. At this he was profoundly offended, and at once retired to his villa at Soma in the province of Shimosa, resolved to oppose the tyranny of the Fujiwara family. He was rather a spirited young man, and wont to quarrel even over women, as he did with the sons of Minamoto Mamoru, when their uncle, Kunika, attempted to punish Masakado, and the latter met them with a powerful force and killed not only the uncle but the three sons which was a brillant feat of arms for a young lord with only two counties under him.

To avenge this act the son of Kunika, named Sadamori, together with his uncle Yoshikane, who was Masakado's uncle too, raised an army to attack, but they were defeated and fled to Kyoto in confusion. Just about this time there was a quarrel between Prince Tokiyo of Musashi and Musashi Takeshiba, the former being assisted by Minamoto Tsunemoto, and Masakado acted as arbiter in the dispute between them, a banquet being held on the occasion. The soldiers of T keshiba, who guarded the banquet hall, did not know of the object of the banquet, and when the party of Minamoto Tsunemoto appeared, the guards attacked them, thinking they were still enemies of their master. Tsunemoto fled to Kyoto, and informed the Court that Okiyo and Masakado had rebelled. The Imperial Government sent a force to make investigations, and found that the true state of affairs was no more than a quarrel between provincial lords, and so nothing more was done. This shows that at that time Masakado had no intention of rebelling.

Then another affair arose to create complications. An official of Masakado's, named Kuroaki, of Hitachi, had plundered some official property for which he was attacked by the governor of the province, when he fled to Masakado for help. The latter, without investigating the true state of affairs, believed what his official had told him and came to his assistance, breaking into the governor's mansion and taking him prisoner, bringing him and his seals of office back with him. It was a very grave matter now; and when Okiyo was consulted he said to Masakado: "It is indeed a grave offence that you have committed in taking prisoner the governor of a province; and the only way you may escape condign punishment is to take the whole eastern provinces, if you can."

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So Masakado marched against the provinces of Kozuke and Shimotsuke and subdued them, driving away their governors. At this time Masakado consulted an oracle which assured him that if he went ahead even the Imperial Throne would be at his disposal; and after this he set to work to build himself a palace at Sashima in Shimosa, where he set up a government of his own with officers duly appointed, just like the government at Kyoto. The eight provinces of Kozuke, Shimotsuke, Kazusa, Shimosa, Musashi, Sagami, Hitachi and Awa were now under his sway.

At this time there happened another rebellion under one Fujiwara Sumitomo in Shikoku, who sent ruffians to burn the capital at Kyoto, the Court saving itself only by consenting to bestow high rank on Sumitomo, but he finally rejected the honor and grew only more violent. The weak point in the armour of the Fujiwara family was that although they were at the head of affairs, they were only Court nobles without any army for proper defence. The military power of the nation was in the hands of the military governors sent to rule over the various provinces, where they were prone to establish themselves as independent lords.

The Imperial Government sent Fujiwara Tadabumi against Masakado, and Ono Yoshifuru against Sumitomo. In the province of Shimotsuke there was a warrior named Fujiwara Hidesato, who came to visit Masakado pretending friendship; and at the feast spread by the latter the guest noticed that Masakado picked from the floor the grains of cooked rice that had fallen, which he took for a sign of weakness and altered his intention of joining his forces. This man approached Sadamori and the two agreed to fight against Masakado in order to avenge the death of Sadamori's father. They took up their position at Karasawa-yama and Masakado went up against them. He suffered defeat and fled to various provinces pursued by the enemy. The final engagement at last came on, when Masakado was hit in forehead by an arrow and fell never to rise. Thus on the 14th of February, 940, ended the rebellion of Masakado. On receiving the good news, Fujiwara Tadabumi, who was on his way north to meet the rebels, hastily returned to the capital from Suruga; and in time the other rebel, Sumitomo, was captured and died in prison.

About Masakado there are numerous traditions in Japanese history. It is said that, Achilles-like, he was invulnerable everywhere save in his temples, which secret was discovered by Hidesato who shot the arrow that killed him. Another tradition has it that the arrow was shot by the gods to punish a rebel against the Imperial House. The rebel's head was brought to Kyoto and exposed as a warning of the fate that should ever befall all such. Though Masakado was dead, the people still feared the dire influence of his unconquerable spirit; and so had this superstition grown that by the year 1356 he was apotheosized, and is even to this day worshipped as a god by Tokyo citizens at the famous Kanda Myojin. On the 15th day of September every year there is held a great festival at this shrine; and thus a man who was once hated and feared as a monster, is now worshipped and loved as a god: not because he was a rebel but because he was a hero, while those who defeated and slew him are regarded as still but mere men.

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THE TABIYA

By S. TSUCHIYA

THE Japanese do not wear knitted socks like those worn in western countries, but a kind of foot mitten called *tabi*, made from a kind of canvas. These they wear from early childhood, to keep the feet warm in winter and to keep up their ideas of etiquette in dress. In old times *tabi* of leather were often worn, ladies preferring those of purple leather, but after the year 1683 this custom began to decline, chiefly on account of the expense involved, cotton then coming into vogue for its cheapness.

The colors most favored in *tabi* have been navy blue and white, the latter for full dress occasions, though in recent years other colors have shown a tendency to become fashionable, such as yellow, green and even red. The white are still regarded as the proper *tabi* for all occasions of importance.

Since the Japanese wear mostly *geta* instead of boots, the *tabi* have to be provided with divisions between the great toe and the other toes, so as to admit the thong of the *geta* and hold it on the foot. They are much shorter in the leg than socks, being scarcely as high as western laced boots; but they are made like a shoe and fasten from behind, down the heel, instead of from the instep like foreign shoes. Thus the foot is covered only from the ankle down. The *tabi* is fastened behind the ankle with a string or by metal fasteners, somewhat after the manner of western of overshoes, though in the latter case the fastening is, of course, over the instep. The metal fastenings are recent inventions, probably under occidental influence; and when the great actor, Danjuro, was acting the part of Oishi, one of the famous 47 *ronin*, he wore *tabi* with metal fastenings in a Nagoya theatre; and after the play was over, an old man entered the green room and reminded the actor that in the time of Oishi *tabi* were fastened on with strings; and the actor simply remarked that the old man was quite correct.

Although most of the better class of people in Japan consider *tabi* an essential part of dress for a lady and gentleman, there have been such persons as *geisha* who have appeared without them, chiefly to show the beauty of their feet, much in the same way as some western ladies feel it incumbenton them to display the beauty of their shoulders and breasts.

The constant demand for *tabi* renders the trade a good one, and dealers thrive everywhere. Sellers of *tabi* usually include other lines, such as towels, cotton underwear and shirts. The *tabiya*, or sock-maker's shop, is a frequent sight on every street. The shop usually has many apprentices all busy sewing the *tabi*, which are cut out by the master on a block where the material is spread, with its pattern on it, much after the manner of the old-fashioned boot-makers. The apprentice enters the shop at the age of 14 and has to serve about 7 years, when he is expected to set up for himself. Although most of the *tabi* are made of thin canvas, the better qualities are made of gassed cotton, and some of the wealthy classes have them made of silk, while in recent years *tabi* are being knitted of cotton or wool. The *tabi* are lined with light blue. Such colors as red or yellow are used mostly for children. Only servants of the lowest class wear other than

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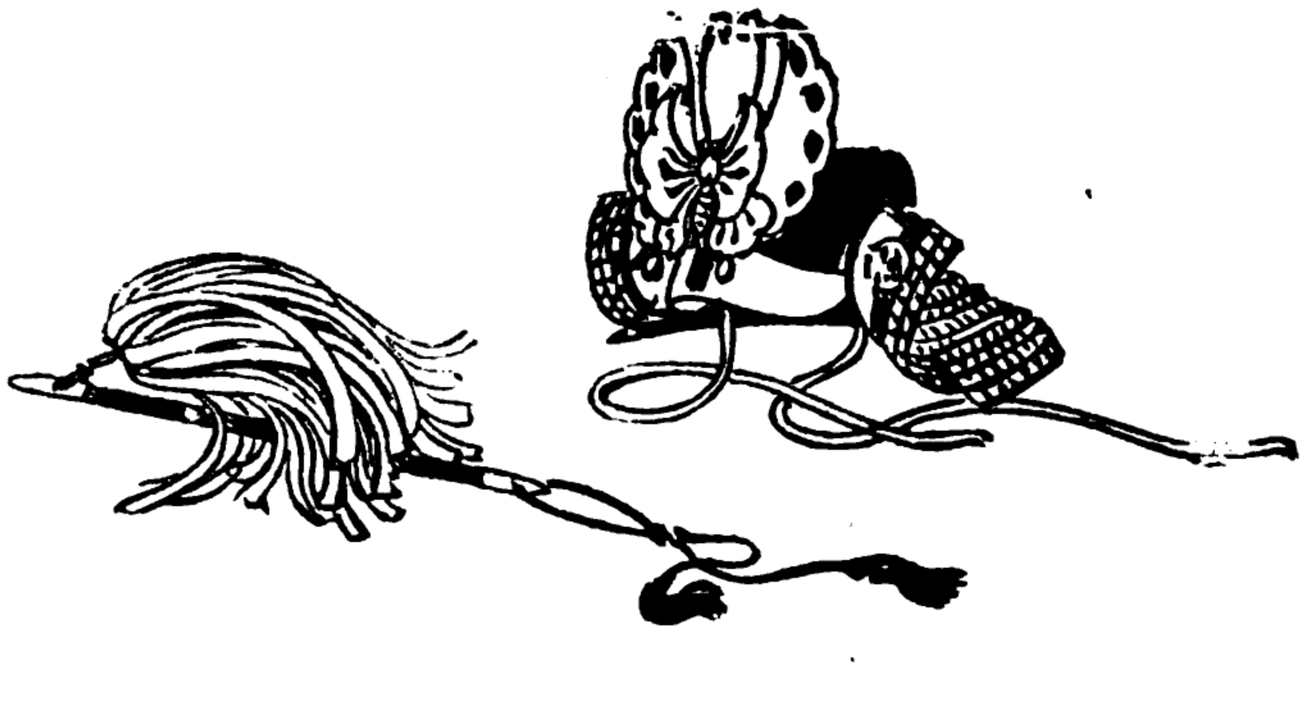
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white *tabi* in the presence of quality. The soles of the *tabi* are made of a thicker material, intended to resist wear and tear.

The best *tabi* material is woven at Kasu and Gyoda north of Tokyo, while the best lining material comes from Owari and the best soles from Owari and Shinano. In recent years there has been a big turn-out of sole material from the Sugamo penitientiary in Tokyo. Some *tabi* now have a sole of rubber over the ordinary canvas sole, because often *tabi* are worn without sandals or *geta*, especially indoors. In any case the sole must be a good deal more durable than sole of a sock, which is never worn without boot or slipper.

The *tabi* fasteners are usually made of brass or silver or zinc, and the wealthier people often have their family crest on them. Children's *tabi* have two fasteners and adult's three. The *tabi* are numbered according to size, like foreign boots and shoes, and are purchased accordingly, the size being adapted to age in children, while every adult knows his own size. Four and one half *mon* is baby size; up to ten *mon* for adults. One requiring eleven *mon* is said to have feet big enough for a fool. A *tabi* of ten *mon* is about eight inches long, which shows how much shorter the average Japanese foot is compared with the western foot. Any one can buy a *tabi* pattern for the feet and cut out and make one's own *tabi*. All that is necessary is to have the material, a block and a proper cutting knife. Lasts are used for each size, on which the *tabi* are stretched after sewing, chiefly by beating. In sewing the *tabi* the toes are the most difficult, requiring much skill, and a certain degree of art is essential in shaping by hand the heel. Even the most expert hands cannot sew more than 30 heels in a day. Machine-made *tabi* are coming into use but those made by hand are yet most prized. Patched or darned *tabi* are dispised, especially by the Tokyo folk, who are said to cherish a careful spirit in regard to the matter. In this respect the *tabi*-makers themselves naturally set the best example. In the shop the *tabi* are usually kept inside out, and when a customer comes they are turned, beaten and handed to him. The young gentlemen of Japan are somewhat fastidious as to style in *tabi*, always taking care to see that the toes are well shaped and fit the feet well, just as some Europeans do in the cases of gloves. *Tabi* are quite cheap, ranging from 20 to 30 *sen* a pair for children and 30 to 40 *sen* for adults.



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YEDO TALES

I

THERE once lived in old Yedo a man named Santaro. Early every morning he used to leave his house, and in the evening he returned late. No one ever saw him carry any particular tools with which to work, but as he always seemed to make a comfortable living his neighbors began to suspect him. They contended that a man who had no visible means of support must be a thief or pick-pocket or something of that order.

One evening Santaro leisurely arrived home as usual, and his landlord made a call on him and began to ask questions.

"Say, Mr. Santaro, I notice that you go out every day with a bag on your shoulder and return with the same, but you never seem to do any business. May I ask how you make a living?"

"Well," replied Santaro calmly, "my occupation is picking up what others drop or leave on the roads and streets. The things I pick up usually I can sell for something, and thus I manage to eke out a livelihood."

"Certainly it is an easy occupation that needs no investment," said the landlord," but do you really get enough to live on, in that way?"

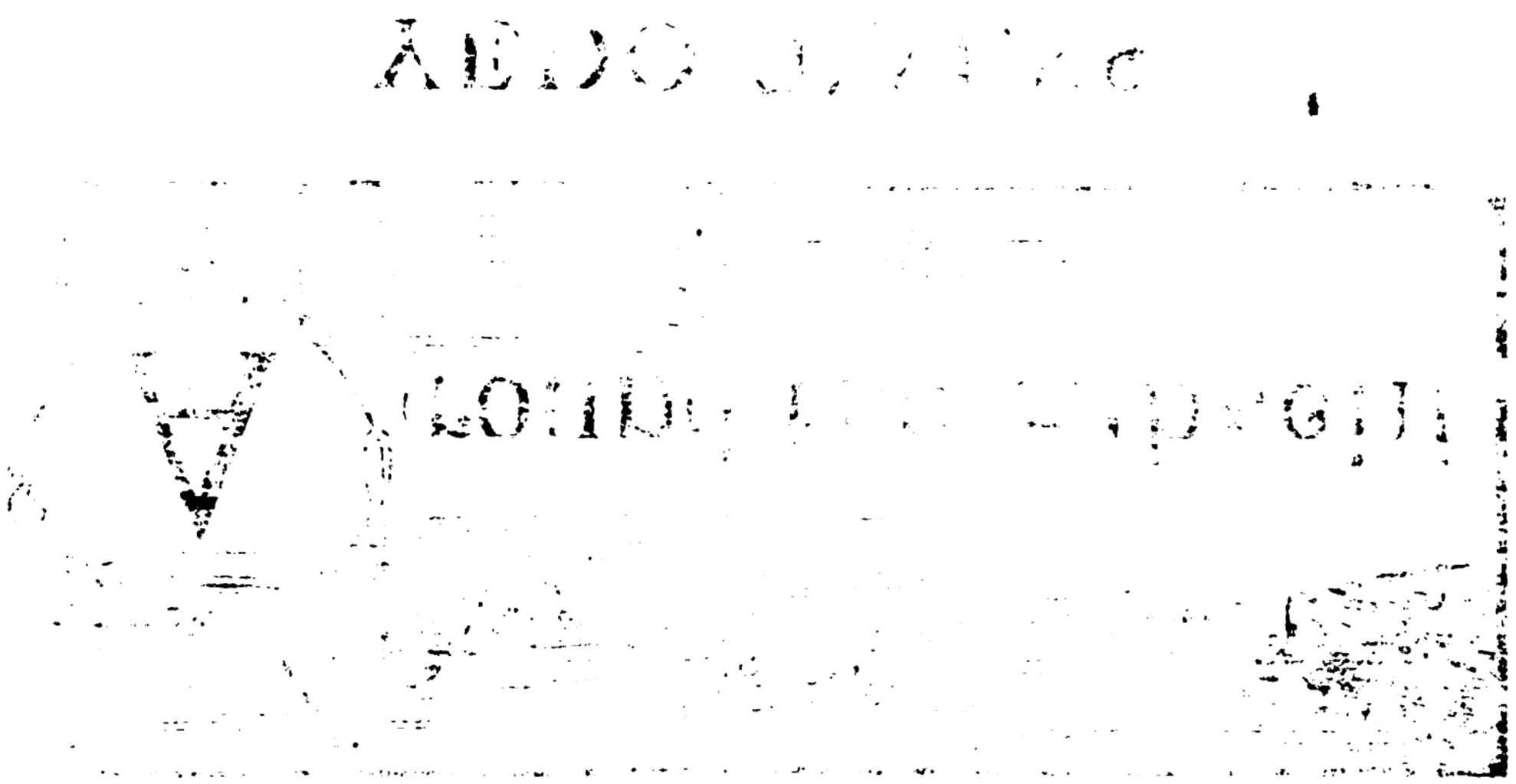
"Of course I do," replied the man. "Don't you see what comfort I live in?"

The landlord seemed to be convinced, but in truth he had his doubts and determined in future to shadow the man.

On the following morning as Santaro left his house with his empty sack thrown over his shoulder, the landlord slipped out and followed him. The man kept on his way until he came to Shinmei in Shiba and from there he turned up Atago hill. Then he wheeled about and started for Kanda, thence to Shitaya and Asakusa. As, during all this journey, he

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apparently picked up nothing and did not even stop to eat anything, the landlord was put to it to follow him much less to understand him. The landlord had put cash in his pocket to buy luncheon with, but Santaro gave him such a fool's race that he could not get time to eat, and was finally exhausted. Evening came on and Santaro turned his steps homeward, the landlord glad to imitate him. As they drew near the man's home the landlord saw no use in attempting to shadow him further, and cut down a side street reaching his own house secretly. His wife saw that he was worn out; and he assured her that he was never so tired in all his life, having followed that fool of a tenant all the live-long day without ever getting a moment to eat, and learning nothing in the bargain. "I took my purse with me," he assured his wife, "and I followed the fellow all through Shiba, Kanda, Shitaya and Asakusa, until I am ready to drop," and then he put his hand in his bosom to feel for his purse, when, lo, it was gone. It was bad enough to have gone on a fool's errand, but to have lost his money in addition was hard to bear. He could not but blame the whole thing on Santaro. Just then there was knock at the door and Santaro appeared, saying he had just got back after his day's work.

"It is very fine weather to-day and many people must have been taking an outing, so I suppose you have found many things on this trip," said the landlord.

"No," complained Santaro; "this has been one of my most unfortunate days. I have actually tramped all over Yedo and found nothing.....Oh, well, yes I *did* pick up one trifle, an old purse with a few cash in it, which is all the day has brought me!"

II

Some one once asked a famous Yedo fencing master the following question:

"It often happens that when you meet one on the street and try to pass him, he turns the same side you do; and when you turn to the other side, he simultaneously does the same; and so you go on doing this several times until both have to stop. Now, under such circumstances what would you do?"

"Well," said the fencing master with a look of pride, "you have only to stand still and let the person avoid you in any direction he pleases. That is what my fencing rules teach."

"Ah," said the inquirer, "what an excellent idea? It never occurred to me to do that. How fortunate is one to be able to have the advantage of instruction from a fencing master, whose art is so superior to that of common folk."

On his way home the inquirer chanced to meet face to face a pedestrian coming in the opposite direction. So, applying the rule advised by the fencing master, he stood stockstill in the middle of the way, when the other man did exactly the same; and as neither would give way, the stranger inquired: "Ah, you are a

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pupil of Major Tomo, the famous fencing master, I see."

III

A religious man went to a certain temple to offer New Year's congratulations. The priest, knowing the man to be one of the most devoted adherents of the temple, extended him a warm welcome and every hospitality.

"A happy New Year to you, sir," said the holy man, at the same time ordering the boy to fetch saké to treat the guest. "I'm afraid I gave you considerable trouble in connection with the improvements I made in the main temple last year," continued the priest. "But this year I shall be happy, knowing that job is done; and to make matters still better, Mr. Kawataro's mother died and the temple received a considerable sum of money. Mr. Yatsuyaemon, too, whom I dare say you know, is suffering from overeating *mochi* at New Year's and if he dies it will mean a little more, as every little counts, you know. Oh, I say, how is your aged father? I hear he has not been very well lately."

"He has not been just himself since the beginning of the cold season," replied the guest meditatively. "He is very old now and suffers from his years, I suppose."

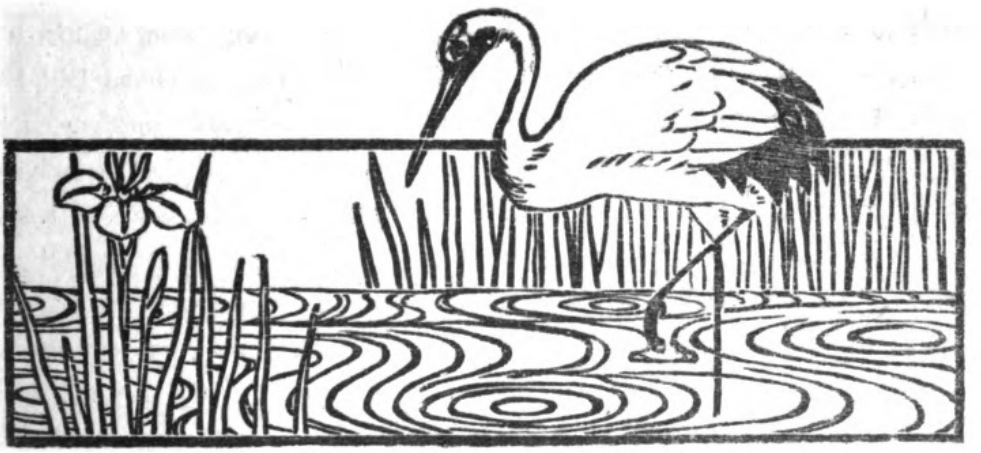
"You think he will pull through this time?" persisted the priest.

"Yes, I think so," said the guest, "as he seems on a fair way to recovery."

"You say he is actually about again," insisted the priest again.

"Yes, just about well. He was able to go round with his New Year's congratulations yesterday."

"Oh, indeed! Hai, hai, boy! I say! Boy! You need not bother about that saké! The guest seems to be in a hurry and probably wont wait! Do you hear?"



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pupil of Major Tim's, I honour for doing
mat's I accor

III

A red-letter day was to me and
[illegible] Tim's [illegible]
fashions. The parcel, brown [illegible] to
[illegible] of the most devoted [illegible] admir-
ation, contained [illegible] a warm wa-
coat and worsted [illegible].

"Thank you, Mr. Yardyam, for your ki-
said the jolly man [illegible] due care to treat
the gift. "I'm glad I [illegible] your c
siderable trouble in connection with the
improvements I made in your room long
last year," continued the jailer. "But
this year I shall be happy, sir, to do
job is done; and to make sure, I'll
Lester, for examination, before dinner-
time. Mr. Yardyam is, for a prisoner
care, as you know, [illegible] from
overeating, most [illegible] the

[illegible]

[illegible]

[illegible]

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Baron Shibusawa on the Alliance

In an interview some time ago Baron Shibusawa, one of the greatest men in modern Japan, expressed himself very frankly in regard to the Anglo-Japanese Alliance and Japan's relations with Britain generally. "I am quite sure," said Baron Shibusawa, "that if any revision of the Anglo-Japanese Alliance ever be thought necessary in order to bring it into conformity with changed conditions, the revision may be safely left in the hands of the authorities of both countries. But the present is not the time either to make changes or to raise discussions with regard to revision. This is a time for living up to contracts and undertakings and to demonstrate the moral tone of Japan. An obligation is something that must be fulfilled; it can in no way be evaded either by an individual or a nation. Japan is seeking no change, but simply trying to find a way to help her Ally. The suggestion that Japan might be seeking a change at this time is not only false, but it is particularly offensive to the element that I represent in Japan, as indeed it must be to all self-respecting people. Even if Japan had no further need of England there would be no question of 'cooling off' or of making friends with the enemies of Britain. Japan does not desert her friends because she happens to have nothing further to gain from them. We are not mercenaries!"

The Japan Times

In commenting on these words of Baron Shibusawa the *Japan Times* thinks they must bring satisfaction to every friend of the Alliance. There is no double meaning about them; and they are from the lips of a sound and seasoned leader of the commercial and financial world of Japan. Baron Shibusawa is to the commercial world of Japan what Count Okuma is to the political world, the Grand Old Man, whose character and opinions carry weight everywhere. Indeed no individual subject of the empire commands a more respectful hearing; and it may be safely said that he represents not only the opinion of the commercial and financial world of Japan but the majority of the people as well. Continuing the interview,

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EMPEROR PROCEEDING TO WORSHIP
AT THE UNEBI MAUSOLEUM





EMPEROR RETURNS FROM
ATSUTA SHRIN

EMPRESS VISITS ARASHIYAMA

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BUDDHA'S BIRTHDAY IN TOKYO



OFFICERS OF THE NEW ARMY DIVISIONS IN KOREA RECEIVE THEIR REGIMENTAL FLAGS FROM THE EMPEROR

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Baron Shibusawa said further: "Nations, like individuals, must be guided by moral principles; and whether there be need for an Alliance with Britain or not Japan must remain true to her friendship with that country. Britain was our friend when we were working our way uphill and when we stood most in need of a friend. This Japan must never forget. Japan is too proud of her traditions to allow any mercenary motive to influence her relations with Britain. She will sacrifice everything save honor for her friends. I do not agree with those who think there is no morality between nations. If no moral principles guide relations between nations the world will not be fit to live in. Without our friendship for Britain there will be no guarantee of peace; and for peace the two nations must stand or fall together."

Japan and America

The Osaka *Mainichi* and the Tokyo *Nichinichi* defend Japan against the charges brought by certain American newspapers that she is exercising too much pressure on China and making naval and military preparations that will affect national defence schemes in the United States. The *Nichinichi* thinks some Americans are not pleased to see the beginning of friendship between Japan and China, an assertion that most Americans will very promtly challenge, especially as the "beginning" does not seem as yet in sight. The paper further contends that Japan has never attempted to coerce China, and that in the negotiations last year Japan only did what any western Power would have done under similar circumstances. If Japan's advances in China are a menace to peace with America then England's progress in Africa must be taken as equally menacing to America. Japan has not the least desire for conflict with America, declares the *Mainichi*; she has all she can do to attend to her own affairs in the Far East and meet the obligations of the Anglo-Japanese Alliance; nor is she so inconsiderate of her own interests as to incur enormous expense and lose her trans-Pacific trade by quarreling with the United States. On the other hand, if there is any Power showing a menacing attitude on the Pacific it is America herself, says the paper. The United States has annexed Hawaii, taken Guam and the Philippines and thus so tightened the cordon around Japan that the latter naturally feels somewhat uneasy. As to China, America is as aggressive as any other Power in trying to secure exclusive interests there, and she should be the last country to criticise Japan's legitimate enterprise in East Asia. It must be presumed that these attempts in the American press to alienate China and Japan, as well as the United States, are due to the pro-German propaganda, concludes the paper.

What Mankind is up Against

In a small pamphlet recently published in Tokyo, Dr. Clay MacCauley, the veteran scholar and publicist, under the title, "The Hohenzollern Dynasty: its motive and Movement," gives a most illuminating account of the origin of the present struggle in Europe. As a former resident of Germany and one who has followed the course of German ambition for half a century, Dr. MacCauley is well equipped for a lucid and authoritative presentation of the subject; and his conclusions give food for profound thought. The author traces step by step the growth of Hohenzollern policy to a point where, bursting

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into a glow of egotism, it declares war is good and might is right, resolved to secure by brute force a predominant place on earth. Thus from a family mania the whole German people have been involved in a whirlwind of slaughter that will be their national undoing. Against this Hohenzollern imperialism that aims at dominating mankind, Dr. MacCauley believes the world should unite. It is the deadly foe of all that is dear to the ideals of the English-speaking people. Germany's deceitful diplomacy in peace, her violation of international law and the dictates of humany in war, as well as the fate that awaits the victims she conquers, compel all free nations to take precautions. America no less than others, must arouse herself to the danger that threatens and make herself ready to meet it, to defeat it and secure its destruction. In Hohenzollern imperialism is seen the foe of all freedom and humane progress; and against such an enemy all civilized peoples should take their stand.

Japan and the English Language

The failure of the Japanese educational authorities to maintain professors of English language and literature in the Imperial universities suggests that, although English is the chief foreign language in the national schools of Japan, it is consigned to an inferior position in the higher seats of learning. As the Department of English Language and Literature is one of the most important in all the great universities of the English-speaking world, the attitude in Japan will hardly be understood by the Anglo-Saxon people. Even in those British and American universities where no special stress is laid on French and German, professors to whom the language is a mother tongue, are always employed; and as to having British or American professors of French and German with assistants to whom these languages are a mother tongue, we presume the practice is for the most part unheard of in higher institutions. Japan's method is to have a Japanese professor of English with British and Americans as assistants or instructors. The necessity of employing an English or American scholar of high literary accomplishment to impart the art and spirit of English Literature is apparently not realized. The difficulty is, in Japan English is treated as a language rather than as a literature: a medium of thought and knowledge more than an art and a life. This purely mechanical and utilitarian attitude is, of course, a great loss to the young men of Japan. No institution of university standing can afford to treat the tongue of a great people as language only; the cream of language is literature; and literature is life. To regard English as a language merely is to remain isolated from the Anglo-Saxon spirit, which is hardly fair either to the language or its people. He that knows English only as a language knows not England. Language has a soul; and that soul is embodied in its literature, which requires a native master as its exponent and interpreter. To think that the Anglo-Saxon spirit and civilization can be known from a study of mere language is as absurd as to say that the spirit of Japan can be acquired from a study of Japanese anatomy. Until Japan is ready to adopt the moral and psychological, as well as the analytical, attitude toward English, there will always remain a wide gulf between her people and those of Anglo-Saxon blood and training, which is just the circumstance

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that the Anglo-Japanese Alliance is striving to obviate. This unawareness of the educational authorities with regard to the significance of English as a literature is a source of regret to the friends of Japan.

Japan and the Economic Conference of The Allies

The appointment of Baron Sakatani as head of Japan's delegation to the Economic Conference of the Allies to meet in Paris is welcomed in Japan as an indication of the nation's desire to be well represented on that important occasion. As a former Finance Minister of the Imperial Cabinet and for some years the popular and successful mayor of Tokyo, Baron Sakatani has shown his ability as an administrator and financier; and while he was Japan's financial representative in London he won the confidence Englishmen as an authoritative agent of his country. Though Japan has decided to join the conference which convenes in Paris, she is somewhat cautious as to binding herself unreservedly in regard to economic questions, though she is fully alive to the importance of working in coöperation with the Allies after as well as during the war.

Japan and America

The editor of the "Herald of Asia," a new Tokyo weekly, regards the Burnet Immigration Bill brought before the Washington Congress as offensive to Japan, and there can be no wonder that the Japanese Ambassador at Washington lodged a protest against it. Though there is no direct mention of Japan in the measure, it is regarded as placing a stigma on Japanese nationals which, says the "Herald of Asia," cannot but be galling to any self-respecting people. The bill provides that no alien ineligible to nationalization will be permitted to enter the United States, except those with whose government Washington has a special understanding or convention; which, of course, means Japan, as she is the only country with which America at present has such an understanding, namely the Gentleman's Agreement by which Japan undertakes to restrict the emigration of her laborers to the United States. Though the bill does not directly affect the *status quo*, the "Herald of Asia;" thinks the enactment of such a measure at a time when the Japanese Government is doing all in its power faithfully to fulfil the Gentleman's Agreement, will react against Japanese interests in the United States. The stipulation that aliens eligble to citizenship may be permitted to enter America without the education test is also regarded by the Japanese as a discrimination against them.

China and Japan

The *Jiji Shimpo*, the greatest of the Tokyo dailies, deprecates any tendency toward a change of Japanese policy in China, holding that Japan has a fixed policy toward that country, which involves the maintenance of China's integrity and the equality of opportunity for all nations within Chinese territory. It is to the interest of both Japan and China that peace should be restored there and order established as soon as possible. The paper contends that Japan will never deviate from this line of policy no matter what turn the Chinese situation may take. It is quite immaterial to Japan, says the *Jiji*, what form of government prevails in China, or who is at the head of it. Such subjects pertain to the internal affairs of China with which Japan has concern and

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with which she cannot interfere. The Chinese themselves should undertake the reorganization of their whole system of administration. Japan might in emergency be compelled to take measures for the protection of her nationals in China, but the hope is that such a move may not be necessary.

Shakespeare in Japan

Though officially little encouragement has been lent to an aesthetic study of English literature in Japan, there have always been individuals who have taken it up on their own account and made wonderful progress even without the assistance that they had a right to expect from authority. Notably one may point out the interest taken in Shakespeare, though, to be sure, it has been more of a dramatic than a literary interest. The celebration of the great Englishman's tercentenary in Japan recalls the fact that *Romeo and Juliet* was presented at the Ichimuraza, one of the oldest Yedo theatres, as early as the year 1810, but it was more of an adaptation than a translation of the play, the source whence it was obtained being now unknown. During the isolation of the country from the outside world from the year 1630 up to the arrival of Commodore Perry in 1853 there was, of course no direct contact with English literature, though there was some study of Shakespeare through Dutch translations. Indeed it is probably true that it was through these translations that the Japanese playwright learned the plot of *Romeo and Juliet* presented at the Ichimuraza. During the early part of the Meiji era the play of *Julius Ceasar* was the only one from Shakespeare that appeared on the Tokyo stage, though there was a play staged at Osaka composed from the *Merchant of Venice* as told in Lamb's Tales from Shakespeare. It is only in recent times that the Bard of Avon has been studied to any great extent in Japan, the most able translator being Dr. Tsubouchi of Waseda university, *Hamlet* proving a favourite among the theatre-goers of the capital.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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THE JAPAN MAGAZINE

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DEVELOPMENT AND MOTIVE OF UKIYO-É ART

By SHIZUYA FUJIKAKE

IWASA Matabei is looked upon as the father of the genré known in Japanese art as the ukiyo-é; but this can hardly be the whole truth, since such modes of painting existed as far back as the latter part of the Ashikaga period, flourishing through the Momoyama age and reaching its climax under the Tokugawa régime. It was only after many changes and vicissitudes that it attained any degree of perfection. So far as my own reasearch has gone, it tends to confirm my conviction that ukiyo-é painting had its origin in an amalgamation of Chinese and Japanese, through the genius of Kano Motonobu, a kinsman of Tosa Mitsunobu, who appeared at a time most advantageous to the harmonization of the two styles of painting. Some examples of the genre pictures of that time have come down to our own day. Hideyori of the Kano school showed some skill in this style of painting, as any one may see who cares to examine the specimens of his work still extant.

During the Fujiwara period the syle of painting known as the Yamato-é saw considerable development, reaching still greater perfection in the Kamakura age; and the specimens of this style of art appearing in the Tokugawa period must be regarded as inferior to the pictures of the Fujiwara and Kamakura days, especially in the drawing of the human figure. It is easy to see that both Motonobu and Hideyori attempted an amalgamation of the Yamato-é and the Chinese painting; and after them the most successful exponents of the union of the schools were Eitoku and Sanraku, whose efforts led to the culmination of genre art in Japan.

Eitoku and Sanraku flourished during the time of the great Taiko Hideyoshi, the latter part of the 16th century, a period which saw great development in genre art. It was a time of radical transformation in taste. To understand the uncoloured paintings of the Ashikaga period a knowledge of Buddhism was essential, and this the newly-famous militarists of the day did not possess. Hence Hideyoshi, who ascended from the peasantry, was incapable of appreacing the refined art of the Ashikaga age, which revealed its close relation to the

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THE JAPAN MAGAZINE

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MONTHLY

DEVOTED TO JAPANESE ART

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Interesting Museum at Tyrone are not his

A's a beginner at picture for the common people he was no immediate success; and to most the beginner doubtless seemed to possess a crude talent. Slightly more skilful than the average pupil of the Tenth school whose picture-posts began to display more originality, but still crude. Such pictures picture printed from wooden blocks, and sold cheap. Soon picture-posts began to be published and had a right run among the common people. The prints were colored, and some very badly executed. Thus it was that the figure beginning came to be printed in the most vivid colors. The unskilful or ignorant artists of the day would use the most glaring combinations, and the effect was often startling. It was not by any means rare to find a picture-post with a red face, green hair, and blue clothes. Such pictures were called *woodcuts*, but as this name did not apply to the printing from wooden blocks, and as the term *woodcut* was generally applied to engravings on the finer grades of paper, the picture-posts began to be called *penny prints*.

Incredibly crude these efforts were, yet they served a purpose. They were the beginning of the development of the art of picture printing. Many of the artists of the day who began with the crude lines of the penny print have since become famous. Among the earliest of the penny print artists of the Tenth school whose work is now highly prized by collectors is Thomas Hall. He was born in the year 1800, and began his career as a penny print artist in 1820. He was then a boy of twenty years, and had been apprenticed to a wood engraver. He was a good workman, and his work was much in demand. He was also a good draughtsman, and his pictures were far superior to those of his fellow workmen. He was also a man of considerable ambition, and he was not satisfied to remain a penny print artist. He had a desire to paint pictures in oil, and he was determined to gratify this desire. He was a man of strong will, and he was not to be turned from his purpose by any obstacle that might present itself

art of China. It was but natural that Hideyoshi and his rustic-minded generals would prefer the loudly coloured paintings of the ukiyo-é school. When Hideyoshi erected his magnificent palaces at Osaka and Lake Biwa he had the walls painted by Eikoku and Sanraku; and the artists shrewdly opined what would appeal to his taste. And when Oda Nobunaga built his fine chateau at Azuchi there happened the same thing: the artists who decorated its walls knew what their master fancied and they glutted his eyes with colour. Those that suddenly rise out of ignorance and obscurity to a high position are usually fond of glaring hues and tinsel. But the circumstance hastened the development of ukiyo-é painting in Japan.

Naturally among the earlier specimens of ukiyo-é art are to be found many screens, of the *byobu* type: that is folding screens for the ornamentaion of rooms. Most of these screens represent the art of the Kano and the Tosa school, especially the brushes of Eikoku and Sanraku. But these artists refrained from putting their seals on the screens they painted, no matter how well the work was done, simply because the great artists of the Kano and Tosa schools considered themselves quite above the gaudy work of the genre artists. For this reason the authors of the earlier genre paintings can only be guessed at. Even Iwasa Matabei sometimes painted anonymously; but to suppose that he was the author of all the anonymous pictures of the genre school would be quite wrong.

Recently critics have discovered ways of detecting the works of Matabei, especially those in the well-known temples; and in this way it has been shown that certain works attributed to Matabei in the Imperial Museum at Uyeno are not his after all; they are better drawn than his pictures usually are. The fact is Ukiyo-é art began much earlier than Matabei. It was, as has been suggested, a hybrid product born of the efforts of the Tosa and Kano schools to gratify the crude taste of newly-risen generals and warriors who knew little or nothing of great art or of any art.

The patrons of ukiyo-é, as of all ancient art, were the successful and the wealthy; but as such pictures appealed to the masses too, there arose a great demand for them; and the demand could not be met by the artists of the day. The number of pictures wanted would cost too much to have painted; and so they were printed from wooden blocks, an invention of Hishikawa Moronobu, a painter who struck out on a line independent of the Kano and Tosa Schools. As a painter of pictures for the common people he was an immense success; and to meet the popular demand he had his pictures printed from wooden blocks, and sold cheap. Soon picture-books began to be published and had a great run among the common people. The prints were coloured, and some even lacquered. Thus it was that the genre paintings came to be printed, while the more costly were from the brush of the artist. Naturally the painted originals were more appreciated in the earlier days of the art, but in later times the colour prints came to assume a greater value.

Side by side with the school of Hishikawa flourished the Torii school whose specialty was painting signs for theatres; and the Kwaigetsudo school both painted and printed pictures. Even Hanabusa Itcho, of the Kano school, painted genre pictures; and other great artists of the

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day, such as Miyagawa Choshun, Nishikawa Sukenobu and Tachibana Morikuni followed his example.

The carlier ukiyo-é printers were not very successful in the art of colouring from wooden blocks. Later a process was invented that produced the natural colours of the original to perfection; and then the colour prints were on sale in every book shop. They were then known as beni-é, or crimson prints; and afterwards they developed into the modern nishiki-é; the calendars of the time were so printed, and were very beautiful. The practice originated with an artist named Suzuki Harunobu who is regarded as the father of nishiki-é painting east of Hakone, the Azuma nishiki-é. Under such artists as Shunsho, Sharaku, Kiyonaga and Utamaro genre painting saw further remarkable development. Improvements came with each succeeding era; for the art was now so mastered that anything desired could be done with a picture. Only too often the prints were over-coloured and vulgarized to suit the low taste of the masses, who demanded deep shades of crimson and green. The tendency to vulgarization became more acute as time went on, until at the beginning of the Meiji period the deterioration was so extreme as to have ceased to be art. And thus with the passing of the Tokugawa period passed also the art of ukiyo-é and nishiki-é, the flower of art under the shoguns.

One great difference of characteristic between the old schools of painting and the ukiyo-é was that the latter was not regarded as a hereditary art. The masters of the Tosa and Kano schools took pains to transmit the secrets of their art to their heirs and successors, but the genre painters had no such care, with, perhaps, the exception of the Torii school, as they had been favoured by the theatres. Though Choshun painted well, his pupils never attained to any celebrity. In ukiyo-é art the pupil had to excel his master or be counted out. The ukiyo-é were the pictures of the common people and they decided whom they would or would not have. To cease to please the masses was to cease to be an artist. The artists of the old school lived on their patrons, whom they sought to please; but the artists of the ukiyo-é school, though they too lived on their patrons, had to command the patronage of the public and face keen competition with their fellow artists. If they lost their public, they were no more.

To-day the fame and future of an artist seems to depend largely on whether his work is approved by the Art Association of the Department of Education; and so he may become popular at a stride, or failing which, he is ignored by the public The success of an artist now depends largely on his own effort; if he exerts himself sufficiently he may make a hit and succeed. The Japanese artist paints beautiful women best when he is at the age of 20, or 30 at the most; but at forty he cannot draw the figure of a beautiful woman; and this point must be well noted by artists who wish to excel in female figures.

In estimating the value of old colour prints one has to take into consideration whether the picture was painted to be printed or for an independent and single existence; as those painted for printing are usually of much higher art, the painter usually taking most pains with what was to be repeated and circulated everywhere endlessly. The independent pictures are usually of single figures,

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Kinnaird and Clarissa Rowe having
one another reciprocal development
which *was to be* the basis of their
friendship. The beginning of the
acquaintance was not auspicious.
Clarissa's attitude at first was
resentful. She knew that Hermione
had invited Kinnaird *with the*
intention of throwing them
together, and she was determined
not to be made use of in this
manner. She was, however, very
much interested in Kinnaird, and
was quite willing to be friendly
with him, *were* he willing to be
friendly with her. But Kinnaird
was not willing. He was
interested in Clarissa, but he
disliked her attitude. He
considered that she was trying
to play a part, and he was
determined not to be made use
of. He was quite willing to be
friendly with her, *were* she willing
to be friendly with him. But
Clarissa was not willing to be
friendly with him *unless* he
were willing to be friendly with
her. Each was waiting for the
other to make the first move.
Each was too proud to be the
first to show a friendly feeling.
Each was too proud to be the
first to show a friendly feeling.
Each was too proud to be the
first to show a friendly feeling

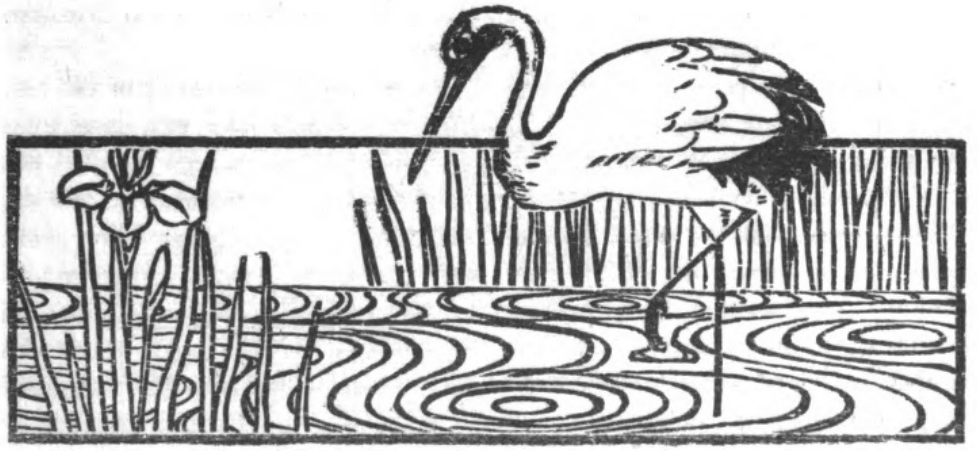
while those for printing are usually more complex in composition. In the ordinary Japanese printing lines play a great part in determining the art value of the piece, but this is not the case in judging genre pieces, in which line is apt to spoil the form. The pictures intended for printing were usually improved by the engravers as they carved the blocks or their reproduction, softening a line here and there or strengthening a line too weak, though improvement often injured the piece. The prints were made on soft thick paper which brought out the colors beautifully, while unprinted printings were not on hard paper, and the colours are different. Thus in the art of the day pictures from the brush, and pictures that were printed with blocks, were regarded as having each their own characteristics, the colour prints being more greatly prized, all of which has to be taken into account by those who would judge ukiyo-é pieces.

Recently there has been quite a revival of genre painting and printing in Japan, chiefly for magazine use; and collections of colour prints are much in demand. At first it was thought to indicate a revival of ukiyo-é taste, but most of the colour prints have fallen to the lot of children's toys. While the modern Ukiyo-é school of Japan shows some signs of returning vigor and original brightness, the drawing itself is apt to be defective. And the artist of to-day should deal with themes of to-day, in order to charge them with vividness and life. The types of ancient subjects are apt to lack reality and life, though they may exhibit great refinement and taste. Up to the time of the war with China the colour prints of such artist as Kobayashi Kiyochika were much in vogue, but lately they have disappeared; and now there are signs of an increasing taste for nature-pictures which are of some merit. The National Artists Society has recently exhibited some prints, which shows a revival of demand for ukiyo-é art.

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WORLD-REVOLUTION

By Dr. SOMEI UZAWA

ON the world-stage of to-day is being acted the greatest tragedy of history. The whole world seems on the verge of a mighty revolution. Evidently something has gone wrong with civilization; and there will be no improvement without reform, but as yet we are too much bewildered to know even where to begin. Personally I am inclined to believe that the reform should begin in education. When it is found that much of the mental energy of the rising generation is wasted in devotion to useless tasks, the loss to the nations must be self-evident. Waste of brain power will inevitably prove detrimental to a country's progress and development.

The defective side of the present educational system of man is more evident in Japan than in most other countries. At present the Japanese student labours under an intolerable burden. He devotes the best years of his life simply to cramming for conventional examinations. Our High School students have to take up such subjects as logic and phsychology in preparation for the university, but by the time they have reached the university most of what they have learned of these fundamental subjects is forgotten, owing to the roundabout methods of our system. On entering the university the whole thing has to be gone over again. In my opinion such subjects had better be reserved for the university alone.

Moreover the Japanese cramming system must give way to a more enlightened method of teaching. We should have teachers who can show the student how to apply knowledge as well as to acquire it: in fact what the student learns does not become knowledge until he is able to apply it. Our instructors only cram, but do not develop the minds of their pupils. The habit of the Department of Education in adapting the number of university chairs to the limitations of the educational budget should be abandoned. Japan is the only country in the world where young men have to remain in the university until their 25th or 26th year before being able to graduate, which is at least two or three years longer than is usual in Europe

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or America. This is too much time to take from a young man's life. The system renders the graduate impractical and not wanted by men of affairs. When men graduate from the university just at the time that they ought to be getting married, life is made hard; for, having wasted so much time at college, they have no time to prepare for settling down. Those who marry, therefore, have a very difficulty task in making ends meet. As likely as not their health has already been impaired from cramming, and they are unfitted for the competition of life. This weakening of a class that should be the leaders of the intellectual and moral life of the nation, is a blind and futile policy. Our scholars and teachers oppose shortening of the university terms, but business men know better and demand it, seeing how little university education fits the Japanese student for the activities of practical life.

In Japan the higher we go in education the more imperfect it becomes. Our best schools are those of primary grade. Both Middle and High schools are badly in need of reform; but before this can be accomplished there should be a fundamental change in the unversity system. At present the university is the center, and all other schools are made subservient to it. In the eyes of the educational authorities high schools and normal schools are of little importance compared with the universities. If a man shows any promise as a teacher, he is soon taken away for a place on the university staff.

To call all state universities "Imperial" is an unprecedented custom: no nation but Japan would ever do such a thing. Even in bureaucratic Germany they know better than to establish such a practice as that. The habit of making all educational institutions subservient to the university as the center, is a sign of educational retrogression. In some ways our old system was superior. In the old days we had temple schools called *Terakoya*, where monks taught the youth of the land; and we had the classical schools, or *Juku*, where Chininese litera, ture and Japanese literature could be studied; and from these some degree of culture filtered out among the people- which is more than can be said for the present retrogressive system.

Our chief hope lies in the promotion of private schools and colleges, which is the very thing the educational authorities do all in their power to discourage. Such a policy is as belated as it is unwise. The education of a country need not be under a uniform government, or bureaucratic

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system. Not even in Germany is education absolutely uniform everywhere. In that country private schools are fast surpassing government institutions. In England and America the private schools, colleges and universities are greater than the state universities. It was the private schools of the Tokugawa period that brought about the Japanese renaisance and the great Restoration.

In Japan all reforms, plans and systems in connection with the improvement of education are in the hands of the Department of Education: that is, in the hands of officials who really have no special knowlege of education, thir experience being very slight and imperfect. So important and fundamental a matter as the nation's education and mental development should not be entrusted to petty officials. Such work is the task of experts and great minds: men of paramount scholarship and practical experience. In the occident all such great matters in regard to education are in the hands of men of supreme ability and achievement.

The great war going on in Europe is arousing the nations of the world to the need of self-examination in regard to education. When the light of truth and honest criticism is thrown on Japan after the war, where will she stand? It requires little consideration to see that in future the most formidable racial opponents of Japan will be Germany and the United States. The fate of Germany remains uncertain, but it is altogether probable that she will recover in due time, even though now beaten. It is not likely that she will easily abandon her ambition for world-empire, though it be now on the verge of frustration. She will still be seeking colonial development. Even if she lose all her colonies she will keep on eye on possibilities of expansion into Holland and gain a footing in the south seas. American wealth is likely to seek investment in the Orient and it will be backed by immense power; and so, with these two great Powers Japan must be prepared to cope. Japan is destined to expand southwards; and if she bows to that fate she will meet one or both of these nations. The climate of continental Asia is too cold and dense to attract Japan: she sways toward the south. Formosa must be protected at all costs. To hold our own in the march southwards a great navy is essential. It is a question that concerns us even apart from opening up fields for markets and colonization.

At home Japan must bend her attention

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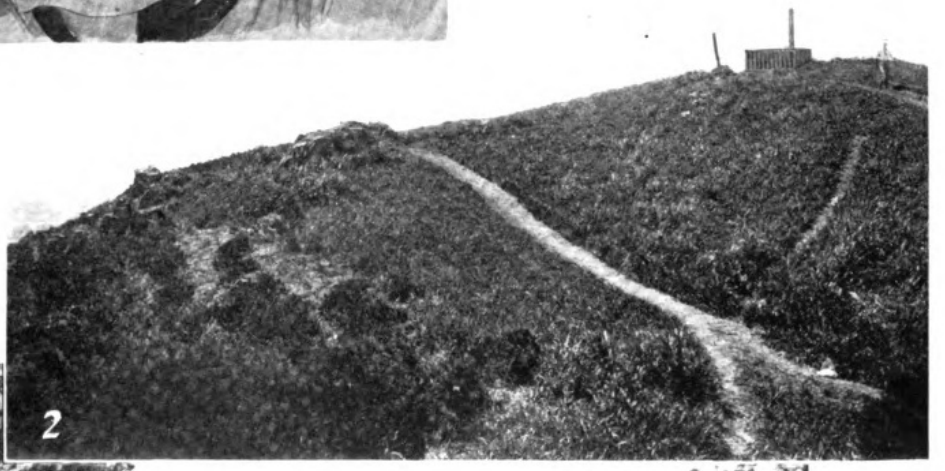
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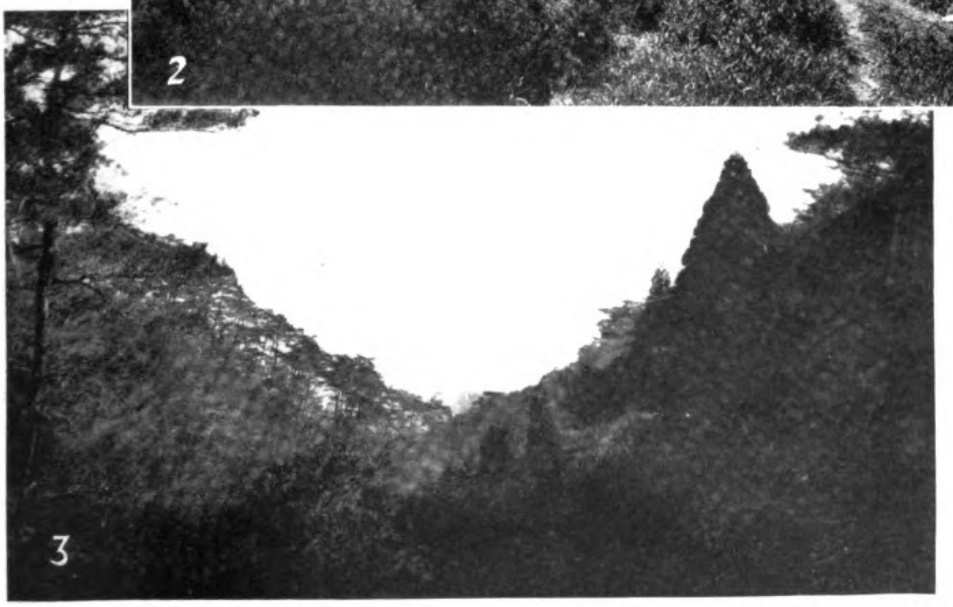
to development of agriculture and industry. This is essential to the health of her people and her independence as a nation. Japan occupies a particularly favorable position to act as mediator between East and West. She has the capacity to harmonize the two civilizations as no other nation has. Related as our ancient civilization is to such old civilizations as those of Egypt and Babylon and Persia, a fact that may be inferred from the *Kojiki*, we possess the faculty of universal sympathy and progress. Our ancestors like those of the other side of Asia and North Africa were sunworshipers; and they came eastward to seek the sunrise; and so they found themselves ultimately in the sunrise land, the utmost limit that they could go. On the way, our ancesters absorbed the best of Indian and Chinese civilization, and brought with them something from Greece and Rome. A nation that has thus accustomed itself through centuries to absorb the best it meets, is a nation well fitted to take its place on even terms in the modern world. Japan is indeed in a peculiarly favorable position. And as Japan has a special civilization of her own she must believe that she has a special mission to mankind. Japan must beware of the dangerous individualism of the West, and go forth as a nation of brothers and comrades determined to accomplish her destiny, as her ancestors before her did.



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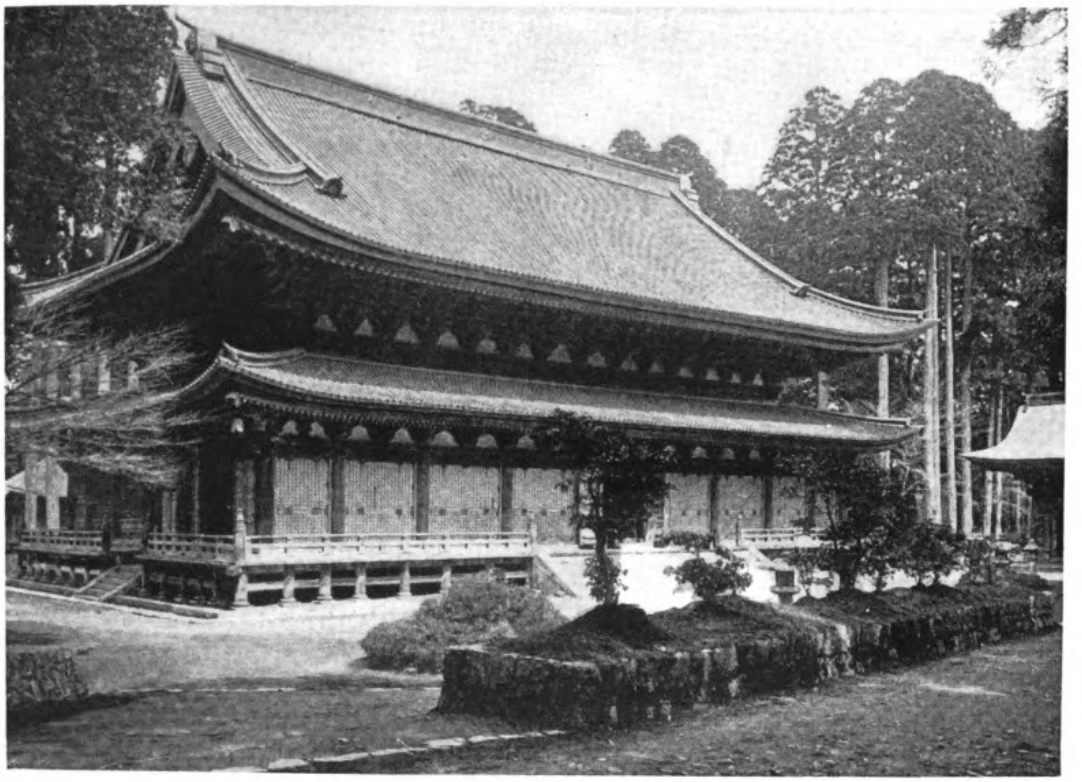




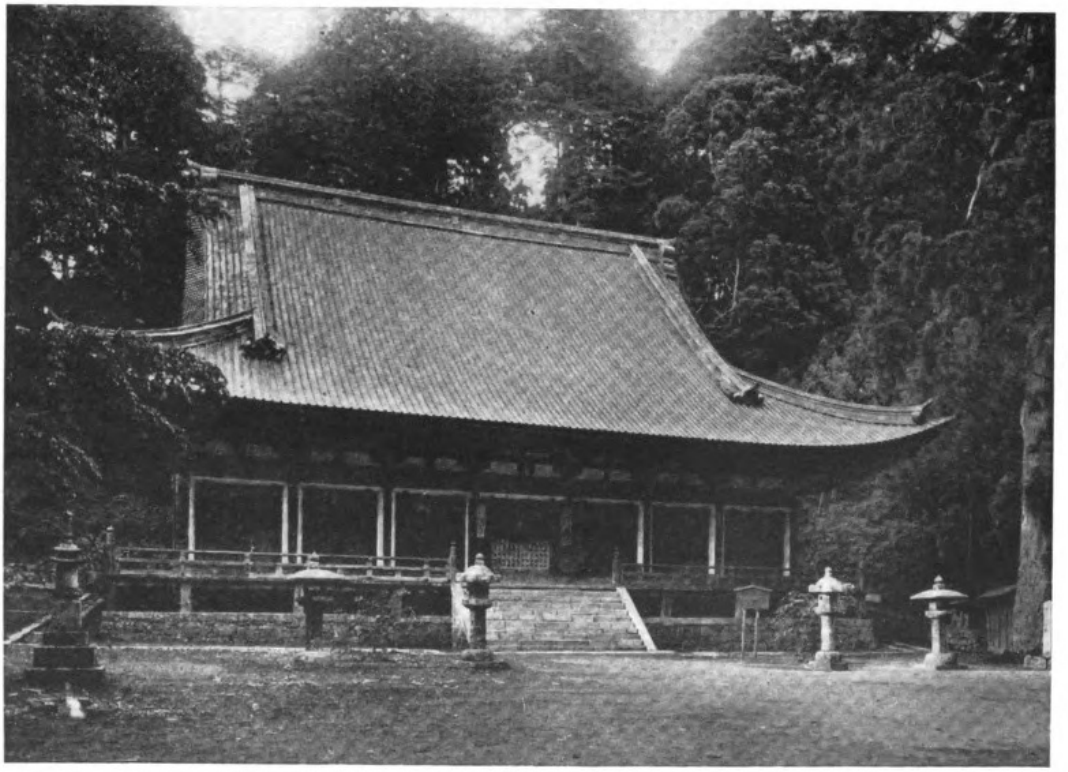
1. THE PRIEST DENGYO 2. SUMMIT OF MOUNT HIYEI WHERE STANDS A STONE IMAGE OF DENGYO 3. LAKE BIWA FROM MOUNT HIYEI

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DAIKO-DO, MOUNT HIYEI



SHAKA-DO, MOUNT HIYEI

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DENGYO AND HIS PHILOSOPHY

By NORITAKE TSUDA

(Expert in the Tokyo Imperial Museum)

DENGYO-DAISHI is the posthumous name of the priest Saicho, one of the most famous ecclesiastics in the Japan of the 9th century. He was indeed rivalled by none save the great Kobo-daishi, and lived in the golden age of Japanese Buddhism. His biography no more than his philosophy is very well understood even by the scholars of to-day. He is reputed to have first seen the light of day on August 18th, 767 at Mitsunoura, Shiga-gun in the province of Omi. According to tradition his father belonged to a royal house of China, having come to Japan and been presented to a fief in Shiga-gun by Imperial order. The son, Saicho, was set apart to become a priest and received his tonsure at the age of twelve from the priest Gyohyo, and began his course of study in Buddhism.

It is said that at the age of nineteen young Saicho became deeply impressed with the transiency of life and all human things, and decided to devote his whole life to a study of the meaning of things. He went to the sacred eminence of Hiyei-zan to give himself to a life of meditation on Buddhist doctrines and philosophy. Led on by divine visions, he built himself an oratory and found in his meditations a transcendent power separating him from the madding crowd. In the year seven of the Enryaku era he built three halls on the holy mountain of his studies and meditations, in the middle one of which he enshrincd the image of Yakushi, and in the northern hall that of Bishamon-ten, the image of Tendai-daishi being set up in the south hall with suitable Buddhist sutras, that personage being the founder of the Tendai sect in China.

When the Emperor Kwammu removed the Imperial capital from Nara to Kyoto in the 8th century a divine oracle reminded him that the sacred mountain, Hiyei, should receive due care, being in the northern section of the new capital. It is said that according to a superstitution of the time the north-eastern direction was regarded as evil, the notion no doubt being derived from the *Yin* and *Yan* principles of Chinese philosophy. The priest Saicho came into intimate relations with the Imperial House at the very outset of his career; and so deep an interest did the Imperial family take in his teachings that by the 14th year of the Enryaku period the name of the temple was changed to the Enryaku-ji by Imperial sanction.

In the 13th year of the Enryaku period, that is, in 804 A.D. Saicho was despatched to China by Imperial order to make a study of religioni n that country. At that time Buddhism was in a very

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flourishing condition in China; and Saicho devoted himself mostly to the Tendai sect, though he did not neglect to study the other sects. Returning to Japan after a sojourn of nine years, Saicho introduced the Tendai sect to his countrymen.

One of the main features of the sect is its attempt to harmonize the dualism of nature in universal truth. Its theory is of a triune nature. Everything man sees is merely phenomena and impermanent, underlying which is the unchanging or imperishable truth. At the same time absolute truth is revealed in the changing phenomena surrounding man. In illustration of the theory one may take, for example, a porcelain teapot. The pot itself is a perishable thing in shape but not in substance. Thus earth may appear in various forms, but in reality is always earth. The form changes; the substance is the same, so the essential matter or reality is earth. But the two elements, substance and shape should not be thought of separately; the third, or absolute truth, should be sought in what the teapot is in itself, and not separately in its shape or its substance. The teapot as an illustration is quite aptly chosen, as it was Saicho who introduced tea to Japan after his return from China. The tea garden at Ikegami is said to have originated at that time.

Saicho brought back with from China also many valuable books, chiefly Buddhist scriptures and commentaries, and ancient manuscripts relating to the Tendai sect, which were copied for the seven principal Buddhist temples of Japan. In this way the priests of Buddhism in this country were enabled to become familiar with the doctrines of the Tendai sect. Later on, at Mount Takao near Kyoto, Saicho built a preaching place and held a convention of priests, and there he received by a sort of baptism those priests, who were able to be initiated into the esoteric principles of the faith and its ritual. This is the origin of the esoteric baptism known as *himitsu kwancho* in vogue in Japanese Buddhism.

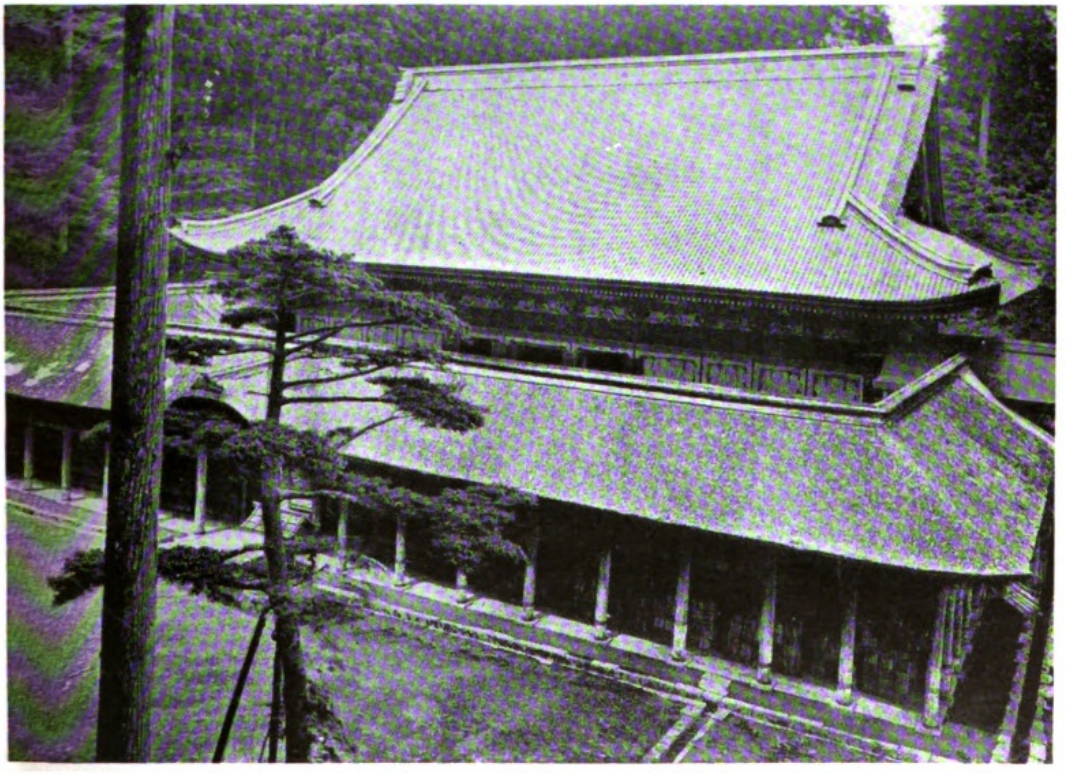
In the fifth year of Konin, that is, 814 A.D., the Emperor Saga desired to hear the doctrines of the sutra known as the Hokkekyo, the chief scripture of the Tendai sect; and while hearing it, he called in other priests to discuss and argue points so as to get at the truth; and this was the beginning of Saicho's propaganda against other sects in Japan. It soon became clear that the teaching of Tendai sect was quite diverse from that of the other sects, especially of the famous Buddhist stronghold at Nara. But Saicho labored earnestly to have the tenets of his sect widely and favorably known. He had many copies of the Hokkekyo made, and these he distributed through the various provinces, where he erected stupahs in which to keep the sacred writings. By this means he was able to keep up everywhere prayers for his sect and for the prosperity of the empire.

A leading feature of his plan of propaganda was to obtain Imperial sanction to have priests educated at his temple at Hiyeizan, though this was not granted until after his death. Saicho was one of the most skilful religious teachers in the effort to harmonize Shinto and Buddhism, which he did more rationally than other teachers. On the 4th day of July, 822 the great teacher passed away, aged fifty-six. His death was sincerely deplored by the Emperor Saga, who expressed his personal sorrow by the composition of a poem.

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KAIDAN-IN, MOUNT HIYEI



KONPON-CHUDO, MOUNT HIYEI

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CHRISTIAN RELICS FROM AMAKUSA



FUMI-É, OR IMAGES OF CHRIST FOR TRAMPLING ON

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THE AMAKUSA REBELLION

By T. KIYAMA

THOSE familiar with the history of the introduction of Christianity into Japan will remember that the famous missionary, Francis Xavier, arrived in Japan in 1549, establishing a church in Satsuma where he secured permission from the *daimyo* to propagate the new faith; and a year or so afterwards he went to Bungo where the *daimyo* Otomo became a convert, the example being subsequently followed by his kinsman the lord of Arima at Shimabara in Hizen. In a few years the Christian faith had gained marvellous progress in Kyushu, many of the leading men being baptized. The famous *daimyo* who became Christians began to use Roman letters in decoration on their swords, and some of the lords adopted the cross as their coat of arms. The cross is clearly represented in the arms of both Satsuma and Lord Tachibana of Yanagawa. After the prohibition of Christianity these coats of arms were somewhat modified, but not to the obliteration of the cross.

One of the leading Christian *daimyos* was Lord Konishi of the province of Higo, who had been converted through the influence of Francis Xavier. Indeed one reason why Chirisianity made such rapid headway among the Japanese of that day was the wonderfnl influence wielded by the deeply spiritual character of Xavier and his magnificent personality. It was only when the new religion assumed a political aspect afterwards that it began to lose prestige. The relentless jealousy which prevailed between the Dutch and the Portuguese also reacted fatally against the progress of the new faith. The Dutch continually warned the Japanese that the Jesuit propaganda was mainly political and a danger to the enipire, until at last Hideyoshi placed a ban on Christianity.

When the faith was officially proscribed the Christians naturally did not want to submit; they would rather obey God than man. Numbers of them took refuge with the Christian *daimyo* of Hizen, flocking into Shimabara. Though the *daimyo* of Arima was an adherent of the faith he was compelled to carry out the order of the authorities for the suppression

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of Christianity. He tried, however, to be as magnamimous as possible. This displeased the Government and the estate of Arima was transferred to Nobeoka of Hyuga and Matsukura Shigemasa became lord of Hizen. To please the Government the latter took drastic measures for the extermination of the Christians. Those who refused to abandon their faith were executed, mostly by crucifiction. And his son Shigetsugu was more severe still, if that were possible.

Among the *samurai* of Konishi were four men of renown named Oyano Matsuyemon and Mori Soi, who assisted their master in opposing the Government; and when Konishi was defeated he did not commit *seppuku*, as was usual under such circumstances, because he was a Christian. So he was promptly beheaded at Kyoto. The four celebrated *samurai* had taken refuge at Shimabara, where they prepared to resist any attack made upon the Christians. In the meantime the oppression of Lord Matsukura on the Christians was severer than ever. The future of the faith in Japan appeared utterly hopeless. Among the Christians at Amakusa was a lad named Tokisada noted for his faith, and called the boy missionary. This youth was chosen to lead the revolt against the persecutors. He was the Joan d'Ark of the cause. Most of the rebels were Christians of Shimabara and Amakusa, about 30,000 in all. Taking advantage of the *daimyo's* absence the rebels attacked the Shimabara castle in 1637, and the Shogun, Iyemitsu, despatched troops to put down the uprising.

Itakura of Kyushu was also ordered to join the expedition against the rebels; and in November his forces arrived at Shimabara where they united with those from Arima and with those of lords Hosokawa and Nabeshima. They attacked the rebels but the attack failed. The rebels finally took up their position in the old castle at Hara which gave them some advantage strategically, where they held out against the government forces. As the latter made no progress in defeating the rebels the Government despatched Lord Matsudaira and Commander Nobutsuna, to the chagrin of Itakura. The weather, however, was against the Government forces and they were again defeated in January. Matsukura and Nabeshima having been defeated Itakura determined to make a final effort to redeem his reputation as a general. As his troops attempted to scale the walls of the castle their leader was killed by a arrow, and the assault failed.

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Matsudaira now arrived and rallied the scattered forces of the worsted leaders, about 124,000 in all, and laid seige to the castle. His main policy was to starve out the garrison. He also brought Dutch ships from Nagasaki and had them assist in the siege. As provisions became scarce the rebels gradually weakened. On February 21st the garrison began to make sorties in all directions, but were driven back. After a general attack the Government forces were able to enter the main castle on the 28th. The remaining rebels, who were found to be chiefly farmers and fishermen, were killed. These 30,000 undisciplined troops had stoutly held out against the best trained soldiers of the nation, a force of more than 100,000, for more than two months. They died in the faith that inspired them to bravery, with the cross on their banner and pictures of the Virgin posted up about their stronghold. The bravery they displayed was a marvel to the *daimyo* of the day, and is still regarded as remarkable.

Lord Matsukura, in whose domain the rebellion occurred, was ordered to commit *harakiri*, and his estate was confiscated. From that time the Government more than ever regarded Christianity as a menace politically to the safety of the empire. Not only was the religion absolutely proscribed, but even books about the Amakusa rebellion were not suffered to be published. For the business of exterminating the remnants of the faith a regular organization was officially established, a sort of Inquisition, the head of which was empowered with rights of courtmartial in matters religious. Under the Preisdent were six chief procurators, or *yoriki*, and thirty police; while every *daimyo* in the empire was obliged to have a special set of police for looking after Christianity. There were eight chief duties that had to be carefully observed. Each Buddhist temple had make out a list of its members and guarantee that none of them were under Christian influence; and all citizens were ordered to register with the temples. No one had a chance to escape registration or be of any other religion than Buddhism. The registration was attended to by government officials, the religious side being managed by temple officials. All members of families had to register and promise never to have anything to do with the hated religion. If there was any doubt, the individual was required to trample on an image of Christ. Refusal meant conviction. Books from abroad were prohibited; in the time of Yoshimune

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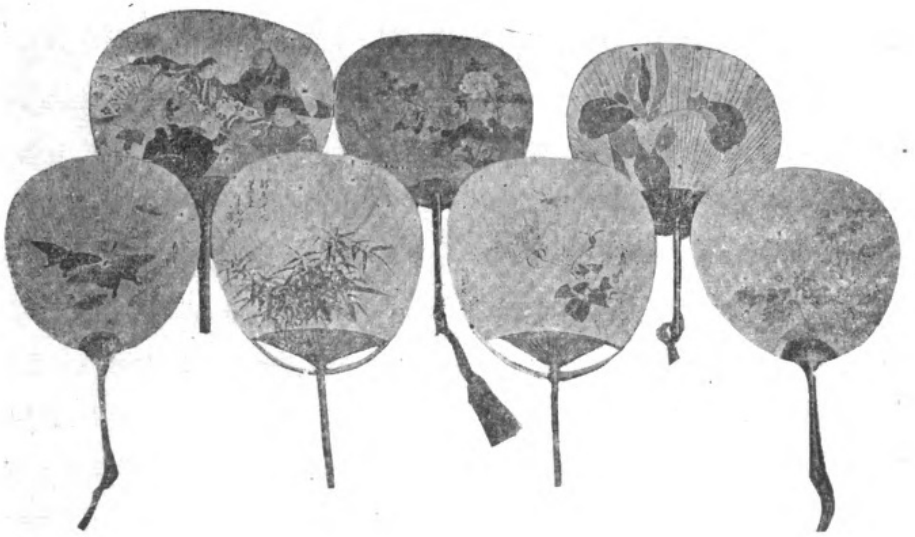
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an exception was made in favour of books on science. All who informed officials of persons suspected of being Christians, were rewarded with money. People had to write out an oath before the national gods that they were not Christians. The people were taught to shun the children of those who had been Christians.

The proscription against Christianity lasted down to the Meiji era, the new faith not being recognized until 1889 when freedom of religion was announced. But in Amakusa and Shimabara as well as at Nagasaki there remained always some who never abandoned their faith, which persisted through the 200 years of persecution; and numerous relics in the way of images and other accesories of the early worship are still preserved among the Christians.



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FUMAI-KO MATSUDAIRA

By T. TAKAHASHI

UNDER the Tokugawa régime there were, it is said, about three hundred daimyo, and among so many feudal lords some got the name of being wise and others otherwise. One that ranked among the most distinguished was Fumai-ko, or Lord Matsudaira.

Matsudaira Fumai-ko, whose real name was Hirusato, was lord of Izumo, the land of Japan's most ancient traditions. One of his ancestors was Naomasa, grandson of the great Ieyasu, the creator of the Tokagawa shogunate. In the year 1769 young Matsudaira became feudal lord at the age of 15 and for forty years devoted himself earnestly to a wise administration of his clan. In 1806 he yielded place to his son and retired to his villa at Osaki in the suburbs of Tokyo, where he erected rooms for celebrating the famous Tea Ceremony and there he quietly passed his declining years, passing away at a ripe age in the year 1818.

From the days of his youth Fumai-ko had been noted for wit and high spirits, so that some of his subjects were afraid that he would develop into a man too sharp and harsh, and for that reason they advised his study of the Tea Ceremony, which is supposed to have a calming effect on the mind, being an art that demands the utmost respect for discipline, like the literature of the Zen sect of Buddhism. This advice he took, and from early days devoted much attention both to Zen teaching and to the Cha-no-yu. His chief instructors were the famous priest of the Tokaiji, a Buddhist temple at Shinagawa and the priest of the Tenshinji temple at Azabu. He received the name Fumai from the latter temple. He made himself master of all schools of Chanoyu, originating with the famous Rikyu, and he finally decided that the Sekishu school was the one that best represented the principles laid down by Rokyu. He was so absorbed in the study of Cha-no-yu that he founded a school of his own known as the Fumai School.

Matsudaira's view of the Tea Ceremony was that its main principles were spiritual rather than formal, with strict attention to its aesthetic side. In Tokyo he was wont to go about incognito among curio

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EUMAIKO MASTOURIKA

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dealers, looking for old and artistic utensils used in the Tea Ceremony. He employed rare artists on liberal allowances and had them devote their time to working out their own ideas. He himself was well skilled with the pen and brush, and his works show vividness and simplicity. The utensils of the Tea Ceremony which he left behind, now the property of his son, Count Matsudaira, are valued at more than one million *yen*. Experts are prepared to pay phenomenal prices for any work of art from his hand.

Of course the chief distinction of this famous connoisseur in the art of the Tea Ceremony lay in the realm of statesmanship and administration. He was one of the foremost financiers of his time, as may well be seen in the management of his great estate. He inherited a poor and greatly reduced domain, brought about by famine and immense outlays; but the young daimyo gave himself to the task and quickly rehabilitated his treasury. He took a deep interest in riparian works, especially along the river Hino, thus preventing floods and reclaiming large tracts of land for rice. He also planted the sandy plains with pine and thus prevented the sandstorms that injured the rice fields. He, moreover, constructed a canal from Lake Shinji to the Japan Sea, which has proved immensely useful, being a great boon to torpedo boats during the war with Russia. He introduced the planting of the Korean medicinal herb known as Ginseng opening up a traffic in it with the Chinese merchants at Nagasaki, thus bringing profit to his clan. Matsudaira also devoted earnest attention to developing the natural resources of Idzumo, especially mining and manufacture, including paper, vegetable wax, earthenware, as well as stock breeding.

The whole daimiate showed his influence and responded quickly to his example. Crime decreased and prosperity became the order of the day. The prison at Matsuye was soon empty. In celebration of this event Fumai-ko held a feast, inviting many of his subjects. Those who might suppose him rather an effeminate character on account of his predilection for the Tea Ceremony would be greatly mistaken. As a General of the army he was masterful and efficient. Indeed he used his love of art and ceremony only to round off the harsher angles of his character. He was expert in all such arts as fencing, spear-practice and horsemanship. He wrote a book on strategy, giving the results of his long study. He called an annual convention of all his samurai and personally inspected

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them. He had a clan flag and caused the people to salute and respect it. Thus he became the leader in the establishment of modern armies and regimental discipline. So careful was he in such matters that the Shogun grew suspicious of him and had spies to ascertain the purport of Matsudaira's ambitions.

No daimyo was ever more venerated by those under him. One day the great man was indulging in lance practice with his instructor, Sasaki. In the exercise the daimyo grew so excited that he threw himself upon the teacher, the latter taking him in the breast so severely that afterwards the daimyo expectorated blood. But the great man kept silent on the matter, knowing that if he mentioned it Sasaki would suffer. It is said that the matter leaked out, however, and that Sasaki died of melancholy. Matsudaira was deeply grieved when he found out what had happened, as it was due to a careless remark of his own, he having supposed that as it was an affair more than three years old; no one would take any notice of it.

Sometimes Fumai-ko invited his chief vassals to the Tea Ceremony; and on one occasion when Asahi Tamba and Ohashi Moyemon were present, he invited their opinion as to the tea. Tamba replied that it was excellent, remarking that the lord must have made marvellous progress in the art to have produced such a delicious results; but Moyemon simply replied that he was quite incapable of knowing whether such tea were good or bad and was simply grateful for the invitation and the honor extended him. Fumai-ko commeded Moyemon afterwards for his frank answer, and Tamba then felt that he had made a mistake in even praising the precious liquor.

Once when the daimyo was being taken across the river in a boat the boatman accidently struck him on the back with his pole. According to the code of honour of the day the boatman was liable to be struck down by a samurai for such rudeness; and if a samurai had such rights a great feudal lord had much more. Accordingly, the samurai attending Fumai-ko cried out "Rude fellow," and one of them was preparing to despatch the offender, when the daimyo put up his hand and stopped him, saying: "It was the pole that struck me, so cut away at the pole if you like." The poor boatman was so deeply impressed by the magnanimity of the great feudal lord in saving his life that ever afterwards kept the portrait of Matsudaira hung up in the *tokonoma* of his cottage, where it

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received his grateful reverence every morning.

Once when Fumai-ko was giving a tea celebration he invited many of his retainers. He asked his daughter to pick some flowers from the garden; and when she was going out she noticed that the *geta* were lying in a disarranged manner, and told one of the retainers to put them in order. Then the daimyo called her back and requested her to arrange the gata herself, while he despatched the retainer to the garden for the flowers. This was to teach the daughter that the retainers were guests and should never be requested to perform such trifling services.

Among the retainers of Matsudaira was a notorious crank named Kohei Tengu, the originator of the custom of Senja-fuda, once treated in the JAPAN MAGAZINE. This man often astonished people by his eccentric habits. As a satire on his master's love of curios this man once submitted for the appreciation of Fumai-ko a seaear shell and horned top, saying the former was the crown worn by king Wen Wang of China and the latter was the coronet of Confucius; but Fumai-ko received the joke with due decorum and showed no offence. The daimyo saw that although Kohei was a wag, he was nevertheless a good financier and he continued to employ him in that capacity, as his father had done.

At his villa near Osaki in the suburbs of Tokyo Fumai-ko had no less than eleven tea rooms, each commanding superb views, Mount Fuji always in the distance. This beautiful place is at present the residence of Viscount Yamao and bears scant resemblance to its ancient character. During the Imperial Coronation last year Fumai-ko was promoted by Imperial order to the posthumous rank of *Ju-san-mi* as a recognition of his everlasting merit and his great public services; and recently the Art Association held an exhibition of his Tea Ceremony utensils at Uyeno.



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ECONOMICS AND THE WAR

By Dr. HORIYE

IT is now about twenty-one months since the first shot of the war was fired, and there is yet no sign of its drawing to a close. It now appears that the assertion made by the beligerents at the opening of the conflict, that it might go on for several years, was no exaggeration : a disagreeable fact which the world has to face. So far as Japan is concerned the war has been financially a benefit, more especially in creating a favorable balance of trade, to say nothing of the nation's enormous increase in specie abroad through sale of munitions, which has resulted in considerable reduction of our foreign debt. Indeed the benefits accruing to Japan from the war are so great that some people actually desire a continuation of the struggle as long as possible.

But the outlay of such enormous sums of money as are now being spent in Europe, must greatly exhaust the total of world capital and bring about some serious economic changes. It would be very unsafe to assume that any unnatural protraction of the war would result in benefit to Japan. Those engaged in the supplying of munitions may be tempted to think so, but real financiers are likely to have a different opinion. The benefit or otherwise to Japan from continuing the war has to be regarded from other than a merely economic point of view. It is the duty of a nation to contemplate the permanent rather than the temporary good of all events that affect it. Every gain is apt to involve a corresponding loss, to keep the balance true. Are we quite sure that the great changes which the war will bring about in Europe may not eventually do Japan more harm than good?

For instance, can Japan expect that the favorable balance of trade created by the war will continue after the conclusion of peace in Europe? This is to us a fundamental question. In spite of the increase in exports some of our principal products, like raw silk, refined sugar, coal, cotton yarns and so on witnessed a decided decrease, while tea, rice, copper, habutae, cotton cloth, porcelain and watches saw an increase. But the most phenomenal increases were experienced in in such exports as beans, shoes, leather goods, woolen stuffs, antimony, iron and wheat flour, which in ordinary times have not been regarded as important in our trade. The foreign trade of Japan for the year 1915 was a total of 708,300,000 *yen*, as against 591,000,000 in the previous year. This increase was due almost wholly to the abnormal demand for the last-mentioned articles. If then the increase has been due for the most part to a demand for munitions and goods used in war, how can we expect the demand to continue after the war? Had our increase of exports been due largely to the prosperity of other nations there might be hope of continuity; but when due to their misfortune the prospect is far otherwise.

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No doubt after the war there will be a considerable expansion of armaments, which may keep up the demand for such exports as copper, iron, woolens and leather, but other countries will probably supply these better and cheaper than Japan. It is natural, therefore, for some Japanese to feel that their hope lies in prolongation of the war.

The United States is wisely making a point of utilizing the enormously increased capital from sale of munitions for expansion of trade: that is, to hold permanently what Japan has obtained but temporarily during the war. Japan must be prepared to meet this competion if she is to hold her own after the war. She must adopt some effective policy for acquiring and holding markets for her exports. As yet, however, Japan has done nothing in this direction. She seems to regard markets as a matter of luck, rather than design. This attitude can only result in loss of markets.

From the beginning of the war Britain assumed the responsibility of meeting her own and the responsibilities of her Allies with specie payments in London; and by March 1916 she had advanced to the Allies as much £470,000,000. It was by this method that Russia was enabled to meet her obligations when purchasing munitions in Japan. Thus Japan's export of munitions to Russia has greatly increased her specie reserve in London. But even Britain must eventually experience a limit in advancing funds for the Allies, if she is to continue her settlement of accounts in specie, protect her system of conversion and maintain her credit abroad. When her limit is reached, what steps will her allies take to meet their financial obligations? There is then nothing for it but to issue bonds. Both France and Russia have already issued war bonds for which they have asked Japan to subscribe. This shows how ready they are to meet debt by bonds rather than spare gold. If this goes on, it may be that even England will have to float bonds in Japan eventually. Thus no matter how long the war goes on, Japan cannot hope to be paid in gold for the munitions she supplies; and if she accepts bonds, she must be prepared to face the probability that gradually the securities of these countries will decrease in value. To be obliged to be content with bonds that cannot readily be converted to gold is a problem that Japan has to face. Nor is it quite clear that the terms proposed for such bonds will be so easily agreed upon when time comes for further issues.

While, therefore, considering the benefits accruing to her from the war, Japan must not forget to take account of the losses she is exposed to in the same connection. The benefits which trade brings to national economy come from imports as well as from exports. Some Japanese fancy that the most ideal condition of trade is to purchase nothing at all abroad; their notion of trade is one of exports only, not seeing that trade is reciprocal. Their ideal is: exports 90 per cent; imports 10 per cent, in the nation's total foreign trade. Such persons were, therefore, highly delighted because last year saw a favorable balance of trade to the extent of 117,000,000 *yen*, a decrease of 63,280,000 *yen* in imports. Finally the excess of exports reached the unprecedented sum of 175,850,000 *yen*, as compared with the 5,360,000 *yen* of the previous year. Unless a country has domestic resources to meet the demand for abandoned imports she must inevitably

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lose her balance of trade, because of the want of harmony between supply and demand. The decrease in importation of such commodities as rice, wheat, beans and sugar may not much modifty the situation, since the decrease was due to over-production at home, but it is quite otherwise in regard to the decrease in such imports as ammonium sulphate, phosphate, antimony, woolens, machinery and iron, caused by a shortege of supply from abroad, to say nothing of high freights and lack of transportation facilities, together with increased prices. Until the deficiency in imports is made good the rise in prices will continue at home. And in some cases the export of domestic products is so decreasing the supply at home that the prices are rising, greatly affecting the economic conditions of the nation. Thus while a few are enjoying enormous profits with good wages for the hands they employ, the vast mass of the people is suffering from the increased cost of living without a corresponding rise in income. Thus a prolongation of the war will benefit the few to the oppression of the many, and in the end do Japan more harm than good.

To meet the situation the Government should adopt a suitable economic policy, and encourage industries to meet the deficiency in imports, thus stimulating new enterprises and giving employment to the people, whose expensies are affected by the increased cost of living. Until steps are taken to make good the shortage in articles and commodities in daily use, the nation must suffer. The benefits arising from the war are but sectional and temporary. After the war a reaction will set in and the effect on Japan will be anything but pleasant.

As to financial conditions after the war there are two widely differing opinions, one optimistic and other pessimistic. It is assumed by the former that the belligerents, having paid out such enormous sums for war supplies, must therefore inevitably enrich large numbers of people and make money easy over wide areas, thus creating new purchasing power and increasing the demand for manufactures and labour. This, however, is only to make the mistake of confounding currency with capital. If war resulted in stimulating habits of thrift, some good might be expected; but since the effect of war is just the contrary, it diminishes the purchasing power of the world. The belligerents always spend more on the war than is placed to the credit of the people. In other words, more is expended than is deposited and saved or invested. The unfavorable balance of war expenditure against deposits shows how war destroys the capital of nations. That no particular difficulty is experienced in the supply of funds for warring nations is due only to the action of banks in expanding currency, while there is a constant decrease of reserves against deposits. After the war, steps will have to be taken by the warring nations to reduce their expanded currency, with a consequent depreciation in prices of commodities, and the fund circulating among the people will find its way into the treasury of the nation. The fund available for labour and life's necessities will be restricted. While England depends more on increase of taxes, most of the belligerents have been resorting to loans to regulate war finance. But all are finally thrown upon bond issues for supply of war capital.

One of the most important questions to

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come up after the war will be how the indebted nations are going to find the money to meet the interest on their bonds? Britain will have to meet an annual interest of £53,800,000 on loans already issued, in addition to the £24,500,000 in interest she was paying before the war. She is meeting the obligation largely from increased income tax, which she proposes to bring up to £80,000,000 a year. Such an enormous burden will come hard in time of peace, to say nothing of further enormous increases for post-bellum financial readjustment. If the difficulty is not small in Britain, how great will it be in the other belligerent countries! They must meet interest chiefly by taxation; and in addition they will have to face the burden of redeeming unconvertible paper money, and thus reduce their currency. The consequence will be a great depression of markets. After the war capital must inevitably be scarce and high rates of interest will prevail.

Some industries will doubtless be favored after the war, but generally speaking all industries will suffer for want of capital. Japan's hope lies in fostering her markets in the United States and China. To Europe Japan exports less than she imports. The decline of purchasing power in Europe will seriously affect Japanese trade and finance. But with prosperity in China and America Japan can hope to find a field for financial enhancement. As China is herself dependent on foreign loans it may be that Japan will have to depend wholly on America. After the war that country will be the only one in a position to advance money to China, and her field of operations includes South America as well. Though America is sending enormous supplies of munitions to the Allies, her western and southern manufacturers are suffering on account of congestion from shortage of shipping; and after the war she will suffer yet more from decline of purchasing power abroad.

On the whole it may be said, for Japan as for other countries, that the war only benefits one class or section of the community at the expense of another. All beneficial effect, economically speaking, must be based on a fair exchange, which the results of war outlay usually preclude. Japan, which owes a big debt to Europe, must export enough to pay for her imports, in order to hold her place financially and keep the balance true; but the exhausted state of Europe will no doubt decrease Japan's exports there, as well as her imports therefrom. The bellgerents are now occupied in studying how they may safeguard their financial interests after the war. A state, like an individual, must balance consumption with production. The extremes of thrift resorted to in both England and Germany will effect the activity of the market now as well as after the war. Since all economic relations must stand on a basis of fair exchange the misfortunes of one country have to be shared by all others. Though Japan is now profiting abnormally from the war, the time is approaching when she will feel the effect, and have to share the burden assumed by her Allies. To suppose that the longer the war goes on the more Japan will make out of it, is to defy the most elementary of economic principles.

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PUBLIC GARDEN, MINATOGAWA, KOBE



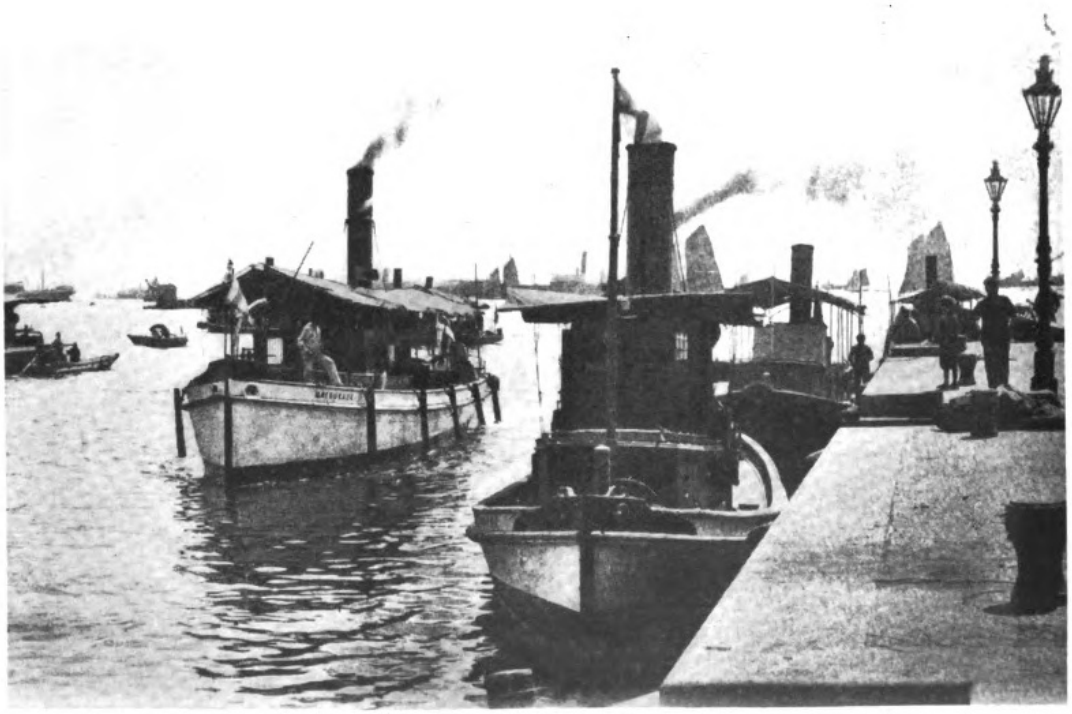
SUWAYAMA PARK, KOBE

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SANNOMIYA STREET, KOBE



KOBE HARBOUR

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KOBE

By F. KASHIMA

THE beautiful city of Kobe lies on the north-east side of Osaka bay at the head of Seto channel, the site running some five miles along the seafront, with fair, green hills rising behind. The harbor, which varies from 12 to 36 feet in depth, affords anchorage for the largest ships. The city lies on the sloping plain between the hills and the sea, the upper portion rising sufficiently high to divide the town into what might be called Bluff and Bund. Protected by the highlands on the north and open to the sea from the south Kobe has a delightful climate, never suffering from extremes of heat or cold. As one rises with the hills behind the town the view afforded is superb, stretching away to the island of Awaji and down toward the inland sea. The blue mountains of Shikoku and the heights of the province of Kii loom through the haze across the water. For beauty of site and charming views Kobe ranks well with Nagasaki and Kagoshima.

In its early days Kobe was divided into Hyogo and Kobe, the latter being the foreign settlement, just as Yokohama was formerly divided into Kanagawa and Yokohama; but relations between Kobe and Hyogo were always more intimate than those at first prevailing between Yokohama and Kanagawa. The port of Hyogo figures in Japanese tradition back as far as the ages of myth. The brother of Amaterasu-Omikami, the notorious Susa-nô-no-mikoto, landed at the port of Hyogo, and when the Empress Jingo returned in triumph from her Korean campaign she touched land in that place. In ancient times embassies from China used to land at Hyogo.

In the year 1161 the famous Kiyomor built for himself a harbor at Hyogo. His ideas were not small, for he intended to establish there a port in communication with the outside world, so as to promote foreign commerce. In 1180 Kiyomori boldly had the national capital removed to Fukuhara which is part of Hyogo, but, the policy not succeeding, the capital was returned to Kyoto. In 1336 when Ashikaga Takauji came to attack the Imperial forces led by Kusunoki Masashige, it was to Hyogo that he

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marched his great army of western soldiers, defeating Masashige and Yoshisada, who died on the banks of the Minatogawa. When Hideyoshi was commander-in-chief of the naval forces of Japan, the whole fleet assembled off Hyogo; and in after centuries when treaties were made opening up Japan to foreign commerce Hyogo was named as one of the ports to be so opened.

The center of business, however, gradully moved toward Kobe where the foreign merchants were established, and the treaty powers had no objection to Kobe becoming the port instead of Hyogo. In any case the situation of Kobe is much better adapted to the circumstances and needs of a growing city than Hyogo was. Before the arrival of the foreigners Kobe was but a tiny and insignificant fishing village, of no more than 6 or 7 hundred huts, while Hyogo was a city of considerable pretensions as far back as the middle of the 18th century. In 1781 it had a population of 20,000. As soon as Kobe became the center of trade, merchants from various provinces began to settle there, and the growth was very rapid. The merchants in Kobe, being in constant contact with foreign merchants, soon became known as much sharper than their comrades in Hyogo: more noted for a progressive spirit, so to speak. Photographers and butchers appeared in Kobe before they did in Hyogo, indeed as early as 1869. Now there is no distinction between the two places, being all united in one city with a population of some 457,000 inhabitants. About 3,900 of these are foreigners, including about 500 British, 110 Americans, 2,800 Chinese.

One of the most important undertakings at Kobe was the construction of a modern harbor, began in 1907 to be completed in ten years. A great break water has been constructed inside which ships may anchor, the wall running 9,900 feet and accommodating 19 ships at once. The landing pier is also a fine one with every facility for transhipment of goods. There are three piers of 774,540 and 480 feet in length with protecting walls 768 feet long. The mole or long breakwater for shelter of shipping is 2,280 feet long with a pier 3,780 feet long. So that Kobe harbor now rivals that of Osaka.

Kobe is one of the busiest harbors in the empire. In 1914 out of a total of 323,000 Japanese passengers 255,000 landed here; and out of a total of 36,300 foreign passengers 33,700 landed at Kobe, while the total tonnage for the year was 6,707,900, representing 2,700 ships. The

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chief shipping companies using the harbor are the Osaka Shosen Kaisha and the Nippon Yusen Kaisha.

The commerce of Kobe has witnessed marvellous development in recent years. Exports now amount to some 167,520,000 *yen* in 1914. with 28,195,000 for imports. Most of the exports go to China, Hongkong, British India, France and England, as well as to the United States. The chief items are rice, tea, seaweed, sugar camphor, beer fish-oil, candles, cotton thread, copper and straw plait, as well as pottery.

Educationally the city of Kobe is well provided, having 32 primary schools, 3 public and 12 private kindergartens, 5 girls' High schools, 6 commercial schools and 2 middle schools. There is also the Kwansei Christian College and the Kobe Ladies' College under the auspices of American missionaries. The public library of the city is visited by about 60,000 persons a year.

The most famous shrine in Kobe is the Ikuta standing midway down town among fine pine trees where fierce battles raged in the days of internecine strife. The Minatogawa Jinsha is near Kobe station. A famous monument was erected there by Tokugawa Mitsukuni in 1672 to mark the spot where the great loyalist Kusunoki Masashige fell, the shrine itself not seeing completion until 1872. On the stone are engraved in nine Chinese ideographs the words: *An Chushin Nanshi no Haka*, which, being interpreted means. "The Grave of the loyalist Kusunoki," in the quaint phraseology of the middle ages. There was no one, it seemed, but the lord of Mito to sympathize with the lonely spirit of Kusunoki, and so Mitsukuni, in spite of the objections of the Tokugawa shogunate, visited the spot and set up a memorial. The third shrine of importance is the Nagata at the district of Nagata, founded, it is said, in the days of the Empress Jingo. It is dedicated to one of the gods of the earth known as Kotoshiro-nushi. In Kobe there are several Buddhist temples of note, among which may be mentioned the Kusunoki temple where the famous warrior performed *seppuku* on his defeat in 1336, his example being following by 13 of his faithful followers. The temple has the iron fan used by Kusunoki, and other interesting relics, as well as an image of Kwannon by Kobo-daishi. There is also the Fukugenji temple erected by a man who believed that his wealth came through the mercy of Kwanon; and it was here that the Emperor Godaigo came to pray for the

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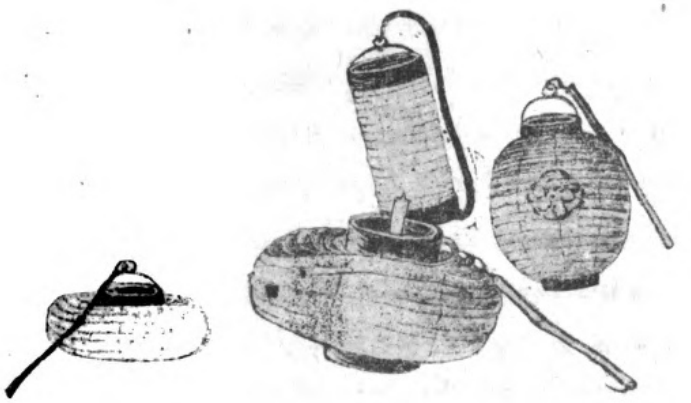
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aid of the Goddess in his wars against the Ashikaga rebels.

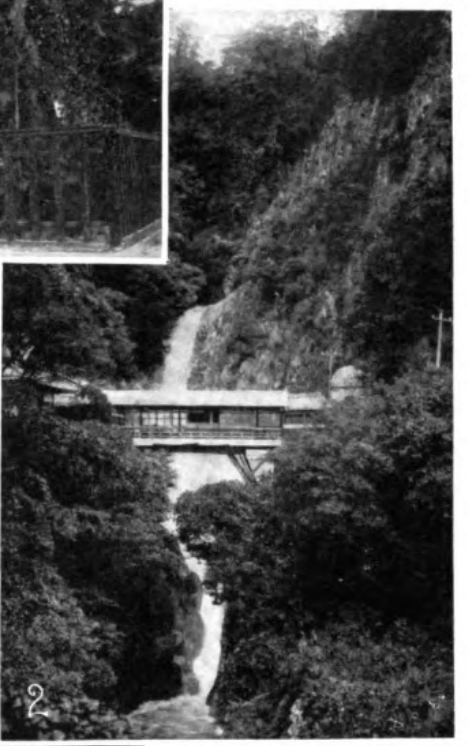
Kobe city has many pleasant public gardens from which fine views may be had. The summits of the hills behind the town afford still finer views and there are many excellent specimens of giant trees in pine and camphor. In summer many of the foreign residents go to a beautiful pine on the top of Rokkosan where they enjoy the cooler atmosphere and play games. There are also some picturesque waterfalls, among which may be mentioned Nunobiki, the upper, or male, fall descending 150 feet and the lower, of female fall, 75 feet. There are teahouses in the vicinity, as well as soda water bottling establishments, whence comes the famous *tansan* mineral water. The most beautiful park in Kobe is Suwayama, which affords charming views of surrounding scenery. In the park stands a monument to commemorate the attempt of a French astronomer to survey the transit of Venus from this site in 1874. There are some hot springs and spa establishments in the hills.

Southward along the coast one sees the old battlefields of the Genji and Heike clans; and the scenery that way is beautiful as far as Suma and beyond including Akashi, Tarubi and Maiko where there is an Imperial villa. Kobe is so near Osaka now by rail that relations between them are much the same as between Yokohama and Tokyo; but as both are commercial centers the competition is keener.



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1. KUSUNOKI TEMPLE 2. NUNOBIKI WATERFALL 3. MINATOGAWA SHRINE 4. SUWAYAMA HOT SPRING

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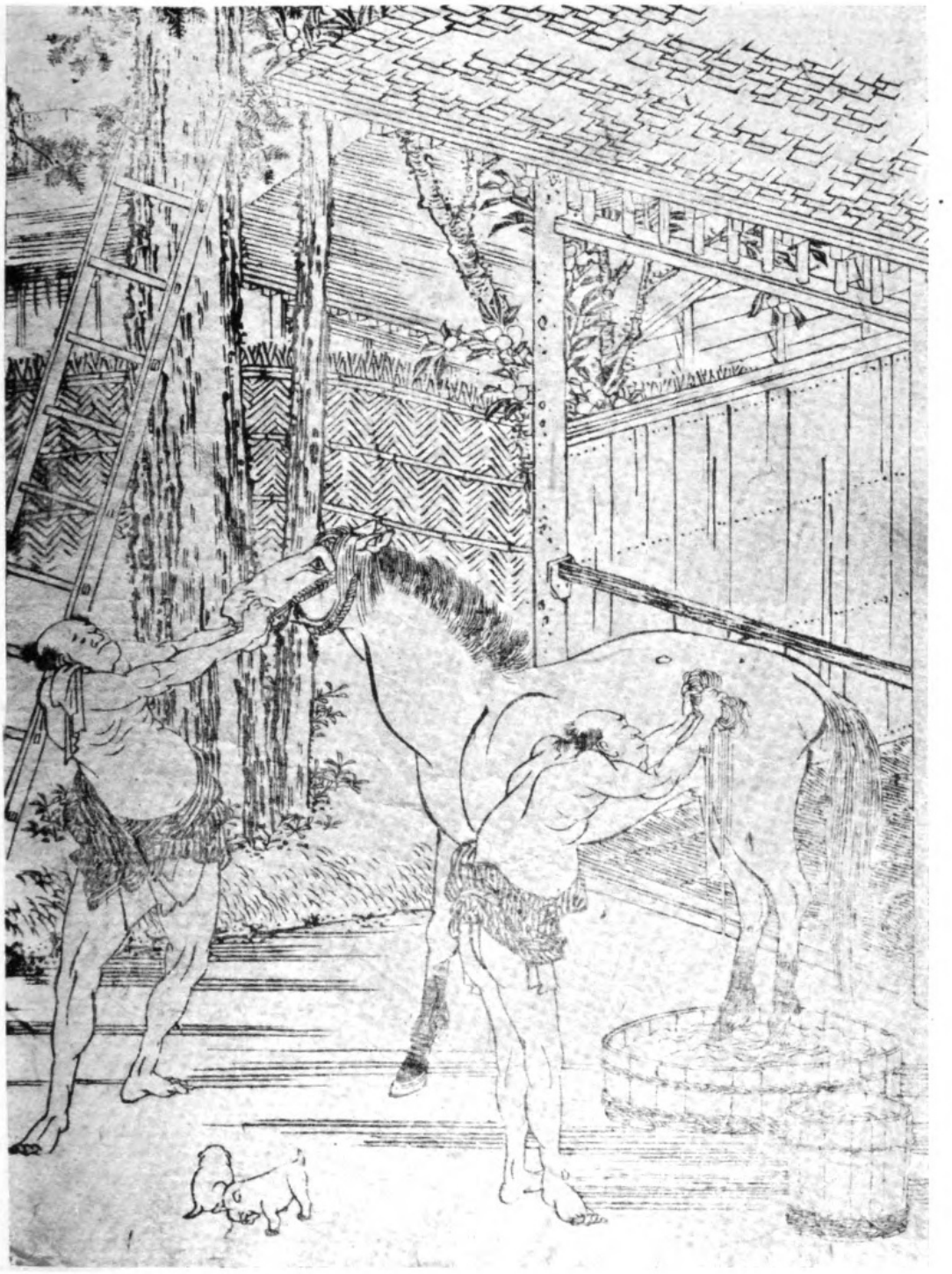
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HANROKU GETS PERMISSION TO FELL

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THE GIANT CAMPHOR TREE, BY HOKUSAI

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SHIKINAMI



SONOHANA



HEIZO



HANRORU

BY HOKUSAI

CHARACTERS FROM BAKIN'S NOBEL NOW RUNNING IN THE JAPAN MAGAZINE

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

II

TAGASHINO, wife of Akane Hanroku, felt no small anxiety when she heard that many of the tree-felling party had met death at Mount Yonedani; and her anxiety did not lessen when her husband failed to return at nightfall. Unable to endure the suspense longer, she despatched her son, Hanshichi, to search for his father.

Nobody seemed to know anything of the missing man. Filled with troubled thoughts the woman went outside her gate, where she waited long into the night; but her husband did not return. She returned to the house and began making preparations to go herself to Yonedani as soon as day broke, taking some villagers with her to assist in the search. But her preparations were delightfully interrupted by the sudden appearance of Hanroku, setting her mind forthwith at ease.

The woman told her husband what a night of anxiety she put in on his account, and besought him to tell her where he had spent the night and why he had not come back sooner; and if he was delayed, why he had not sent her word?

Hanroku took off his sandals, smiling cheerfully, and then desposited himself beside the *hibachi*. Then he told his wife all the strange things that had befallen him; and at last he whispered: "Quite accidentally I have discovered how to better my position in the world and thus retrieve the fortunes of our family. Last night as I lay on the grass, I overheard the wood-spirits and learned that by confining the tree-spirit within the trunk of the tree through the application of *hikime* and by pouring on the boiled juice of the seaweed, *hijiki*, I should be enabled to fell the camphor tree with an axe. I have been told that one of my ancestors was a past master in archery and horsemanship, and this may be why the secret art of *hikime* has thus been committed to my family to hand on to future generations. If I can cut down that huge camphor tree and receive that unstinted praise of my lord of the province, certainly the fortunes of my family will be revived. But you must never even hint of this thing to a living soul!"

Tagashino, the wife, then went on to remark on the strange action of the wood-spirits in allowing anyone to hear how

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they could be overcome, thus exposing themselves to ruin. Perhaps it were better never to mention the affair to any one, as Hanroku would only be exposing himself to ridicule, or to condemnation by his master should he undertake to fell the tree and fail. It would be quite a serious matter indeed for a common mortal to attempt the felling of a tree that even the lord of the fief himself had failed to lay low. Again, if he should succeed, there was the possibility of bringing the curse of the wood-spirits on his family, and then the son would suffer. The great tree bore the name of Kusunoki, the famous national hero whose retainers the family of Hanroku had been for several generations. Might it not be more prudent to resign oneself to present family conditions rather than risk grave dangers to enhance one's worldly fortune, which is beyond the power of wisdom and learning? At least it were better for Hanroku to abandon his plan for the present, she thought, until a better opportunity should present itself.

But her husband only wagged his head and remarked that it was the way of women to be overanxious about trifles. He reminded her that it was a saying of the ancients that those who did not accept what Heaven bestowed only welcomed misfortune. He might, as his wife had suggested, incur a curse on his family by attempting to cut down the great tree, but only in case he should try it in an improper manner. By adopting the necessary precautions all danger could be averted. By legitimate methods there was nothing to fear. The argument that he should not molest the tree because it bore the same name as the famous Kusunoki, his former liege lord, he could not accept, since that would mean that the retainers of the Kumé family could not eat rice, as *me* means that cereal. He would have his wife undertstand that he was not going to cut down the tree for his own sake. He wanted to retrieve the fortunes of his family so that his wife could have more pleasure and escape the life of hardship she now had to undergo; and he desired that their son, Hanshichi, should have a better time than his parents had experienced. But perhaps these were matters a woman did not understand, and, therefore, she had better leave it to him.

As Hanroku did not appear ready to heed what his wife had said, she maintained respectful silence. Thereupon Hanroku arose and went about his business. Next day he left home and went to Nara to see an old retainer named Arimatsu Tenzen, who was then a high official.

"I have come to take you into my confidence," said he to Tenzen. "I wish, therefore, to have a private interview."

Arimatsu ushered him into a private room and asked him what he had to say. After requesting the patience of the high official with the details, Hanroku began:

"It is true, as you know, that the lord of the province recently attempted to cut

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down the big camphor tree of Yonedani and failed on account of the mysterious things that happened. I have come to inform you that I can very easily have it cut down for him if he so desires."

At this Arimatsu smiled indulgently, and said: "It is most bold of you to make such a proposal. You know how those that tried to fell that tree, lost their lives in a jiffy. That indeed was because they incurred the curse of the woodspirits. According to the opinions of the sages the spirit of the tree exists under the name of *Bōkō*, being so depicted in the ancient books of China. If you are double-lived and have another life to spare I need not hesitate to grant you permission to undertake the task of cutting down the tree."

"Well," said Hanroku, "it is as I supposed; you take my story for an idle tale, because of my humble social position. But you may rest assured that I would not approach a nobleman with any scheme that I was not assured was practicable. You know many things, but not everything. You know that in a tree over one thousand years old there exists a spirit that resists the cutting down of that tree; but you do not know how to obviate the difficulty; and I do. The calamity brought on many innocent people in trying to fell this tree has come from not knowing how. The secret now in posession of my family will effect the felling of the tree without trouble. The world will no doubt laugh at the endeavors of our lord if he is able to put millions of enemy troops to flight and is yet unable to fell a camphor tree. That I am alive this day and able to support my wife and family is all due to the mercies and lovingkindnesses of my lord of the province. I naturally desire to dedicate my life more and more to his service. But, of course, if my services be unacceptable, I can do no more."

As Hanroku arose to depart the high official called him back and said that he was quite ready to regard his loyalty to the lord of the province as genuine, but it was impossible for him to believe that Hanroku had the powers he professed to be in possession of. However, there was one way to prove it; and that was to put it to the test. Hanroku assured him that he was ready for this. Moreover, he was ready to incur any curse that might be involved in his bold venture; and if he did not succeed he was willing to suffer any punishment imposed on him. Under such circumstances his sincerity and ability should not be questioned.

Arimatsu finally agreed and sent word of the proposal to the *daimyo* of the province; and when the lord received the information he was beside himself with delight. He realized how he had been defeated by the woodspirits, and knew of no one who could help him out of the difficulty; and the new proposal was as light from on high. To hear of one who was not afraid to attempt the task was a pleasure to him, even if he failed finally to accomplish it. There was nothing for it but to let the man try; that was the least that could be done. This he determined to do; and if the man should succeed the lord would amply reward him.

When Hanroku heard what his lord had said he was well pleased. And Arimatsu, as he conveyed the message to him, reminded Hanroku that his future depended on succeeding in the job. If he failed he was ruined; if he succeeded he would be well paid for it. Therefore let him take due care and make no mistake.

"Money is nothing to me," Hanroku assured him. "My ancestors were

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samurai who for generations served the great family of Kusunoki, lord of Kawachi, and after the fall of that family we were reduced to poverty. Ever since my grandfather's time it has been the family profession to fell trees; yet have we never forgot the spirit of the *samurai* that lives not for gold. If I succeed, all I ask is that I shall be promoted to the rank of *samurai* which my family held of old. Then my achievement will have rehabilitated the honor of my ancestors, and my own personal honor would be such as none could surpass. So please use your influence on my behalf."

Arimatsu said that Hanroku might rest assured that everything would be done as he had asked, if he could fell the tree. So Hanroku prepared himself for his great undertaking. For seven days he kept away from everything impure and did all the ceremonial things for purification of soul and body. On the eighth day he proposed to begin cutting the tree; but as it would take one man a long time to hew down so large a tree, he asked for three woodmen to assist him. He would strike the first blow himself and as soon as the others saw there was no danger in the operation, they would join and help.

Having made all arrangements with Arimatsu, who was very anxious to have all present to behold the wonderful operation, Hanroku returned to his home, and with his wife performed the ceremonies of personal purification necessary to undertaking a battle with spiritual forces; and at the same time he practised the secret of *hikime*. On the seventh day he poured the boiled liquid into a pail, the juice of the *hijiki*, and carried the mixture to Yonedani where he poured it duly on the roots of the high tree. Next day he went to the place with his axe and ropes; and strange to say as he approached the tree, he found it had completely withered in one night. Dead leaves were lying all about, and blown here and there by the wind; while in the trunk of the tree were numerous holes from which ants as big as crickets come in and out, most of them dying. Hanroku beheld the fact with wonder and delight. Supposing that the spirit of the tree had taken the form of an ant he seemed satisfied.

Hanroku swept up the dead leaves and the dead ants and tried to burn them out of the way; and then he noticed that among the carcases of the ants he had swept together there was one still alive and it was a remarkably big one. This one, he supposed, must have been the one that held conversation with the spirit of the cryptomeria tree of Miwa on the memorable night when he listened to the spirits of the wood. So he crushed the ant with his axe and threw the body into the fire. The smoke from the fire arose heavenward and, floating toward the north-west, covered half the sky and finally vanished in thin air.

Now although Hanroku was enabled to succeed in the way he had chosen, the son who succeeded him as head of the family, met with dire misfortune; and this misfortune came upon Hanshichi on account of the act of his father, Hanroku. This must be kept in mind if the reader is to understand the tragedy which this volume sets out to relate, for the root of the tragic story begins in that very act.

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BRICK MAKERS

By T. SHIRAI

THOUGH tile bricks were, no doubt, known in Japan from very remote times, the art of modern brickmaking was not practiced until the era of Kayei, previous to the arrival of Commodore Perry, when Egawa Tarozaemon, the daikwan of Izu, after a perusal of Dutch books, devoted himself to making guns and other western inventions. In order to make guns he had to build a furnace, which he could not very well do without a chimney for which he had to have bricks. From a certain clay taken from the foot of Mount Amagi he made fire-proof brick for his furnace, which he set up near Nirayama in Izu. Egawa succeeded in making his furnace and also some cannon, his amateur arsenal afterwards being removed to Koishikawa in Yedo. Thus it was that fire-proof bricks were the first made in Japan. The remains of the furnace may still be seen at Nirayama.

From that time, until the fifth year of Meiji, the making of bricks was a lost art in Japan, when the Department of the Treasury again started the manufacture of brick, under the supervision of an American. The kiln which he made for firing the brick was round, like that used for making tiles, with a door on both sides. It was a very spacious affair capable of baking 1800 brick at once, but the bricks turned out, proved unsatisfactory, though they were intended for the construction of the Takebashi barracks. The contractor for the erection of the barracks finally himself undertook the making of bricks for his purpose; and borrowing capital from the government he set up a kiln of the Hoffman type under the supervision of a foreigner named Wordsworth, and built of Boshu stone. As it was the year 1877, owing to the Saigo rebellion, there was not much demand for brick, and the enterprise did not succeed very well. The kiln finally passed into the hands of the Seirensha, a brickmaking company formed by several business men, which in turn failed.

In the year 1872 the Ginza, which is the main thoroughfare of Tokyo, was reduced to ashes in a great conflagration, and it was proposed to reconstruct both sides of the street in brick to withstand urther outbreaks of fire but as the necessary brick could not be had, the proposal had to be abandoned, though it set many of the old tile-makers of Hongo making brick, more than 137 kilns being set up in a short time. The old Mint was on the Ginza, after which the street was named; and after it was completed most of the brickmakers returned to tile making. The street where the first brick building appeared came to be known as Rengwa, or the bricks. The Bazaar at at Marunonchi was built before the Mint but it was of imported brick.

The first real brick factory was established in Tokyo in 1876 when Baron Shibusawa resolved to have a gas works, which could not be erected without brick. The new factory was opened

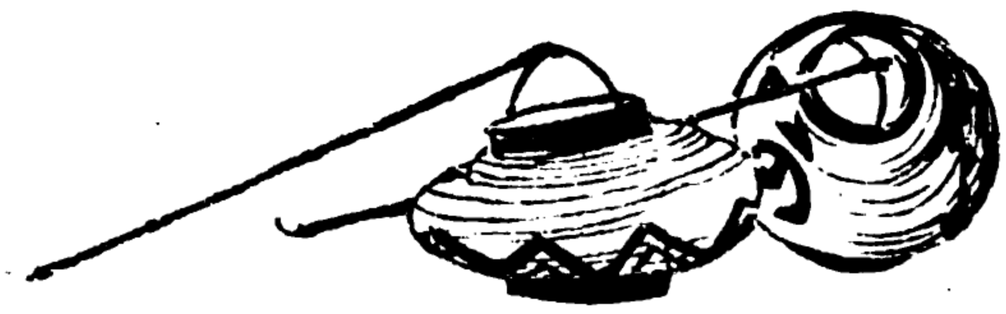
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at Shinagawa, where white brick-making was undertaken. Soon they were making all kinds of brick. At first the progress of the art was very slow, owing to the meagre demand for brick. By 1883 the largest order received was for 8,000 brick, from the Printing Bureau, which the Company thought a god-send. It was not until after the war with China that the industry began to show signs of prosperity. At present the Shinagawa factory has capital of over 2,000,000 *yen* and has three factories, the other two being at Osaka and Fukushima. The company makes about 30,000,000 fire-brick a year, and about 150,000,000 ornamental brick. Most of the Aluminia and Silica clay comes from Fukushima, Miye and Aichi, where the supply is almost inexhaustible. The company is always in a position to fill orders of 20 or 30 thousand brick at any time. Owing to the war in Europe orders have recently fallen off. Some time ago an order for 3,000,000 brick was received from the Bombay Iron Works, and other orders have come from Russia and the South seas.

Another flourishing brick company is the Nihon Rengwa Seizo Kaisha, which used brick-making machinery from the start. At first most of the brick-makers in Japan molded the brick by hand, but the last-named company imported its machinery from Germany, using a Schmetzer machine, under the auspices of Baron Shibusawa and Marquis Inouye, the factory being set up at Fukaya on the Nakasendo. The company has now four Hoffman machines, and kilns for all purposes, as well as drying houses after the Cole method. It produces about 30,000,000 brick a year. This company has supplied the brick used in most of the large modern government buildings, such as the Bank of Japan, the Crown Prince's Palace, the Department of Justice and the Department of Communications.

As the Shinagawa company does not allow inspection of its factory the interior is not known to outsiders, but there is no doubt that its methods show the latest developments. The bricks known as the Mikawa have been regarded among the best produced in Japan; these were used in constructing the forts at Futsu and Kwannonzaki, as well as in building the Tokaido railway. In and about Tokyo there are no less than 45 brick factories, including some 20 Hoffman kilns and 51 other kinds, and about 150,000,000 bricks can be turned out annually.

The progress of fire-brick making has been slow but steady. The output in 1913 was 1,400,000; and ordinary brick output was valued at about 4,820,000 *yen*. Japanese brick is 7 by 3 by 2, and from 3 to 5 *sen* each. In constructing single brick walls the ordinary Japanese brick-layer can lay from 360 to 450 brick a day, with the help of a carrier; and in a double wall he can lay from 460 to 500 a day. Since the use of iron or steel frame buildings has come into vogue the brick-making industry in Japan has shown marvellous development, Now it is no uncommon thing to see buildings of five or seven storeys going up in steel frames faced with brick. The Japanese at first had some difficulty in calculating the number of bricks required for any certain building, and often loss was incurred in mistakes over the matter, a conspicuous instance being the case of the Imperial University buildings.



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THE HOJOKI

By F. YAMAZAKI

IT is remarkable that in Japan ages that have been important from an administrative point of view, have not been conspicuous in literature. Thus while the Kamakura period was a time that produced famous warriors and statesmen, it gave the nation no supreme literary genius; and what is true of literature is still more true of art. The peaceful and prosperous administration of the Hojo régime led to an enjoyment of mere living that did not fructify the human mind to any admirable extent. The defences and communications of the empire were extended and completed; and from a materialistic point of view it was an enlightened age; but culturally it was the dark age of Japanese history. Fine art and literature retired within the dark shadow of an insistent militarism, and were cultivated, if at all, by a few priests in whom the divine life had not been wholly extinguished.

In the Ashikaga period, on the other hand, administrative ability declined and disorder reigned among the *daimyo*, who were constantly given to wars and fightings. Strange to say this was the golden age of Japanese literature and fine art. Most of the *Joruri* and other drama which flourished during the Tokugawa era, had its origin in the Ashikaga period. The *Nô* and the *Utai* which are recognized as examples of complete art, come down from the age of strife. It was also a time when fiction prospered. Ceremonies like that of the *Cha-no-yu* and *Ikebana* originated and developed. The porcelain vessels used in the elaborate Tea Ceremony were specimens of exquisite art, and the lacquer work of the period is unsurpassed. Thus the Kamakura and the Ashikaga periods form a remarkable contrast in their influence on the nation's art.

The only great names in the literature of the Kamakura period were the poet Saigyo and the shogun, Sanetomo, with Kenko-hoshi as author of the Tsuredzu-regusa. There is, however, the author of the Hojoki, Kamo Chomei, whom no study of the literary influences and achievements of that difficult period can afford to overlook. Kamo Chomei was a Shinto priest of the Kamo shrine at Kyoto. He was as noted in music as in poetry. The Emperor Gotoba employed him as a Court poet; and being somewhat elated by Imperial favor, he went so far as to express a wish to the Emperor that he should be appointed chief priest of a certain shrine where one of his ancestors

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had occupied the same position. The request was not granted; and his ambition being thus thwarted, Chomei retired to the seclusion of his house and refused to mix any more with mankind. Meanwhile he was engaged in constant mediation on the world and its meaning, and trying to reach a philosophy of life. He had his head tonsured and took full orders in the Buddhist priesthood, putting in thereafter a lonely existence at Oharayama in the suburbs of the old capital, being then about fifty years of age.

During the Kenryaku era, from 1211-13, he went to Kamakura, where the third shogun, Sanetomo, was in power; and the shogun, being something of a poet himself, welcomed Chomei to his military capital and often conversed with him on literary themes. Chomei having learned something of the meaning of the world while at Kyoto, now no longer sought its favors and looked for nothing from the shogun. Disgusted at last with the strife between the Hojo family and the *daimyo* of the day, he left Kamakura and returned to Kyoto, where he built a cottage for himself, in a new style of architecture designed by himself. The building was ten feet square and seven feet high; and was so constructed as to be taken down and transported anywhere at pleasure. Its only furniture were some books and a Buddhist image. Chomei was now a veritable incarnation of the simple life. His food consisted of wild fruits and greens, and his clothes were of course hempen material. In time he removed to Hino, a mountainous district south-east of Kyoto, and was so pleased with it that he fixed there his permanent abode. Here he composed a book describing his mode of life, explaining particularly why he had forsaken the secular world.

The title of the book, the *Hojoki*, means "Ten Feet Square," probably a memory of the little house he designed and symbolic of his life. The language of the volume is select and elevated, but the tone is of Buddhist pessimism. The book, however, was a bright light in the literary barreness of the Kamakura period. It reveals the reaction in the public mind against the darkness of the age in which it was produced. People were disgusted with life. The light both intellectually and morally was dim, and man was naturally gloomy and despairing. There was wide disaffection with the social organization. There were numerous *samurai* who clamored for promotion and position; and the leading malcontents, failing in their ambitions, often become priests and forsook the world, beholding the world they had left with cynical and sneering eyes. Though Chomei became a recluse with nobler motives than most of them, he could not but share the prevailing disgust with life, and the *Hojoki* naturally reflects his state of mind. It must not, however, be taken as representing fully the life of that time. There was no doubt a brighter and more encouraging side to it, or the nation would

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never have survived.

The *Hojoki* is not a prolix volume; rather the reverse. It sets out with some extended reflections on the transiency of life. "The stream never ceases, but the water is the same. Bubbles appear and disappear constantly, just like human beings and the houses they inhabit; and all is impermanent and naught. In the capital great mansions and palaces rise, and seem to be intended to last for ever; but they don't: none survive the ravages of time. And those living in them likewise pass away, even before their houses. In the morning they are born and appear as bubbles on the face of the water; and in the evening they are gone. Where do men come from, and whence go they? For what intent do they tax both body and mind? Why do they seek ease and pleasure? Are they not merely sojourners here?"

Then the author goes with some detail into his own experiences through several years, and records the darker side of them thus: "One stormy day in April, 1177, a fire broke out in Kyoto and the Palace itself, as well as many gorgeous mansions, was left in ashes. One third of the capital was wiped out. Several thousand people perished. Where then were the treasures, the fine furniture and the boasted property of the great, which they had worried their heads so much to accumulate? What folly it is to devote so much time to what is so perishable! Moreover, in April 1180 a hurricane arose in Kyoto and caused immense destruction to life and property in the capital, the people having neglected the warnings of Buddha."

Again he continues: "In the year 1181 there was no rain; and the next year was the same; and then a typhoon came and the rain poured down, flooding the whole country. The crops were destroyed and the people suffered famine, the stricken ones crowding into the capital seeking food. Worse still, epidemics broke out and the corpses lay unburied in the streets and rotting in hidden places behind walls. The woodcutters could not go to the hills for want of food; everyone was ill and diseased. People were seen burning wood with gilt on it, which must have been statues from the temples; so that even the sacred places were desecrated. A priest of the Niwanji temple in Kyoto, having compassion on the famishing and pest-ridden multitudes, wrote on the foreheads of victims a character from the Buddhist texts as a symbol of burial for those who could not be interred. In April and May alone he wrote as many as 42,300 such ideographs, meaning as many bodies. In the year 1185 an earthquake destroyed most of the capital and great numbers of people perished."

Referring to the despotic temper of the *samurai* in those days, Chomei says: "In 1180 Taira Kiyomori removed his chief city to Fukuhara in the province of Settsu, deserting Kyoto which had been capital for several centuries; and the Emperor and many courtiers as well as chief citizens went with him. The new capital was small and exposed to sea winds; but there they had to remain until the old capital was rebuilt after the calamity. The courtiers had to clothe themselves in the garments of low class *samurai*, which may be taken as a sign of the dark age to follow. In time the capital was brought back to Kyoto; but the buildings that had been destroyed, had not reappeared."

After dwelling thus on the instances of human misery he had observed in his

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time, the author explains why he took orders and became a priest. "Most persons of influence are avaricious; and single-minded men are apt to be despised by them. Those possessed of treasures are always obsessed with fear, while those in poverty grieve over their fate. To be dependent on others is to become a slave. Those given to exercising compassion grow effeminate. To go with the current of society humiliates a man, while to face it renders him liable to accusations of madness. Then where shall a man go, and what shall he do? Is there no way for him to find an honest conscience and true peace?"

With reference to his daily life, Chomei continues: "A little southward from here is a pipe carrying water from the hills, whence it issues from a rock; and the wood for my fire I easily find in the mountains. Westward are valleys, and from my cottage the view is superb. With the spring comes the wisteria in full bloom, and I hear the song of the cuckoo call the summer long. The autumn is melodious with the chirp of the cicada, and in winter days I enjoy glorious snow scenes. I have no friend; but a boy who lives in the nearest village, though only 16 years of age, comes to commune with me, an old fellow of sixty. We go together into the hills and refresh ourselves with wild fruit. A sad sound is the night-call of the monkeys in the trees, which is heart-rending. But when I hear the voice of the deer and the birds I regret not having come here earlier in life. Sometimes the loneliness of the mountains is unbearably profound. My cottage is very small, but quite large enough for a man to sit and die in. I have now no ambition but to be quiet; and no desire but to be free. I am one of the few who has built his cottage for his own sake, and not for show. This is because I am conscious of my real place in nature and the world. I have come to this place just to train my mind along the path set by Buddha."

History does not record the time and place of Chomei's death; but his ideas on life are represented in the quotations made above. Like Diogenes he lived in a tub, so to speak; but the book he left behind him reveals a phase of life in that time that is worthy of interest, and a spirit of melancholy and want of interest in things, that prevails only too much even to-day. Indeed with only too many among us is it the case that there is nothing really worth living for, the unwholesome condition being due, no doubt, to defective moral and religious education, or to no education.

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JAPANESE MORNING-GLORY

By S. MARUYAMA

THE *asagao*, or Morning-Glory, has been a favourite flower in Japan for many a long century, as may be seen from the poem composed by Chiyo of Kaga, who refers to the flower twining its tendrils about the well frame where she goes to draw water, and her hesitancy in interfering with it, which shows how much the blossom was prized in the Tokugawa era. In their universal love of flowers, seeking to give each fair form a place in their gardens, the Japanese could not leave out the *asagao*. Probably it first came to Japan from China during the Nara period in the 8th century; and its introduction was more for its supposed medical properties than for its beauty. But about the middle of the 17th century it began to be cultivated simply for its beauty.

At first but two varieties were known: the blue and the white. Under careful cultivation other colours, such as light blue and pink were produced, and finally emerald, indigo and light brown. In later days, so much had this flower come to be fancied, that regular exhibitions of it were given, each plant being classified and judged on its merits, much in the same manner as exhibitions of goldfish and nightingales were given. By the year 1854 the craze for morning-glories became a mania. Every change or difference in leaf and blossom was carefully studied and appraised with due solemnity, preference being given to the queer and the fantastic in leaf and flower. There were no photographers in those days, but artists vied with one another in painting the more beautiful blossoms and vines.

At Iriya near Shitaya in Tokyo were two famous gardens for the cultivation of the *asagao*, known as Naritaya and Marushin, both of which devoted much attention to the production of unique varieties. The priest of a certain Buddhist temple in the neighborhood joined in the contest and cultivated a fine lot of excellent examples of the art of varigation, producing several hundred kinds which he exhibited to the public. Every summer people crowded to the temple just to see the morning-glories. Indeed he it was who made Iriya famous for the flower. From the year 1877 Marushin and other gardeners began to give exhibitions of the *asagao*, and then Iriya became the most noted center in the empire for seeing the morning-glory. Now the people go to Uyeno for cherry blossoms, to Kameido for plum blossoms and to Iriya for the *asagao*. There are at present some nine gardens where the flower can be seen. Some are free, but most of them charge a small admission. The flowers can be bought in pots; and in any form one desires, those in the form of dolls being most interesting. The exhibitions usually go on from July to the end of August.

When Tokyo folk go out viewing the morning-glory they are wont to make a day of it. Early in the morning they reach Uyeno where they enjoy views of the Shinobazu lotus pond and then go on to Iriya, taking breakfast at the famous Sasanoyuki restauarant, noted for its *tofu*. Returning, they visit Negishi and come home with flowers in their hair and in pots. The vogue is not so much practised as it used to be, however;

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as civilization grows more money-loving and sophisticated, some of the extensive grounds are being turned to other purposes. But the cultivation of the flower is in no way declining.

The month of April finds the gardeners putting in the seeds, which goes on till the beginning of June. Fish manure and oil-cake are the best fertilizers for the *asagao*. In a week or so the ground is green with young sprouts, the gardeners recognizing each variety by the colour of the sprout. The emerald variety has leaves of the deepest green, while the white has the palest leaf. When attaining a height of three inches, the plants are transferred to pots and fed with rice-water and dried sardine dust. As the vine grows it is carefully guided and pruned to fancy. Some of the vines lopped off are set out and take root in seven or eight days. Grafting is done also, wrapping the joints with oil-paper.

The flowers are divided into two main classes, known as *masakimono* and *henkamono*, the former including all the special varieties, such as.

1. Marusaki, which have round flowers. 2. Sakiwake, which has alternate red and white petals, or indigo and red or pink, or grey and pink and sometimes all three colours. One variety ornamented with stars is called hoshi-iri and another kasuri-iri. 3. Itsukirezaki has a five-fold petal, very different from the ordinary blossom; and belonging to this class is one known as the kikyozaki, because the petal resembles the kikyo, or *platycodon grandiflorum;* and another called the nadeshiko, because it looks like a pink. 4. Kikuzaki, which has divided petals like a chrysanthemum.

Under the classification of *henkamono* are the products of the grafting and pruning, forming a great and picturesque variety, both in form and shape. By putting the seed in vinegar or puncturing the seed the forms of the leaves are affected as well as the blossoms. The shishizaki has a petal resembling a loin's head, hence its name; and of this there are many kinds, some of them most fantastic. The botanzaki has its petals arranged like a peony. There are many other varieties taking their names from some peculiarity of leaf or blossom.

Japanese literature is full of references to the *asagao* and there are numerous poems devoted to it as a theme, but it would be little use to mutilate them by attempting translation into English or any other language. One reads:

"In the dim light of the moon the lover of the morning-glory stands counting the buds that will open at dawn."

Again: "The Morning-glory sees but one morning! What a changing, pitiless world!"



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ZEN DISCIPLINE

By T. YAMANAKA

THE Zen sect of Buddhism came to Japan from China in the time of the Kamakura period. Its doctrines are generally regarded as too profound to be anything but abstruse, involving, as they do, a careful study of the philosophy of Buddhism. Zen has nothing of the simplicity that characterizes the Jodo-Shinshu sect which devotes itself to inculcating faith and a repetition of the Nembutsu. The Zen ceremonies, however, are not so cumbrous or complex as the faith for which they stand. The founder of the Zen sect was anything but a Methodist, and that was what the warriors of the Kamamura period liked best about him.

The most important problem of existence, in the eyes of the Zen sect, is the life beyond, the solution of which is sought in union of the human spirit with the divine. In this quest the Zen sect sounds the depths of all human thought and experience, and gets the name of being the profoundest of all the sects of Buddhism. The discipline it imposes is strict and hard, which makes it useful to warriors.

The most famous centers of Zen teaching are the seven great temples of Kyoto: the Myoshinji, the Daitokuji, Tenryuji, Kenninji, Nanzenji, Shokakuji and the Tofukuji; and there are temples of the sect in many other centers, such as the Kenchoji and Engakuji at Kamakura, the Eihoji in Mino and the Eiheiji in Echizen. In each of these temples there is special room known as the Zen hall, provided especially for Zen priests where they may exercise themselves in the stern discipline of their sect, following the same rules that, with minor variations, are observed by all members of the sect in Japan.

The Zen priest on a pilgrimage for discipline is called *unsui*, or cloud and water, suggesting the wandering life. Such a traveler needs no introduction on arriving at a temple of the sect; but to enter he must submit to remarkable discipline. First he knocks at the entrance to the temple; then a porter comes and inquires as to his wants. The *unsui* then relates his name, his place of birth, his mother temple, the name of his teacher, and requests permission to enter the Zen hall. The porter probably replies that the hall is full and accommodation impossible, and suggests another temple within the disciplinary area where the *unsui* may go. The latter then withdraws; but, being well acquainted

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with the procedure, does not go away, but insists on remaining, the practice being known as *niwa-zume*, or court-sticking. Thus the first trials of discipline have already begun. The applicant then squats down before the door with his big hat placed against his knees and his bundle yet on his back. In this position he waits until evening, as no *unsui* is allowed to come before 8 o'clock. Sometimes about 3 p.m. the priests of the temple shows himself and informs the stranger that he is permitted to lodge there for the night. The *unsui* enters and sits down, when he is offered a cup of tea. After all the particulars of his life are taken and recorded he is invited to supper; and then at a certain hour he is ordered to retire, and he enters his dimly lighted room. In the morning he must rise early and attend prayers with the other priests. Breakfast over, the priest who admitted him appears and informs him that the road lies before him; and the *unsui* must set out at once. Soon he returns and solicits lodging once again. This time the priest does not appear, to meet him, but simply calls out "Who is there?" Then the *unsui* repeats his former tale of life and education; and about 3 o'clock in the afternoon a priest appears and allows him to enter; and this performance is repeated for three days, all the time spent in the Zen hall being devoted to silent meditation. After three days of discipline the first examination is said to have been passed, when he is summoned and receives the following admonition:

"O, you precocious youngster! You dare to enter the hall of meditation? Here you must endure hardships difficult to bear. When you enter you must be firm and forbearing. Practise discipline, therefore, with all your heart!"

Then the *unsui* is again allowed to enter the hall of meditation, which is a bare but ample space covered with mats, all lying one way, one mat for each priest; and the occupant is not permitted to lounge about the mat or overstep its bounds. Behind the occupant rises a high window, beneath which is a box for each priest, with a shelf for his clothes. On the wall is a peg for the piece of wood bearing the *unsui's* name. Within the hall is an altar or Bosatsu, wherein is enshrined the avater of the god of wisdom before which every *unsui* is obliged to worship Monju, after which he bows reverently to the head of the hall. After this the *unsui* is announced to the others as a new arrival, when he bows acquaintance to all his fellow pilgrims. A cup of tea is taken and the entrance ceremony has ended.

Every morning the keeper of the hall, the *densu*, rings a bell, and then the keeper of the meditation hall responds by knocking a stone *kei* to wake the *unsui* guests, who must go to the wash room. The *densu* now raps the gong five times to prepare the *unsui* for the recitation of the sutra. The next bell brings them

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into the temple hall and morning service begins. At nine in the evening a wooden gong is struck and then a bell, the head of the hall at the same time sounding a *kei*, when the *unsui* spread out their beds and lie down for the night. The head of the hall then comes and calls their names, after which they must go to sleep. But some of the more zealous devotees of Zen go out into the surrounding hills or mountains and spend the night in meditation and prayer.

At night each *unsui* is given a thin quilted rug in which to wrap himself while he sleeps; and in the winter he feels none too warm. The *unsui* is not allowed to wear socks, and must travel rough shod.

When meal time comes the head of the hall strikes a gong called the *umpan* to summon the members, and then the head of the meditation hall appears in the dining room with all the *unsui*, and repeats a prayer in which they join, after which they proceed with the meal. Two of the *unsui* must act as waiters, helping the others to rice as needed. The food is eaten in silence, and when one has eaten enough he rubs his palms together to signify his satsifaction. The fare is of the simplest, consisting usually of boiled rice, *miso*-soup and one pickle, the rice being mixed with wheat and millet.

The younger *unsui* abiding at the temple assist in cultivating the fields and raising grain and vegetables for the temple. The training of the will is the main thing in the discipline of the Zen life. The house pastor for the time gives daily themes for meditation, so that there may be no idleness in the meditation hall. As an example of a theme sometimes given for meditation there is the following: "When you clap your hands, where does the sound come from?" "Do you hear the sound of one hand or of both?" The solution of the problem must be philosophical, not physical. If the *unsui* fails in his attempt to solve the problem given, he is struck sharply with a whip; and if he should so far forget himself as to doze while meditating he receives the same reproof. Thus does the follower of Zen busy himself with solving the problems of life, until he becomes awakened to the truth and reality of things. He finally becomes convinced that man is as eternal as nature, of which he is the child. But the philosophy of Zen would be much too abstruse a subject for treatment here. It is said that Zen causes men to have no fear of death. By culture of the mind and spirit man masters life. It is no uncommon thing to see prominent laymen and soldiers taking their course of discipline at Zen temples.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan and the World

In a recent article in the *Taiyo* its distinguished editor, Dr. Ukita, outlines his opinions as to Japan's position in the world, and inclines to the conviction that her mission is of the future rather than of the past, a theory strangely inconsistent with a nation of ancestor-worshipers. Still, to him the theory seems perfectly logical, since a race with so matchless an ancestry may hope to attain to still greater things. Dr. Ukita holds that geographically and racially Japan has no rivals in her march toward supremacy in the Far East. While her neighbors are still dreaming under the glamor of their past, Japan has added western civilization and its methods to her own and is leaving the rest of the Orient far behind, having already taken first rank among the family of nations. While Japan is quite convinced of her superiority to other oriental races and of her capacity to teach and lead them, she is not so sure that western nations yet admit her claims. As Japan represents an amalgamation of all that is best in Hindu and Chinese civilization, the people of India and China naturally looked upon her with suspicion when she began to assume a western aspect as well: she was running with the hare as well as with the hounds, so to speak. But Japan has persisted in her policy, reorganizing her internal administration, improving her diplomatic relations and winning two great wars, until now she commands the attention of the world.

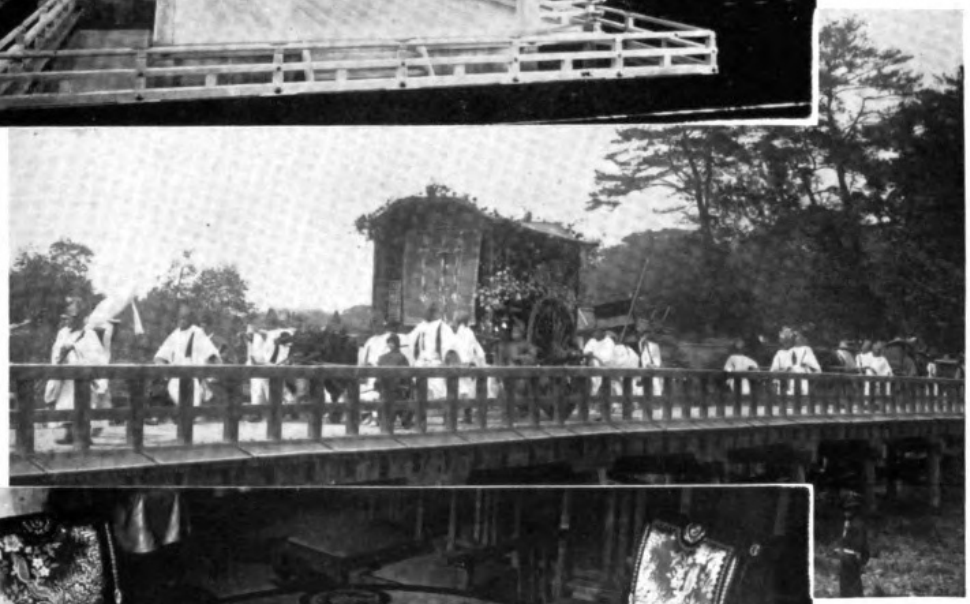
Oriental Conservatism

One of Japan's most difficult tasks is to get the other oriental nations to break through their crust of conservatism and follow her. Since her rapid development has greatly arrested western aggrandisement in the East, she is naturally mistrusted also by occidentals, and even some orientals fear that her hegemony of the Orient may expose them to the fate of Korea. This suspicion of Japan entertained by India, China and western nations renders her position as yet somewhat unstable. Though Japan regards herself as the inferior of no race and nation on earth, western nations are prone to esteem her as no higher than other oriental nations, while they think her racial genius as well as her religion and civilization too divergent for assimilation with the West. Curiously enough, in spite of her devotion to modern science, Japan still worships tribal gods and deifies her ruler in a manner so anomalous as to puzzle Europe. The religious rites practised in Japan find no counterpart in the West this side of the sacrifices to the gods of Greece in the time of Socrates or in the Roman apotheosis of the Cæsars. That a modern nation should still cling to the religious conceptions of ancient Greece and Rome,

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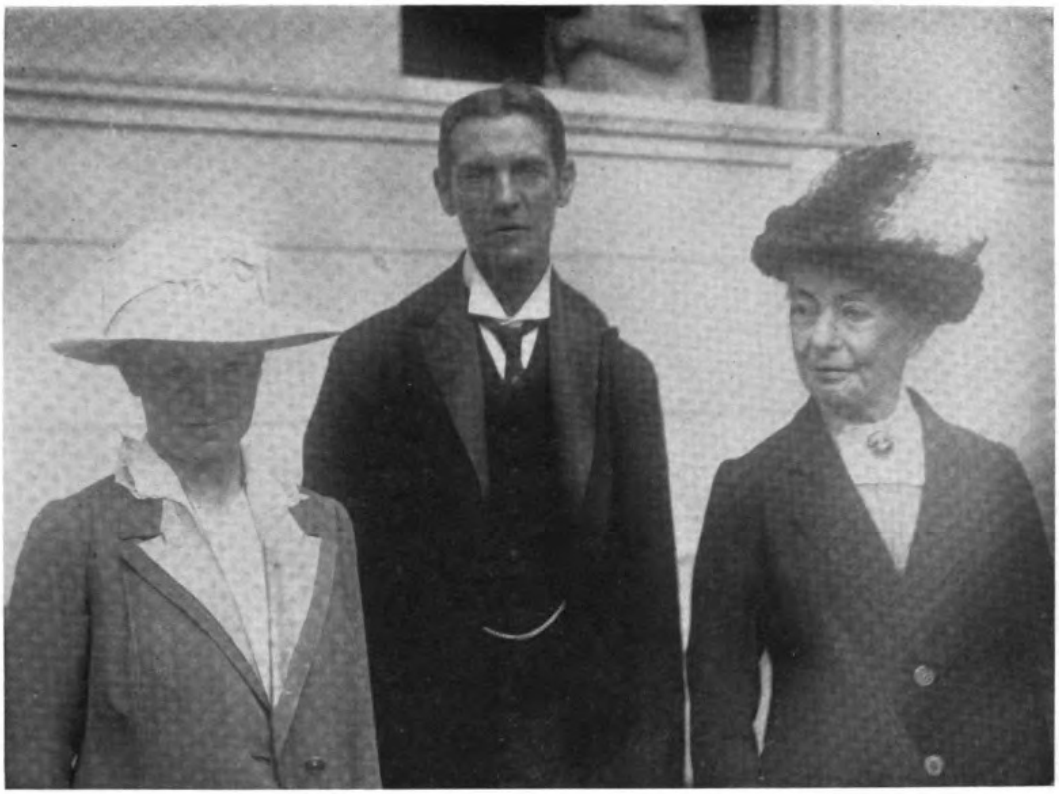






1. STAGE WHEREON A *NO* DRAMA WAS RECENTLY PEPFORMED AT THE IMPERIAL PALACE, TOKYO 2. THE FAMOUS HOLYHOCK FESTIVAL AT KYOTO 3. THE NEW STUDY TABLE OF THE IMPERIAL CROWN PRINCE AT HIS IMPERIAL HIGHNESSES' PALACE IN TOKYO

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DR. BATY, A DISTINGUISHED MEMBER OF THE LONDON BAR, RECENTLY APPOINTED ADVISER TO THE TOKYO FOREIGN OFFICE. HIS MOTHER IS ON THE RIGHT OF THE PICTURE AND HIS SISTER ON THE LEFT



BARON SAKATANI LEAVING TOKYO STATION FOR PARIS TO REPRESENT JAPAN AT THE ECONOMIC CONFERENCE OF THE ALLIES

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H. E. M. MALEWSKY-MALEWITCH LATE RUSSIAN AMBASSADOR TO TAPAN



H. E. M. KROUPENSKY, NEW RUSSIAN AMBASSADOR TO JAPAN



H. E. THE CHINESE MINISTER TO JAPAN, WHO HAS RECENTLY RETURNED TO PEKIN

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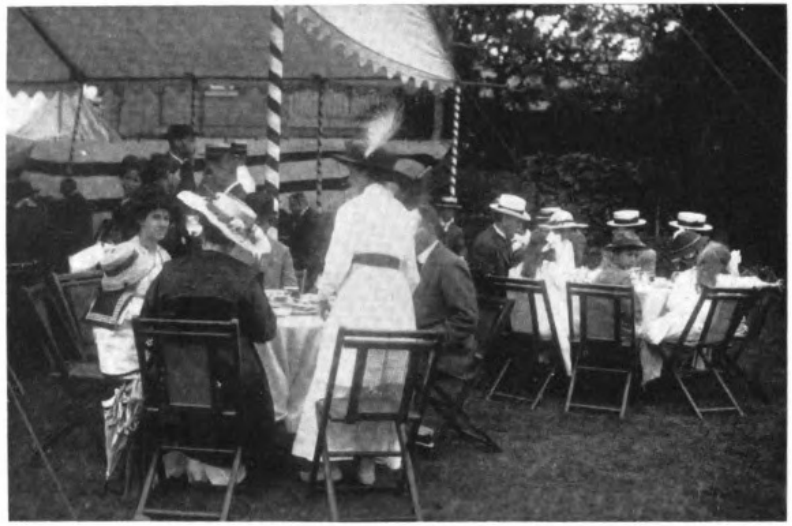
RACES AT MEGURO, TOKYO



BAZZAR AT MITSUKOSHI STORE IN AID OF THE ALLIES SOLDIERS' FUND



GARDEN PARTY AT COUNT OGASAWARA'S MANSION



GARDEN PARTY AT THE BRTISH EMBASSY ON EMPIRE DAY

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must leave Japan a mystery to western Powers. Neither Britons nor Americans have any great love for Japan and naturally treat Japanese subjects with discrimination, while Germany fosters the idea of the "Yellow peril," which she originated. The aversion of foreigners to Japan, cannot, in the opinion of Dr. Ukita, be removed by stories of Japan's brilliant past and theories of her still greater future. Japan must rely on herself and forge her destiny in spite of criticism and opposition.

Education in Japan

Judging from criticisms in the public press it is generally recognized that the least efficient department of the nations's affairs is that pertaining to education. While in commerce, industry and armaments Japan bids fair to hold her own with the rest of the world, her system of education is too formal and stereotyped to take advantage of the progress of human thought and give the mind of the rising generation a chance to evolve and develop in a natural and effective manner. This indifference toward one of the most fundamental factors in the progress of a people may be due in some measure to the short-sighted policy of devoting the greater part of the national budget to national defence outlay with consequent skimping of education. But since national defence depends as much on the moral and mental calibre of personnel as it does on weapons and fighting units, the policy of slighting education is obviously a mistaken one. The difficulty is, as Dr. Uzawa aptly points out in an article in the present number of the JAPAN MAGAZINE, that the Japanese system centers all education in the university to the neglect of secondary education, which is the education most of the people are depandent upon. The salaries now paid to teachers in primary and middle schools cannot command intelligent and efficient instructors. Only three primary teachers in each prefecture and three middle school teachers for each middle school receive as much as 50 *yen* a month after upwards twenty years of service. The average salary for primary teachers all over the empire is about 20 *yen* a month: that is about $10, or £2 sterling. The Government is endeavoring to raise the average to 25 *yen* a month; but even that is quite inadequate in view of the ever increasing cost of living. Japan fails to appreciate the saying that "a little learning is a dangerous thing"; and that money spent on half doing a thing is practically wasted. Whether the policy criticised by the press is due to the supremacy of militarism, or to a misunderstanding as to the real meaning of education, is an interesting question; but old residents of Japan will suspect there is a little of both reasons.

How long?

The question as to how long the war in Europe will go on seems to create considerable interest in Japan, the majority holding that it cannot last beyond the present year, while those more intimately acquainted with Britain feel that, in a sense, the struggle is only at its height, if not just beginning. Those who are reaping enormous profits from sale of munitions and the abnormal demand for ships naturally desire their prosperity to continue as long as possible, though the more intelligent economists see that the longer the war lasts the more exhausted materially and financially will become the beligerents; and the result will be a reaction that will seriously affect Japanese commerce and finance. It is a question

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whether Japan's present favorable balance of trade will maintain itself after the war, when the purchasing power of Europe will be too weakened to encourage imports; and as Japan's largest exports are such items as tea, silk, and fancy goods, they may be readily classed as luxuries by the more improverished classes of Europe.

Educational Reform

Commenting on the imperfections of the national system of education the *Nichi-nichi* insists on the necessity of improvement in the competency of school inspectors under local governments, nearly all of whom, the paper asserts, are now men of little or no experience in educational affairs. According to the present system these inspectors are clothed with authority to command the obedience of those actually engaged in teaching; but the inexperience of the inspectors renders it difficult, if not dangerous, for them to command confidence. The *Nichi-nichi* urges the educational authorities to take this point into careful consideration.

America and Germany

The long-tried patience of the Washington Government in negotiating with Berlin on the question of treatment to neutrals in general and Americans in patricular is something that the people of Japan find it very difficult to understand or appreciate, since national insult or dishonour is what Japan would be very loath to endure from any nation, while the encouragement it lends to wanton destruction of life is in itself an inhumane policy. It may be that President Wilson's motive, which is undoubtedly the highest, will justify itself in the end, thought at present it is not easy to see just how. The quicker the war is faught to a finish now the better; and as the bulk of American opinion appears to be on the side of the Allies the nation's uniting with them against Germany would probably the representative. There is just a danger that some may be interested in encouraging a protracted war for the sake of munition profits; and the Washington Government has to be careful not to find itself in line with them.

Luxuries

One result of the inflow of specie from sale of war munitions in Japan is the remarkable increase of luxuries noticeable everywhere among those fortunate enough to participate in the harvest. The turns that these luxurious tendencies take must seem astonishing to outside countries. Of course the increase in the number of motor cars is natural, and no man of position now feels like himself in Japan without one; but when a man spends fabulous sums on fancy dolls representing ancient heroes of the nation, it is another question, softened, perhaps, by remembering that it is the first chance of the newly-rich to pay a complement to the ancestral warriors of the nation. One gentleman paid three thousand *yen* for a doll representing Kusunoki Masashige, the famous loyalist of the Ashikaga days, and further ordered a suit of gilt armour for his little son to wear when being presented to the gods at the local temple, corresponding to what Europeans call a christening robe. It reminds one of an amusing event that took place in Tokyo some years ago when a famous Japanese financier received over a hundred sums of money in congratulation on the birth of a child in lieu of the customary dolls usually given in the months of May, the girls' festival. He had the money expended in making pieces of statuary illustrating

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the historical events of the time of the great Yoritomo, especially the hunting scenes of the day, a piece of paper labeling the part paid for by the sum each donor had sent in; and one guest, on entering the room to see the statues, in company with the others, was much disgusted find the piece of paper with his name suspended from the tail of a wild boar, indicating how much he had contributed to the display.

Britain and Japan

The Tokyo *Asahi*, commenting on the action of Great Britain in endeavoring to meet the requirements of Japan while prohibiting the export of steel during the war, says that Japan should feel very grateful for the favour thus extended, without which the enormous undertakings in ship construction now under way in Japanese yards could not be completed. In the same way, when England increased her customs tariff to meet war needs, she thoughtfully provided rules for special treatment of certain exports from Japan; and likewise, when the Indian Government was proposing to levy a cotton export duty as well as one on imports of cotton, Britain had the proposal dropped owing to the serious effect it would have on Japan's cotton industries. The British Government also did what it could to facilitate the transportation to Japan of specie held in London to Japan's credit. For these considerations the *Asahi* feels that Japan should express her warmest gratitude.

Japan's Factory Law

For the first time in her history Japan has begun to set about putting into force a law for the regulation of factories, where conditions for years have been anything but sanitary or humane. While the larger and more reputable establishments take some due care of those under them, there are numbers of factories where conditions are bad, especially in the treatment of children and girls and as to the outrageously long hours of labour. The new law will prohibit the employment of children under ten years of age, while those below the age of 15 have their hours of labour limited, especially for spinning factory girls; but the factory owners have applied for exceptions and an increase of the hour limit by two hours a day; which, if granted, will render the most important provisions of the act futile. It is notorious that girls employed in Japanese cotton mills usually lose health after two years, and a large percentage of them never live to see their homes again. Such maladies as tuberculosis are on the increase, and little or no provision is made to prevent contageon. That the factory owners are demanding that the hours of labour for girls should be extended to 14 in stead of 12 hours a day, shows how hopeless it is to expect that conditions may soon improve.

Extension of Railways

During the last 23 years Japan has expended on her railways some 270,000,000 *yen* and completed a mileage of about two thousand; and there are some 880 miles still awaiting completion before the first period of railway development expires. It will yet require at least 320,000,000 *yen* to complete the lines which the railway authorities have under contemplation. Under the law for establishing light railways 58 private companies have been formed and the lines contructed cover 787 miles. For subsidizing these private lines the Government provided a sum of

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12,500,000 *yen*, and by the time 1,000 miles are completed the sum will have been exhausted.

Vice Control

A great deal of discussion has recently been going on in the Japanese press over the question of the social evil and how it may be best controlled for the prevention of spreading disease. There are some five thousand of the professional class in Tokyo, and if those carrying on the trade privately are taken into account, the number will reach nearly ten thousand. Physicians testify that the spread of disease among private trafficers shows a much larger percentage than among the public professionals and their patrons. Consequently the authorities have started a campaign against the unlicensed traffic, which citizens fear will but tend to scatter the pestilence the more indiscriminately through the city. One of the most remarkable phases of the question is how little the patrons of such society fear disease, and that the most terrible that can affict mankind; and how lightly is regarded the spread of such diseases among wives and families. As this utter insensibility to the dangers of disease is one of the most conspicuous features of life in Japan, it is a wonder that the authorities do not take pains to instruct the public as to sanitation and prevention of disease. It would be an easy matter for instructions to be issued against allowing the accumulation of cesspools near houses, ordering the opening of ventilators in streetcars and against sleeping in hermetically sealed rooms at hight, to say nothing of holding money and tickets in the mouth and licking the fingers for turning leaves, all of which must result in spreading diseases of all kinds. Surely the innumerable cases of skin affection one sees everywhere must in some measure be due to ignorance that authority might very easily obviate.

America and China

The *Yamato* and the *Sekai* see danger to friendship between Japan and America in the loans now being extended to China by the United States. If it be the aim of American capitalists to secure the upper hand in China by accommodating the government of Yuan Shikai, they are sowing seeds of conflict with Japan, thinks the *Sekai*. To be now lending money to China after having refused to participate in the sextuple loans of some time ago looks, in the eyes of the journal, as if American capitalists were trying to promote a policy of their own in that country, since the loan must have had the approval of the Washington Government. If American capitalists endeavor to obtain such control as will infringe on the rights of Japan in China, there will be trouble. So long as America is willing to recognize Japan's supremacy in China things may go all right, but if the new loan policy should act so as to hinder Japan's position in that country, Japan could never tolerate it. In the same way the *Yamato* thinks that American loans in China will tend to disturb relations between the United States and Japan. Yuan Shikai is using America in this way to browbeat southern China, and the loan thus forms a challenge to neutrals. The *Yamato* does not think it proper to champion Yuan's cause in this way and thus take sides against the south. Pekin is now so situated as to be tempted by any who will offer money, and America is taking advantage of this situation. American policy will risk much for the sake of profit. America criticised Japan for

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presenting Group V to China at a time of crisis; but is not this loan taking advantage of China's weakness in a time of crisis? America is departing from the Monroe doctrine in thus putting a finger in the Chinese pie. It may be remarked in reference to the above that the news of American loans to China is no more than a rumor.

Germans in Japan

The undue freedom accorded enemy aliens in Japan while they are subject to internment in the other Allied countries, is a constant source of wonder to Britishers, Frenchmen, Belgians and Russians residing in Japan. Ever since the war broke out Germans and Austrians in Japan have proceeded with their affairs unmolested, carrying on trade just the same as before the war; and subjects of the Allies have not been without suspicions of intrigue against Allied interests being hatched among these enemy aliens. Remembering that it was at the German Club in Singapore that the mutiny among soldiers there was planned, some cannot fail to surmise that similar conspiracies may be germinated at the Germen club in Kobe and Yokohama. The German bank in those ports has also been open for business as usual and with no lack of funds; while there is every facility for communication between Germans in Japan and those in China through their Japanese agents. Such indeed are the suspicions, as they have been ventilated in the Japanese press, notably in the columns of the *Japan Times*, the organ of the International News Agency.

Munitions and Profits

Since the war began Japan is said to have sold to Russia munitions and supplies to the value of about 400,000,000 *yen*; and orders are still come pouring in, chiefly for army cloth, boots and general munitions. Japan's holdings of gold have now increased to 540,000,000, of which some 140,000,000 is to the credit of the Government, and 390,000,000 is held by the Bank of Japan. Of the specie about 170,000,000 *yen* is in Japan as specie reserve, the balance being deposited in London, New York and Paris. Of course all Russia's payments for munitions have not yet reached Japan. A considerable portion has been paid into Japan's account in London, and more by the floatation of 50,000,000 *yen* of Russian bonds in Japan. How to meet the balance of the account is a problem now occupying the attention of Japanese financiers; and it is reported that Russia may float a further loan in Japan, as well as raise loans from Japanese capitalists.

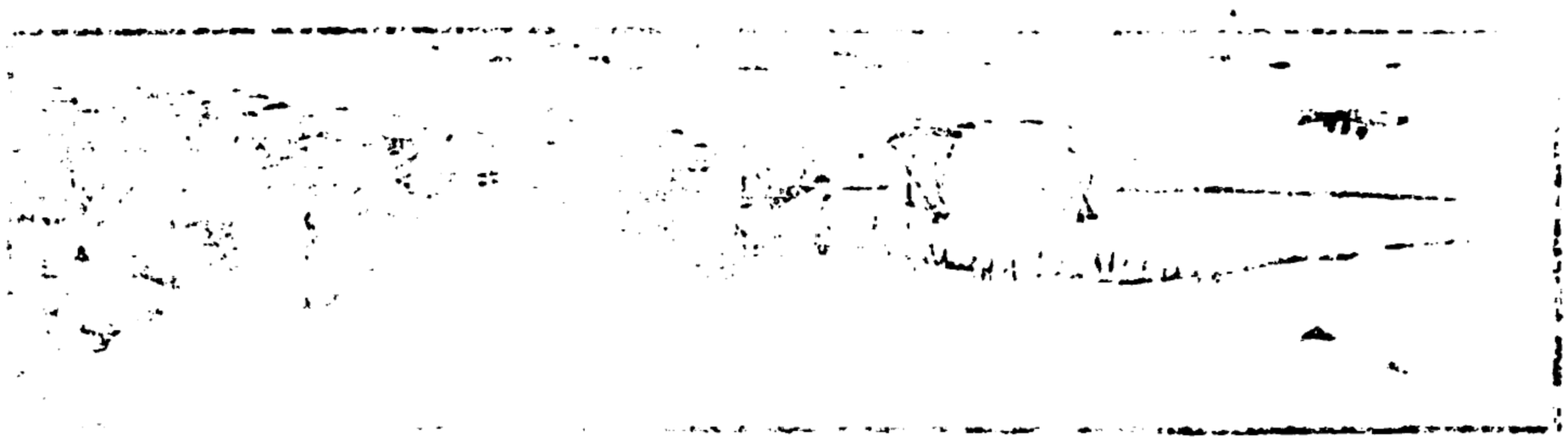
Holding Markets

Since the war began Japan has been doing what she can to capture and hold the trade fields formerly occupied by Germany, especially in Australia, New Zealand and the South Sea regions generally. She has been in a large measure successful, but the main question she has to consider is how to hold these markets after the war is over. For this purpose she is reorganizing her industrial and commercial forces, so as to ensure a sufficient output of the right quality of all manufactures and goods demanded by respective markets; and she is also appointing commercial commissioners to reside in the chief centers abroad to keep the business community at home in constant and intelligent touch with market conditions all over the world. These commissioners of Japan have already gathered an enormous amount of

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information that is proving immensely useful to their own manufacturers and exporters. The commissioners will be attended by students who can devote their lives to study of the trade fields where they are posted, taking the places of their superiors as the latter retire or are removed. In this way Japan hopes to be at all times familiar with the demands of the market in every part of the world and be thus in a position to supply the goods.

Books

It is interesting to note that foreign books imported to Japan have not been much affected by the war. As the Japanese depend on foreign books for knowledge as to the progress of science and industry, there is, of course, a large annual importation, especially of English and German books. Before the war about 40 per cent of the foreign books came from England, 25 per cent from Germany and some 22 per cent from the United States, with 6 per cent for France. Since the beginning of hostilites, however, supply from Germany has been completely stopped, and the reading public in Japan has turned to Britain and America for its reading matter. The books most in demand this year have been those on such subjects as chemicals, dyestuffs and war munitions, as well as books on the war which have a large and increasing demand, with special attention to the economic aspects of the world-struggle. Literary works are as much called for as usual, but for the most part in the cheaper editions. A further tendency of interest is the unusual demand for books on Manchuria and Mongolia. English being taught in Japanese Middle schools and High schools, as well as in the universities, all men of education read that language; and, as for efficiency in commerce and industry, it is impossible without a reading knowledge of English. The demand for books in that language will, therefore, remain constant.

New Foreign Adviser

Since the lamented death of the late Mr. H. W. Denison, the Tokyo Foreign Office has been doing without a Foreign Adviser. As the office has been so eminently filled in the past, and tended to give outsiders greater confidence in Japan's grasp of international situations, many were hoping that a successor would in time be appointed. This has now been done in the person of Dr. Baty, an honour graduate of Cambridge University and a distinguished member of the London Bar. The new adviser to the Tokyo Foreign Office is a man of wide accomplishments and an eminent authority on international law. Dr. Baty is accompanied by his mother, sister and niece, who together with himself have been warmly welcomed by Tokyo citizens.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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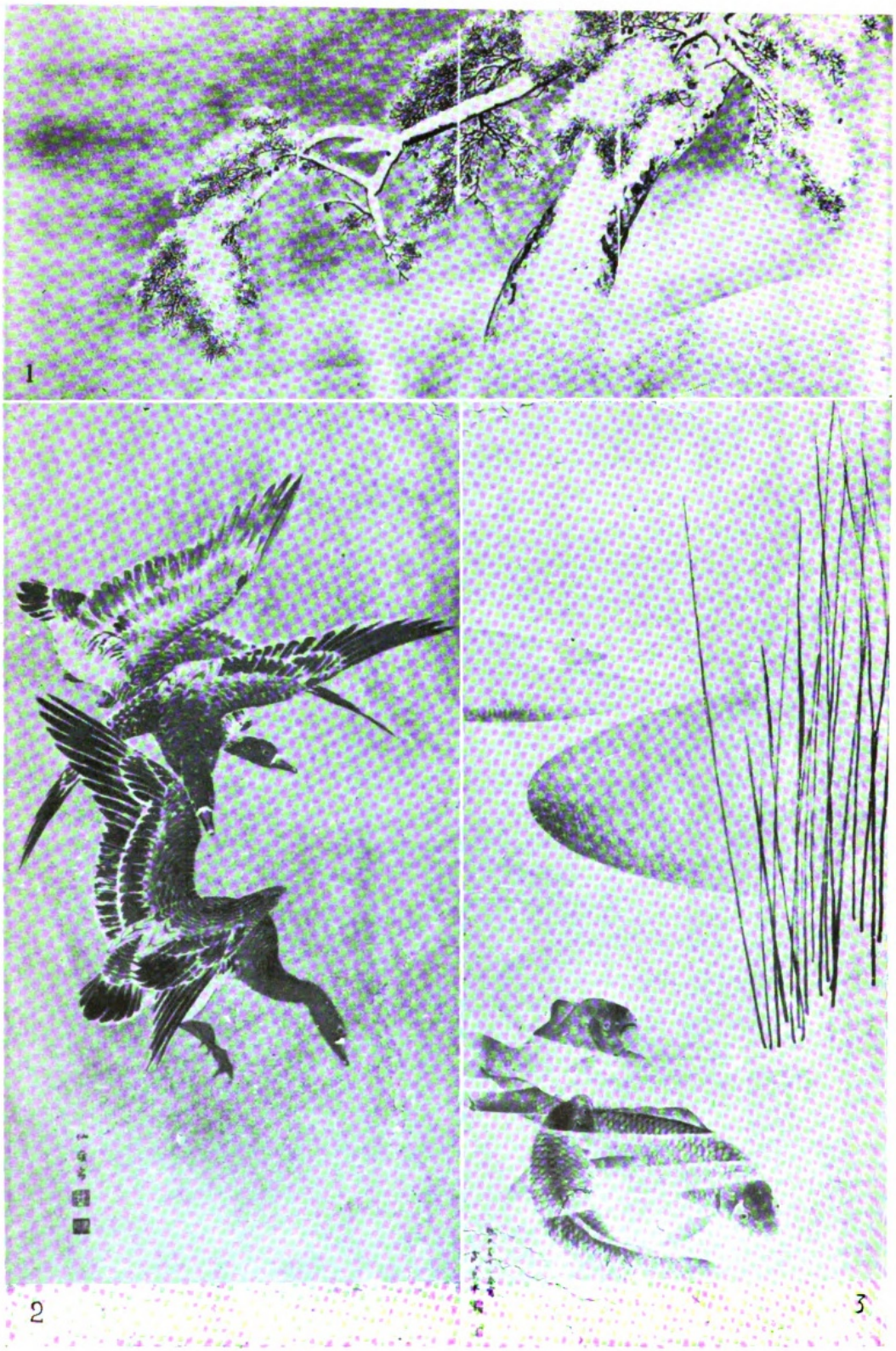
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1. SNOW ON PINES 2. WILD GEESE 3. CARP

MASTERPIECES BY MARUYAMA OKYO

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THE JAPAN MAGAZINE

VOLUME NINE JULY, 1916 NUMBER FOUR

MARUYAMA OKYO

By T. FUJIWARA

MIDWAY through the Tokugawa period there appeared in Kyoto a painter of supreme genius, whose fame has not diminished even to the present day. His surname was Mondo, though in the history of Japanese art he is better known as Maruyama Okyo. Born in the year 1733, the son of a farmer of Kawada village in the province of Tamba, the child early showed a love of art, though not unmindful of his rural tasks; and his parents sent him to the Kongoji temple in his native village, as in that day the life of a priest was best adapted for the study of art. The youth, however, had the proverbial free spirit of the genius and did not fall in with the strict rules of the religious recluse, devoting himself more to his brush and palette than to the chanting of sutras and waiting on the gods.

The father of the uneasy youth was much disappointed at the lad's failure to observe the rules of the temple. The boy was returned home as unavailable. One day there came to the door of the farm house an intinerent merchant selling cosmetics; and while he was pushing his goods, the boy Maruyama Okyo was busy drawing a sketch on one of the packages. The pedlar was much struck by the accuracy of the drawing and carried it with him wherever he went. Those who saw it admired it as much as the poor merchant; and at last it came before the eyes of Lord Maruyama who went into ecstasies over it. The lad was so obsessed with the ambition to become a painter that his parents could do nothing with him; and so they sent him to Kyoto to study with a professional artist. There he became the pupil of Ishida Yutei, a disciple of Tangei, son of Tanzan the first pupil of the famous Tannyu, chief of the Kano school.

Okyo devoted earnest attention to the achievements of the Kano school and especially to the work of Sesshu; and in maturer years he was more interested in Chinese painting, particularly those of Kuyei and Senshun Kyo of the Ming period. He was no imitator of great masters, however, but their hints he found very profitable. The specimens of

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occidental painting which he saw at Nagasaki also taught him something useful, especially the law of perspective. The themes in which he wrought were chiefly human and animal figures and scenes from nature. Okyo reached his culminating period about the years 1781 to 1788; and from this period the Maruyama school took its rise.

The work of Okyo is distinguished for its chaste refinement, exhibiting notable qualities of freedom and unrestraint. Native historians of national art say of him that "his reputation thundered over the empire for a space of long duration." As age drew on, his manner seemed to harden, assuming a stiffness in marked contrast to his earlier freedom. Okyo died in the year 1795 in the 63rd year of his age.

In his earlier years Okyo served under the Prince Abbot of the Miidera temple where there were many excellent examples of paintings from China, which afforded him the opportunity he sought of becoming acquainted with the artists of the Gen and Ming dynasties. Naturally many of his best paintings are now preserved at this temple. Okyo's famous scroll picture entitled the "Seven Afflictions and Seven Blisses" is in that temple. So much did the Emperor Kokaku admire this painting that he had a regulation made to the effect that scroll pieces should never be taken out of the temple on any account. In that temple, too, there is a large wall scroll of Okyo's depicting a waterfall, which was drawn to the order of the abbot of the temple to be hung on a pine tree during the heat of summer to give a cool appearance to environment. No one could gaze at it without feeling the refreshing coolness of running water.

The Daijoji temple has been called the Okyo temple just because in his youth Okyo had been received there and kindly treated by the abbot, for which attention he afterwards returned with some of his pupils and drew *karakami* pieces for the temple. When his house in Kyoto was burnt down Okyo took refuge in the Kongoji temple in his native village, and while there he drew sketches for the *karakami* of the sacred edifice. For their better preservation these pictures were afterwards taken off the sliding screens by his admirers and made into a long scroll of 32 pieces. One of Okyo's most famous scenes entitled "Pines in Snow," is in the possession of Baron Mitsui; while Count Date is the owner of Okyo's "Carps and Ducks;" and Baron Konoike has the "Fight between Dragon and Tiger as well as the "Seibo."

Okyo marks a wholesome breaking away of the Japanese artist from the rigid conventionality of the old schools; he drew with his eye on nature and followed only a natural course. He reveals extraordinary skill in depiction of the movements of animals; his figures, whether of man of beast, are always true to life. We have already in the JAPAN

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MAGAZINE told the story of his method of ensuring that his drawing of a wild boar was true to nature. When he made the sketch a peasant who saw it, assured him that it must have been a sick boar that he had selected as his model; and sure enough when the artist went to make sure, he found that the animal was dead. Such a mistake revealed to him the difference between truth and falsehood in art. When he specialized in the drawing of fowls, he mingled with the crowd that went to see the bird figures on the single screens at the Gion shrine and listened to their remarks. When he observed a farmer laughing at one of the bird figures Okyo asked him why he was so amused. The man replied that while he was no artist, nevertheless he had been breeding fowls all his life and he knew that the colours of the feathers should correspond with the environment. This was a hint which the artist regarded as of much value to him.

In the Tokyo Imperial Museum there are 5 volumes of sketch-books from the hand of Okyo. These numerous sketches and designs show how assiduous the famous artist was in practising his pencil. His sketches of carp, pups and fowls are inimitable, so lifelike are they. His forté, however, was in landscape painting. His scenes from nature shown much greater ease and freedom than his models of the Kano school; yet they are not quite so delicate nor yet so artificial as the Tosa school. His themes lie for the most part around Kyoto, for sketching which he invented a special manner of pencilling, suitable to the particular object. Torrents rushing against granite walls or over rocks, pine branches interlacing over streams, and all scenes of special beauty from nature, he had a special and unique manner of drawing, that has impressed the art of the nation for all time.

In landscape and nature drawing generally Okyo showed great originality, adding a life-likeness and brightness to the usual mildness of the orthodox schools. In the depiction of human figures he is not regarded as quite so successful. Just why he failed in some degree here is a question not easy to answer. He seemed unable to escape from the manner of the Kano school when he essayed human forms.

There are those who criticise Okyo as an artist great in small things but incapable of anything on a grand scale. This would be a serious defect, if true; but it is certainly more true of the school he founded than of the master himself. Okyo undoubtedly could command scenes on a grand scale as readily as on more reduced surface. As he painted to the order of the Imperial Court and of the Shogun his reputation soon became world-wide and firmly established.

Among his pupils one of the foremost names is that of Goshun, sometimes called Nikkei. Other names are Nagasawa Rosetsu, Komai Genki and Yama-

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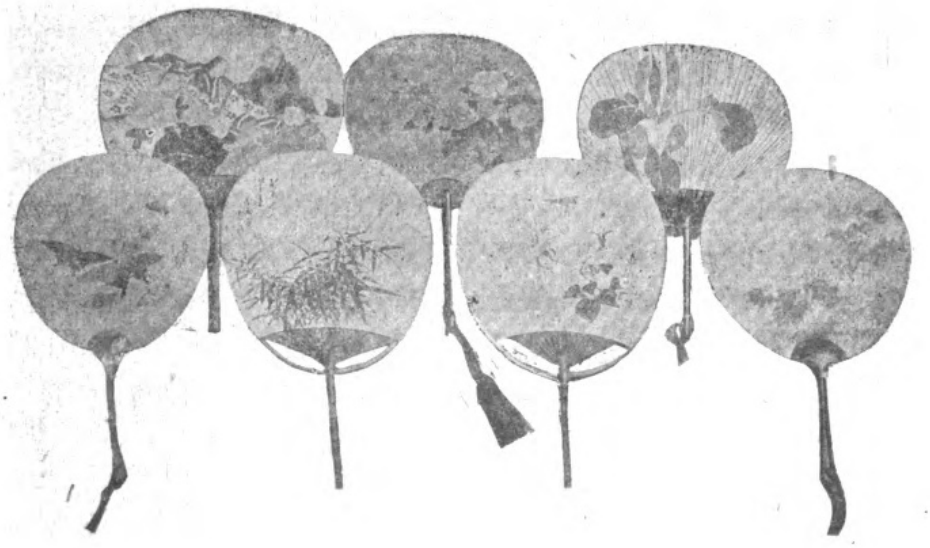
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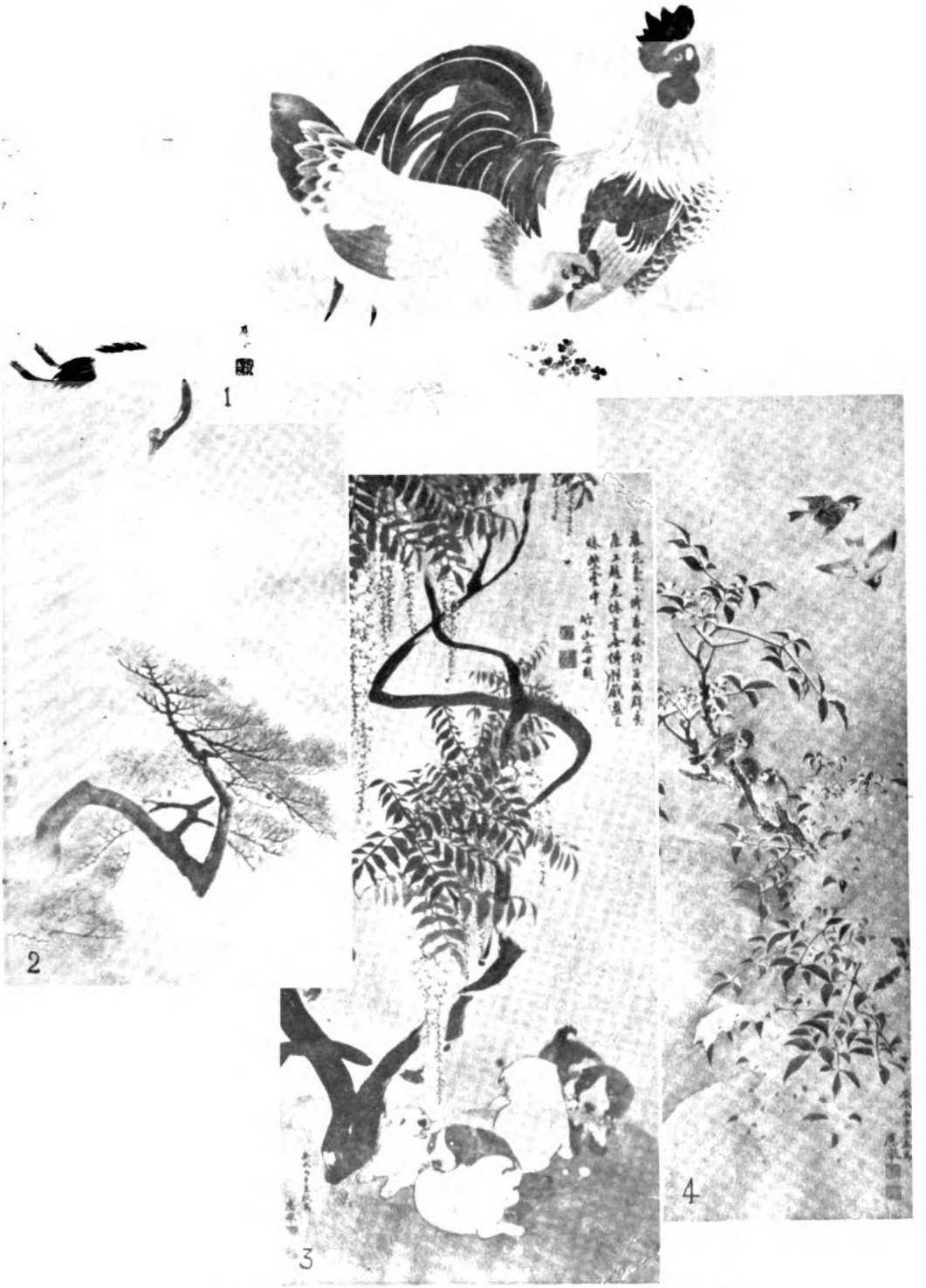
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guchi Soken. Goshun became the founder of the Shijo school, and thus added lustre to the name of his master, Okyo. Rosetsu is remarkable for his eminent degree of ambition and invention, while Genki excelled in colours, his best pieces being Chinese women; while Soken excelled in pictures of Japanese beauties. Other names in the list are Oku Bummei, Nishimura Nantai, Yoshimura Kokei, and Watanabe Nangaku.

The influence of Okyo on the art of his time may be inferred from the fact that the manner of painting among all the Kyoto artists was completely changed or greatly modified by his work; and even to-day there are many national artists proud to call themselves disciples of Okyo. Okyo was also very remarkable for his successful depiction of ghost pieces, while most artists shunned that theme. Once a man came to Okyo to have a ghost sketched on his back for tattooing; and Okyo agreed to do it on condition that the man would never look at it himself. But after the tattooing was finished the man, hearing the exclamations and cries of those who saw it, grew so curious that he was determined to see it for himself; and so, notwithstanding his agreement, he got a mirror and had a look at the picture tattooed on his back. So horror-stricken was he with what he saw, that he felt haunted and could not rest until he underwent the awful suffering of having the whole thing burnt off by moxa. Such tales as this show the reputation in which Okyo was held by the people of his time.



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1. DOMESTIC FOWLS 2. PINE TREE AT SUNRISE
3. PUPPIES 4. SPARROWS

MASTERPIECES BY MARUYAMA OKYO

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FIELD MARSHAL COUNT TERAUCHI AND FAMILY

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MARSHAL COUNT TERAUCHI

(GOVERNOR-GENERAL OF KOREA)

By R. USAKI

JAPAN is a country of peace, but that has not prevented her having to fight at times; and in order to prevent the recurrence of war she has had to devote the most careful attention to national defence, a circumstance made necessary by her peculiar geographical situation. In working out the question of defence certain men of great military genius have appeared, some of them exhibiting conspicuous qualities of statesmanship as well. Among these may be mentioned such names as those of Prince Yamagata, Count Kuroda, Marquis Saigo, Prince Katsura, Count Kodama and last but not least Field-Marshal Count Terauchi.

This famous warrior statesmen is amomg the more prominent personalities of modern Japan and is eagerly looked forward to by many as the future premier of the empire. He is regarded by some as too much of a martinet and on the whole over austere; but his is a devotion to the trifles that go to make perfection which is in itself no trifle. He is narrow-minded, but it is the mental concentration that means business, and accomplishes what it determines. No one has dared to suggest that his strictness has ever been inconsistent with his diligence and honesty. Certainly Field Marshal Count Terauchi has the brightest future of any living Japaneses oldier and statesman. It is only a question of time when he heads the Imperial cabinet.

The Governor-General of Korea was born in the province Nagato, in the Choshu of historic fame, in the year 1852, being the second son of the late Shobei Udata, a *samurai* of Yamaguchi. In youth the lad was adopted into the family of Kanemon Terauchi. At the age of 18 he entered the military academy, soon became a sergeant and in turn a lieutenant. When Saigo's rebellion broke out in Kyushu in 1877 the young soldier was captain of the Imperial

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Guards regiment which distinguished itself in the battle of Tawarazaka, the leader being wounded in the right arm by a bullet. Since then he has been deprived of the use of his right arm, and has always to salute with his left. Though distinguishing himself in the campaign, Oku and Nogi always kept ahead of him; for Terauchi's abilities have always shone more brilliantly in the war office than on the field of battle. He has remained the genius of the Military Headquarters Staff.

During the war with China Terauchi was in command of the transportation service, when his executive ability much impressed the War Office staff. Being of a very quiet and retiring disposition his name had not before this been well known in military circles. Soon promoted to the rank of Major-General he became commander of the 3rd brigade of Sendai for 15 months, when he retired from regimental duty. In 1898 he was made head of the Department of Military Education, and in 1900 sub-chief of the General Staff, and finally President of the Military Staff College. When the Katsura cabinet of 1902 was formed Terauchi was given the portfolio of War Minister. It was during this tenure of office that his ability shone to the fullest measure. His great executive qualities and his extreme diligence combined with the advantage of having been born in Choshu marked him out for trust and promotion and won him the confidence of such leaders as Prince Yamagata and Prince Katsura. He was absolute master of the War Department; he conducted affairs in a masterly way that deeply impressed superiors and subordinates alike, His endeavors to become acquainted with every official serving under him and to win their trust were intensely admired and appreciated by all connected with the Department; and it was soon seen that his purpose was to mold all of them after his own type, which, of course, made for the greater efficiency of the service. Thus he continued in office through th Saionji cabinet aud finally became a War Councillor. In May, 1910 he was made Governor-General, or Resident-General, of Korea.

The wonderful manner in which Count Terauchi mastered the situation in that much disturbed country increased, if that were possible, the nation's confidence in him as a man to be trusted. The notable achievement with which his name will ever be associated is the annexation of the peninsula to Japan. It was well known that the first Resident-General, Prince Ito, was

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not in favour of interfering with the independence of the peninsula; and his successor, Viscount Soné, was of the same mind. But Count Terauchi was soon seen to be a man of very different stamp from his predecessors. He had hardly been a month in office at Seŏul when he had the police powers of the Korean government in his hands; and then he took precautions to station Japanese soldiers in every province. By the month of August the work of annexation was complete and the fact made known to the treaty Powers. The king of Korea assumed the rank of a prince and the Resident-General was supreme over the country. One of the most marvellous feats of the new administration was its successful annexation of the country without giving the Koreans a chance to carry on effectively their wonted intrigues. That so great an event could have been carried out so quietly was the wonder of the world. The effectiveness with which the great feat was accomplished must be attributed to the genius of the Resident-General.

Though immensely admired and respected the Governor-General of Korea naturally has numerous critics, as all strong characters have. He is accused of ill-liberal tactics in supressing newspapers and controlling news generally. He is blamed for laying too much stress on the importance of military rule in his administration of the peninsula. His exercise of the right to issue company regulations is objected to as interfering with the freedom of enterprise. His dislike of journalists and his aversion to politicians cost him many friends who might otherwise assist him. And so his administration is attended by too much of the military flavour; exactness, secrecy and peremptoriness. He fears public opinion too much, and refuses to let his plans be known. Many resent this lack of frankness. Ofcourse no one can take exception to the suppression of articles and writings calculated to cause disturbance in the country; for Korea is a country where the utmost care has to be taken not to excite the population. In this there may be some excuse for the military rule of the Governor-General. His manipulation of company regulations cannot be said to have interfered much with the commercial and industrial progress of the country, as may be seen from the annual report issued by the Government, which shows a steady development along all lines. It is, therefore, generally understood in Japan that General Count Terauchi must be praised

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rather than censured for his over-strictness in Korea.

It is interesting to note that the Gevernor-General is quite as careful in controlling his own people as the Koreans. In former times the Japanese residents in that country had too much freedom. Many immigrants were persons of disreputable character and were a nuisance to natives and government alike. Even soldiers and government officials were allowed to go on geisha sprees and enjoy other questionable pastimes. But the coming of Count Terauchi soon put a stop to all this. The slum districts and gay quarters of the capital suffered a marked change. Soon the newspapers began to caricature the Governor-General under the image of Billiken, which he is said much to resemble in appearance. No amount of criticism, however, has changed the opinion of the nation as to his genuine qualities. He is the future leader of the Choshu clan, which has wielded so much influence in Japan; and many are earnestly contemplating the day when Count Terauchi will be premier of Japan.



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PROBLEM OF NATIONAL EXPANSION

By Dr. KAMBE

WHETHER in the matter of national expansion Japan shall assume an aggressive policy or merely remain content to rest on the defensive, trusting to the mercy of the world, is a question of fundamental importance to the country, and never more so than at present. As things look now it would seem that there is nothing but for her to take an aggressive attitude. For Japan a mere defensive policy would mean retrogression. Unless she is prepared to go in like other powers and take what she can, it is a question whether she will be able to retain even her present possessions. While it is neither necessary nor advisable for a nation to cultivate an avaricious spirit, nor to extend at the expense of internal development, it is nevertheless essential to the progress of a nation that it shall see to its getting a just share in the surface of the earth, as it is divided among the powers.

In the life and future of a nation the progress of science and art, and the development of economics and industry, are all-important, but not more so than the expansion of territory. A modern colonial policy should include not only the acquisition of more territory but the extension of national influence beyond national possessions. When a sovereign nation comes in contact with a nation of imperfect independence, it naturally cultivates trade therewith, investing capital and starting enterprises and promoting better communications; and thus while benefiting economically from intercourse with the weaker country it takes the opportunity of introducing its own culture, training troops for protection and, in short, does all it can to assimilate the weaker nation.

At present Japan has colonies in Formosa, Korea, Saghalien and the Kwantung provinces. It is very important that Japan's rule in those colonies shall be efficient and secure, because on the result of that rule the world will base its judgement when asked to recognize the right of Japan to extend her national limits. To Japan at present, the Promised Land is China, and the South Sea islands. When people talk of Japan's expansion northward they are apt to forget that there is nothing left but the other half of Saghalien and Siberia, the economic value of which is insignificant from a Japanese

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point of view. The only alternative is expansion westward toward China, or to the south sea regions. China, however, is the prime object of Japan's colonial policy; the geographical relations of the two countries make this inevitable. And the social, kindred and linguistic affinities of the two peoples also point in that direction. The things that Japan makes are more suited to the Chinese than the products of Europe or America. In the matter of trade and manufactures China must ever remain one of Japan's most important fields. On the other hand China is rich in resources of raw materials which Japan wants; and this reciprocity of trade will be a mutual benefit to both countries. Japan is very dependent on China for her supply of iron, without which Japan's manufactures and defences cannot get on. Raw cotton also occupies a leading position, since on that depends Japan's spinning mills.

It is not likely that as time goes Japan can remain dependent for cotton on India and America, to powers stronger than Japan. But China she can protect with her navy, and therefore may feel secure in starting any enterprise she likes in that country. Japan cannot become so intimate with south sea regions as she is in China; and it is, moreover, more difficult for Japan to protect her interests in those regions. Our navy being inferior to those of Britain and America we must devote attention to regions where the main defence is military, as in China, where politically and in a military sense Japan is even now far superior to any other power. If Japan will but keep up her expansion policy, taking advantage of the present war, there is every hope that her policy will eventually succeed.

The islands Japan now occupies in the South Seas are of small economic value, though their strategic importance cannot be overlooked; but it is hardly worth offending objectors to our occupation of them, to fight for their retention.

It is clear that the only way for Japan to extend her influence beyond her present boundaries is to prove her colonizing ability, which must first reveal itself in efficiency of rule in the present colonies. It is not too much to aver that our colonial government up to the present has been far from satisfactory. In certain ways there have, of course, been marked improvements, such as in sanitation and communications, notably the sanitary measures adopted in Formosa and the railway extensions in Korea; but in Formosa enormous sums have been spent on gorgeous government and official buildings at a cost far beyond what is necessary.

The first test of successful colonial government is whether the colony is used for its own promotion or for the assistance of the mother country. The mother country has sacrificed her blood and money on establishing the colony, and it is natural that some return should be expected; but not to the extent of the colony

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becoming a prey to the greed of the mother country. A modern colony should offer equal opportunity to all within its borders; but if the interests of the mother country become the center toward which all policy turns, how can this be possible? The aims and interests of natives and aliens within the colony cannot be ignored. The colony should be used to promote the general civilization of itself and of the world. The scientific knowledge acquired from a study of the colony's geography, geology, climate, flora and fauna, is not for the mother country alone, but for the world. In this respect much remains to be done in Formosa.

In promoting the interests of the mother country in a colony the kind of capitalists allowed to operate colonial enterprise is all-important. Japan's policy in Formosa has been to encourage the larger capitalists, which, of course, help to promote industry, while smaller capitalists are more helpful to the promotion of social interests. It would be better to lend more encouragement to the investments of smaller capitalists in that colony. If they appear too weak and untrustworthy they can be controlled through industrial guilds, as at home. More attention should also be devoted to the character of the emigrants allowed to settle in colonies, especially in Formosa.

In lending encouragement to the promotion of industry in colonies care should be exercised against the evil of duplication; there should be a unification of industry especially between those of the mother country and the colony. This important policy has been neglected in Japan, and the consequence is that in the matter of industry the colonies and the mother country go separate ways. Salt, for example, is produced in all Japan's colonies as well as in Japan proper, but there is nothing to regulate the price, and the same applies to rice and sugar, and to some extent, raw cotton. Each country should be encouraged to cultivate its specialties; for one to encroach on the province of another is to impair the efficiency of all.

Another question of colonial policy is whether the colony should be made to cultivate raw materials and food stuffs and import all its manufactures from the mother country. The policy is a wise one, but should not be pushed to extremes, for there are many daily necessities that the natives of a colony should be taught to make for themselves.

In colonization the government of the natives is a matter of supreme importance, especially the encouragement of assimilation. As the natives are kinsmen of the Japanese, assimilation should not be difficut. But it depends a good deal on the type of immigrant allowed to enter the colonies. He must be a permanent settler and not a mere fortune seeker. Until the natives are also taught the Japanese language the approach to them will be imperfect; as people always like

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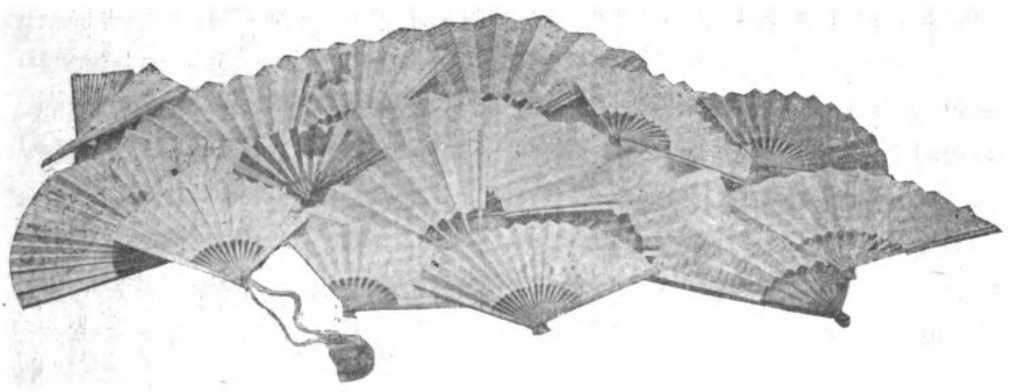
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or admire those whose language they acquire. Primary schools should be established for natives for the diffusion of the Japanese language; and women should be educated as well as men, so as to influence the children. The religion of the natives should be studied and respected. Though it may seem superstitious to some, it is hardly more so than what some of our own higher classes profess. Rulers should utilize the enormous power of religion. The present discrimination against natives in favor of Japanese with regard to qualifications for office should not exist. There should be a greater extension of the franchise among the natives. The natives should be taught to know that they have much greater opportunity for self-improvement under Japanese rule than they could under any other power. As the struggle between the yellow and the white races grows more and more intense, as it is sure to do, the natives stand a better opportunity under Japan, who is the leader of the yellow races. The natives should therefore, be taught to see the wisdom of helping Japan's progress rather than interrupting it.

It has been argued that in our colonies military government should give place to a civil system; but so long as the natives remain unassimilated the present system is inevitable. The way of improvement lies in selecting none but the a blest and best soldier-statesmen for office in the colonies. Some have suggested the formation of a portfolio for the colonies, hoping that with a Colonial Minister a greater unification could be brought about in the rule of the colonies; but this should be attended to by the cabinet which shall be held responsible for what goes on the colonies. But if every change of cabinet meant a change of colonial policy the result would be evil.



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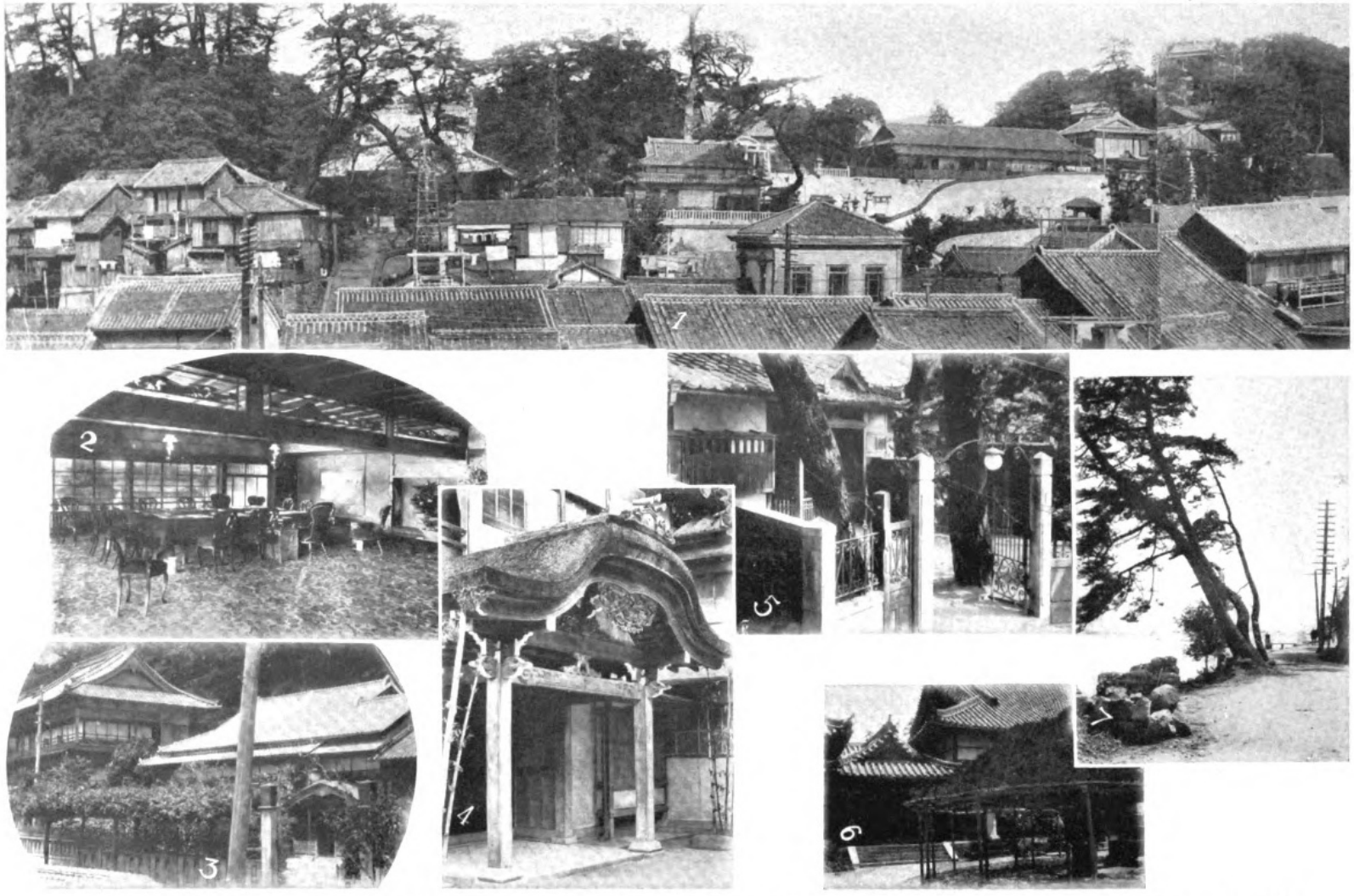
SHIMONOSEKI



MOJI

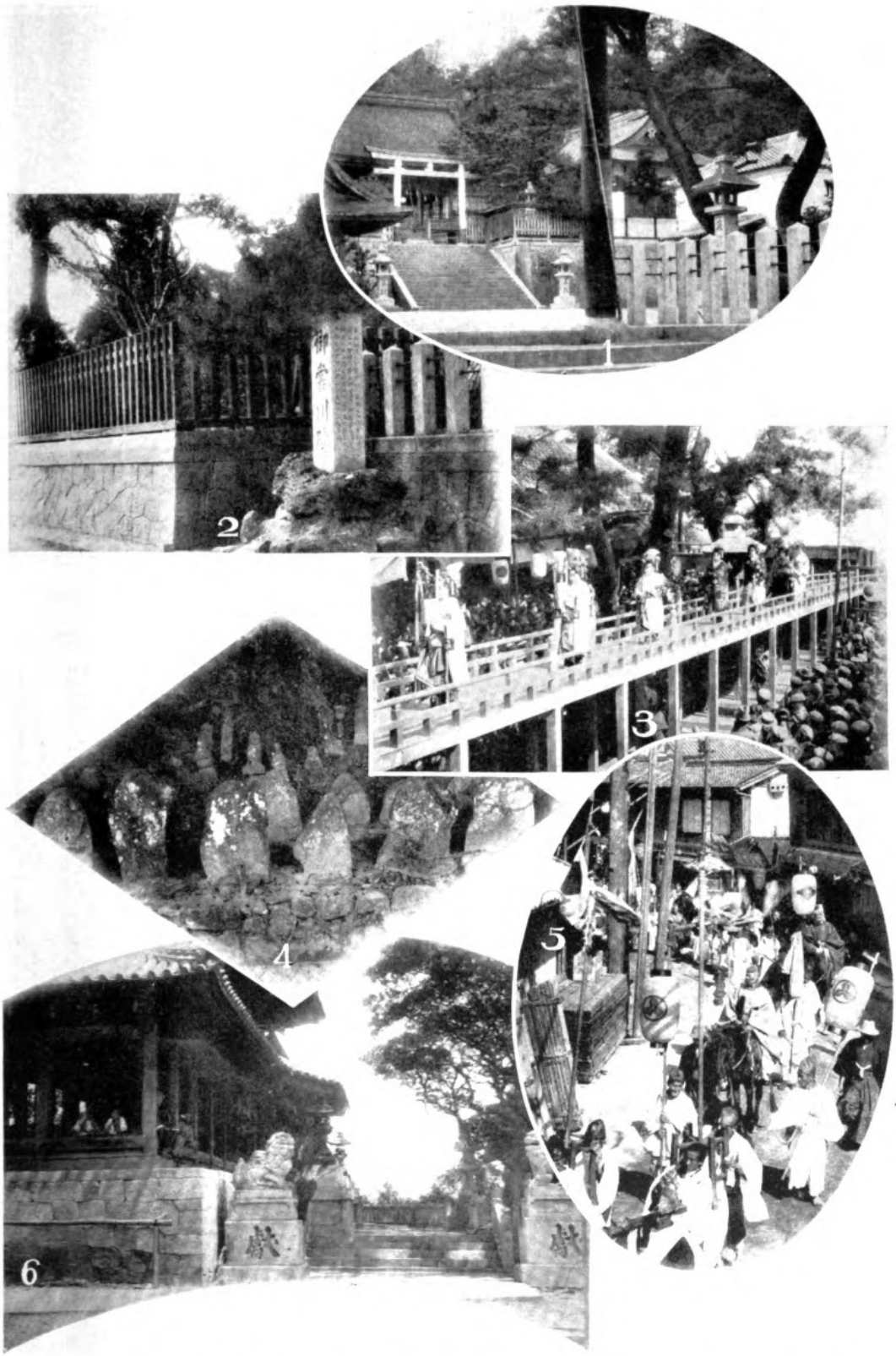
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1. TSUBAKI-DANI 2. ROOM IN THE SHUNPANRO, WHERE TREATY OF PEACE WITH CHINA WAS SIGNED 3. THE SHUNPANRO HOTEL 4. A PORTION OF THE SHUNPANRO, NAMED CHOSHOKAKU BY THE LATE PRINCE ITO 5. UME-NO-BO, WHERE PRINCE ITO STAYED DURING THE SINO-JAPANESE PEACE CONFERENCE 6. THE INJOJI, WHERE LI HUNG CHANG, THE CHINESE PEACE ENVOY, STAYED DURING THE PEACE CONFERENCE 7. COAST OF DANNOURA WHERE THE HEIKE WERE DEFEATED

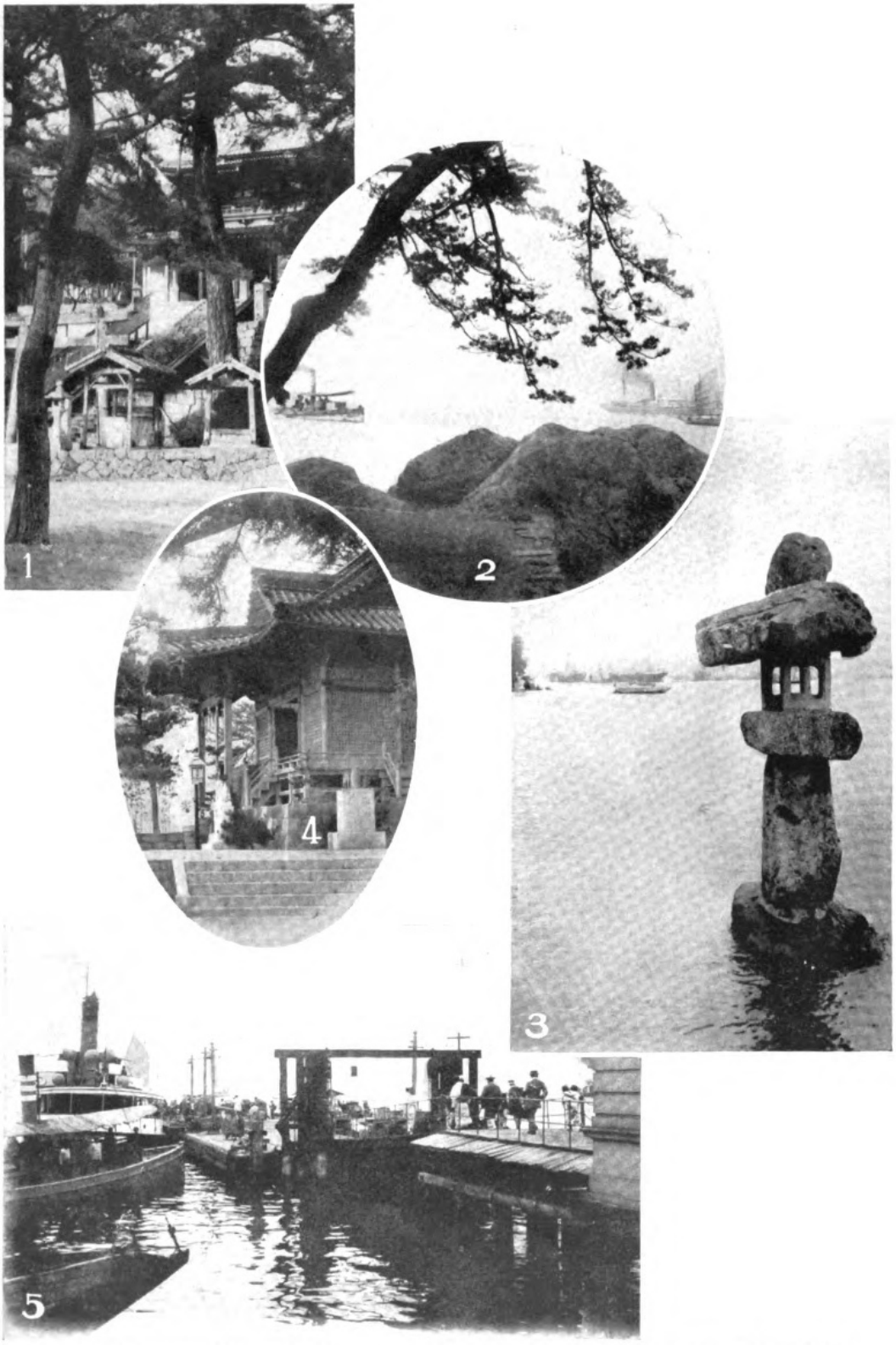
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1. AKAMA SHRINE 2. MAUSOLEUM OF EMPEROR ANTOKU 3. & 5. SENTEI MATSURI
4. TOMBS OF THE HEIKE FAMILY 6. KAMEYAMA HACHIMAN SHRINE

SHIMONOSEKI SCENES

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1. KOSO HACHIMAN SHRINE 2. COAST SCENE NEAR THE MEKARI SHRINE
3. STONE LANTERN IN THE SEA NEAR THE MEKARI SHRINE
4. THE MEKARI SHRINE 5. MOJI HARBOUR

MOJI SCENES

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MOJI AND SHIMONOSEKI

By S. MORITA

AT the extreme south of the main island of Japan runs the narrow strait that separates Honshu from Kyushu, opening the way to the beautiful Inland Sea. On either side of this fair stretch of water stand the two cities of Moji and Shimonoseki, the former being on the Kyushu side and the latter on the Honshu side. Being ports of call for steamers coming from China and the south all travelers to Japan are more or less familiar with the sites of the two cities.

The city of Shimonoseki is pleasantly situated on the Hayatomo channel and protected from winds by high hills on the north; while the island of Hiroshima lies westward serving to check the sea breaking in from the outside. The harbour is deep and commodious, with usually little wind. The city has at present a population of some 65,000; and since it became an open port for foreign trade it has grown very rapidly, though with the equally rapid development of Moji, the rival city opposite, Shimonoseki has suffered somewhat of a check. It remains, however, the chief port of departure for trade with Korea. The total value of exports from Shimonoseki is now about 890,000 *yen* a year, while imports reach some 60,000 *yen*. While the big liners of the Nippon Yusen Kaisha and the Toyo Kisen Kaisha have their base of operations there, as well as the trawlers, the port will continue to hold its own, no doubt. The trawl fisheries are extensive, having now some 160 boats employing 1590 hands, taking an annual catch valued at 6,360,000 *yen*.

One of the most historic places at Shimonoseki is the plain of Dannoura extending along the highway leading to the town of Chofu, from which, with Mount Hino behind and the channel of Hayatomo in front, the scenery is very picturesque. It was on this plain that was fought the historic battle which resulted in the overthrow of the Heike clan when the Genji clan forced the enemy, including the Emperor Antoku, to plunge into the sea and drown. Near the shore is an ancient well, known as the *Heike-no*

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Ippai-midzu, or Last-hour Water of the *Heike*. The big crabs found in these waters, which have a semblance of the human face on their backs, are known, as *Heike* crabs, as it is supposed that the drowned warriors assumed the form of crabs.

At the foot of Mount Beni-ishi eastward of the city there is a shrine called Akamano-miya dedicated to the spirit of the Emperor who lost his life in the defeat of the *Heike*. The Imperial spirit was first honored at the Amida Buddhist temple, but in the Meiji period it was thought more appropriate to have a special Shinto shrine for the Imperial spirit; and the mausoleum of the departed sovereign is situated to the left of the shrine in a grove, surrounded by a stone fence. The tombs of the *Heike* leaders are also in this grove, though the inscriptions are now hardly legible. The festival of the shrine is held from the 23rd to the 25th of April each year. One of the most striking features of the festival is the ceremonial visit made by the gay ladies of the district arrayed in the ancient costumes of their calling; and after these ladies have retired, the shrine is declared open to the visits of ordinary mortals. The origin of the custom is said to have come from the fact that after the death of all the *Heike* lords their women folk were left homeless and had to make a living by becoming denizens of the gay quarters of the town, the citizens treating them, however, with great sympathy and respect owing to their misfortune, so that, in spite of their calling, they never lost their high social position, which entitled them to be the first visitors to the shrine, the custom being still retained.

Near the mausoleum of the Emperor Antoku stands the Shumpanro hotel, noted as the scene of the negotiations for peace between Japan and China in 1895, the chairs used by Prince Ito and Li-Hung Chang being still preserved there. From this room a fine view of the beautiful scenery of the neighborhood is afforded, including the mountain ranges and the Seto channel. The Buddhist temple of Injôuji, which stands on Tohama street, Shimonoseki, occupies a fine site, and is a branch of the famous Chion-in Kyoto. It was here that Li-Hung Chang was put up during his memorable stay in the town. Thenty minutes by jinrikisha from Shimonoseki station stands the Kameyama Hachiman-gu on a fine hill overlooking the channel and the city. This shrine was in the year 869 dedicated by the Emperor Seiwa to the deity Usa Hachimangu of Bungo, for

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which an Imperial messenger was despatched and the spirit of the Emperor Kameyama partially transferred for enshrinement. The great two-storeyed gate was a gift from Lord Ouchi Yoshitaka, aand bears his family crest.

Tsubakidani is a beautiful valley lying among the mountains behind the city; and the view of mountains and sea from there is especially fine. On the summit of the hill is an observatory; and some halfway up is a shrine, the Tenmangu, together with the Sennenji temple, the latter dedicated in 617 A. D. by Rin-Sho, a Crown Prince of Kudara in Korea. Later the temple was made the mausoleum of Prince Sonkan Hoshinno who died there, for which reason the temple has been granted permission to use the Imperial crest.

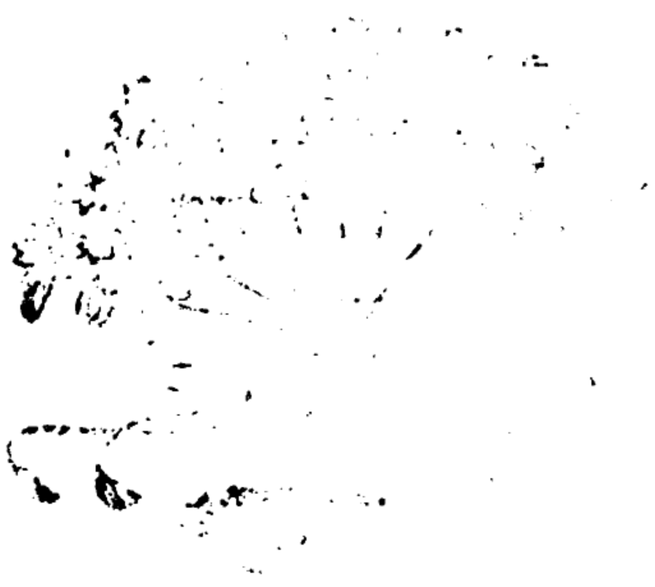
Shimonoseki is noted further as the center of globe-fish cookery. This fish is not eaten in other countries owing a belief in its poisonous qualities; but in Shimnoseki it is so well cooked that it may be eaten with impunity. As Shimonoseki is in the strategic zone and heavily fortified photographing is prohibited.

Crossing over to Moji on the opposite side we come to a city known in ancient times as Moji-ga-seki, the gateway to Kyushu where all travelers were examined. During the Middle Ages it was no more than a small fishing village; but during the Meiji period Baron Yasuba, Governor of Fukuoka, began to promote trade in the port, and finally a harbour was constructed. In the 30 years that have since elapsed great changes have come to Moji and it is now a rival of Nagasaki as a port of call for steamers. The present population of Moji is about 94,500 and it bids fair soon to become the leading city in Kyushu. The growth of the city in population and trade has been much more rapid than either Kobe or Yokohama. Owing to its fine harbour, well protected by high hills, Moji is well fitted for the accomodation of shipping.

The rapid growth of Moji has been greatly fostered by its coal trade, of which there is an immense output from the mines of Kyushu. Moji is also, next to Nagasaki, the most important distributing point for goods entering Kyushu. Rice which forms three-fourths of the stock on the Tokyo market, is all exported from Moji, amounting to more than one million tons a year. The total exports from Moji every year equal some 20,890,000 *yen* in value, while imports total 39,530,000 *yen*. Most of the exports consist of

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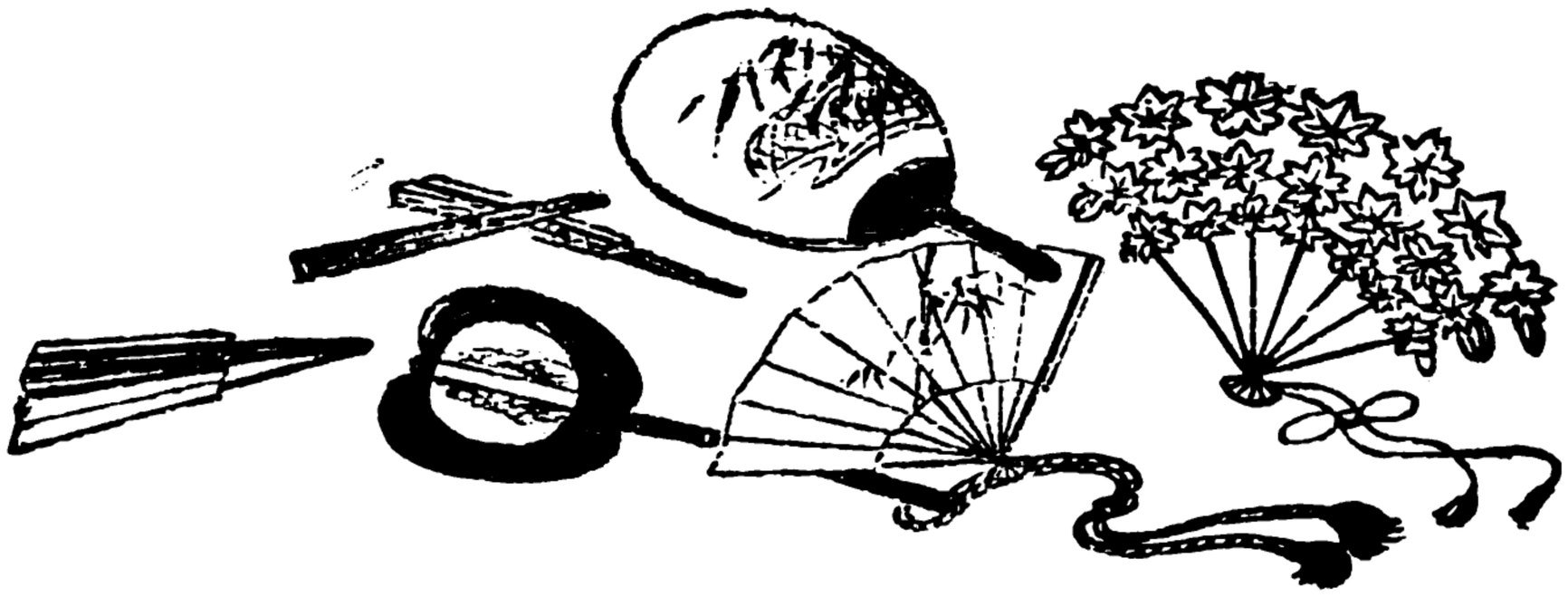
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coal, 6,400,000 *yen*; refined sugar, 6,-800,000 *yen*; cotton yarn, 3,100,000 *yen* and so on, Though these figures are as yet insignificant in comparison with Kobe or Yokohama, they nevertheless show what a large place Moji occupies in the trade and industrial activity of the nation.

Moji being purely a commercial creation has not many places of historic interest. At the foot of Mount Sankaku is a pretty park created from a fund given by the later Emperor, on the occasion of a military review held there. Mount Furuki stands north of the city, and has a castle on the summit, where in feudal days its possession was frequently contested by rival *daimyo*. It is now an important fortress in the defence system of the entrance to the Inland Sea. The Koso-Hachimangu shrine is on Mount *Fudetate* on the outskirts of the town. It is an ancient foundation dating from 870 established by Fujiwara Mineshige; and the image of the deity there is said to bear the armour worn by the Empress Jingo on her famous expedition to Korea. The big stones in the temple courts are said to have been the anchors of the tribute boats brought from Korea. From here the panorama looking toward Moji is very fine. There is another old shrine northward from Moji known as the Mekari shrine.

Between Moji and her sister town across the strait there is regular steamboat communication, the ferry boats meeting all trains; and the two cities form important bases for travelers visiting that part of the empire.



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SPIRITUAL INTERCOURSE WITH AMERICA

By BARON SHIBUSAWA

ONE of the objects of my visit to the United States last winter was to have a preliminary conference with the managers of the World Sunday School Congress which was to have met in Tokyo this year. This Sunday School Congress, it will be remembered, was organized some twenty years ago, since when it has met about eight times in various parts of the world. At its last session, which was in Switzerland, a resolution was adopted to hold the next conference in Japan, the Japanese delagates unanimously seconding the proposal, which had been introduced by the American delegates.

To accommodate so unusual a gathering Tokyo would, of course, have to make special preparations; for we are not accustomed to have sudden visitations from as many as two thousand guests. Hotels would have to be requisitioned and a place of meeting for the convention arranged; and after the closing of the congress, many or most of the delegates would want to see something of Japan, and we should have to see them about and make their stay in the country as pleasant and profitable as possible. For this, transportation arrangements would have to be made; and, as a good number of the delegates would be ladies, precautions would have to be taken to see that they were not too often shocked by examples of what they might regard as indecency. For this purpose the Japanese Christians had contributed some seven or eight thousand *yen*; and as we business men could not be behind them, we agreed to contribute our share of the expenses.

Owing to the outbreak of war in Europe the decision to hold the World Sunday School Congress in Tokyo on a certain date had to be modified; and it has now been decided to postpone the convention until the restoration of peace. This, however, should in no way interfere with the preparations Japan must make to receive the congress when it convenes. Japanese business men must do what they can to aid the Japanese Christians to present a good appearance; for they do not want to be disgraced in the eyes of their fellow Christians from abroad by subjecting the visitors to any inconvenience or dissatisfaction. With this object in view I organized a backing committee for the Japanese Christians, becoming a member of it myself and asking Count Okuma to act as president.

It is, of course, no use to undertake this duty without knowing what we are up against and whether we are equal to it. The first question is with regard to hotel accomodation. All the hotels and inns in Tokyo and Yokohama together can accommodate no more than 800 persons at one time. Perhaps one or two hundred more guests might be stuck in

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at a pinch, but that would go but a short way toward accommodating the two thousand expected at the convention. Private houses might be offered, it is true; but even then some preparation would have to be made in them for the convenience of foreigners unaccustomed to our ways. My own suggestion is that large ships capable of accommodating six or seven hundred guests each, should be employed.

This proposal I have already submitted to my American friends with the further suggestion that the number of delegates be limited as far as possible, intimating that if more come than can be well accommodated, there should be no complaint of consequent inconvenience to visitors. In reference to this matter I devoted two or three days of my visit to America to conferences with the leaders and managers of the Sunday School Congress.

As soon as it was decided to hold the next World Convention of Sunday Schools in Tokyo representatives of Japan were asked to visit America and talk the matter over; but as none of the Japanese Christians appeared very willing to venture on the mission, I undertook it myself. On reaching San Francisco I was received by a representative of Mr. Heintz, the famous Pittsburg canner, who is one of the foremost Sunday School men in the United States; and this gentleman obtained from me the programme of my American trip. Later on I reached Pittsburg where I remained three days. There I met with the utmost kindness and hospitality at the hands of Mr. Heintz. He is one of the most successful canners of vegetables in the world, and has a great factory where he puts up 58 kinds of pickles, all by machinery. Mr. Heintz tried to prevail on me to accept hospitality at his beautiful residence, but as I had already secured accommodation at the hotel, I did not care to cancel it; and then he would insist on paying my hotel expenses, about which he and I had our only quarrel. Mr. Heintz gave a grand reception in my honour, inviting the most important citizens to meet me, each one giving an address of welcome or in reference to some appropriate subject. From Pittsburg I went to Philadelphia where I met another of America's great men, and a foremost Sunday School worker, John Wanamaker.

At first I wondered much why such great men as John Wanamaker and Robert Heintz should concern themselves with Sunday School work; and they on their part expressed similar wonder as to why I should show some interest in the matter of Sunday Schools. It required but little conversation, however, to show where each stood, and we opened our hearts freely. I frankly told them I was not a Christian, but a follower of Confucius; and that in the Far East from ancient times the cardinal virtues had been taught, such as Humanity, Righteousness, life's duties and responsibilities, as well as economy and politics. I enlarged somewhat on the more important aspects of oriental philosophy. Furthermore I emphasized the fact that although my chief business was banking, I did what I could to promote every form of morality. My main principles were that morality and economy must go together. Economy was for wealth; and morality was to make money-getting go on in a way beneficial to humanity. I reminded them that before the Meiji era Japanese business was not established on a scientific

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basis, and that then learning was limited to nobles and their *samurai*, while commerce and trade was left those without education and standing. To counteract this I had undertaken to promote commercial morality, not without some good result. To avoid falling into the immoral mistake that *any* way is good so long as it makes money, oriental philosophy must be assiduously cultivated and the faith of the nation kept alive. One of my main objects in life had been to nourish such a faith in my country. Nor would I hesitate to accept and promote any religion or "ism" that assisted that object, be it Christianity, Buddhism, Confucianism or Shinto. It was because I thought Sunday Schools promoted the national and spiritual good that I was ready to assist the congress.

Mr. Heintz appeared to wonder much at my statement of oriental morality and religion; and expressed his pleasure at knowing what moralists were doing in the East. He did not know that such philosophy existed in the orient, but, if so, it closely resembled Christianity. Of course, he went on, even animals feed themselves; and in doing that man was not different from them. Men, to be men, must do something for others, for society and the state. This all men up to a certain level, admit; but man cannot do his duty without the aid of religion; his inspiration depends on his faith. He said his interest in Sunday Schools arose from a desire to do his duty to his fellow men. Though he and I may have started differently we were evidently arriving at the same end. With such sincerity did Mr. Heintz receive my statement of opinion. When I tried to turn the subject to a discussion of hotel accommodation in Tokyo, he would not have it; but said that there would be no difficulty at all about that matter: let as many delegates as liked go to Tokyo; they would find accommodation somehow, in tents if no otherwise; and then he insisted on talking again on spiritual matters.

Mr. John Wanamaker is a man somewhat older than Mr. Heintz. As everybody knows he is the owner of the biggest Department Stores in New York and Philadelphia. It is wonderful how a man who has such vast interests under his control, has so much time for quietness and contemplation. As soon as I reached Philadelphia he sent for me to come and look over his big store. The store, evidently in expectation of my visit, was all beautifully illuminated and decorated with international emblems, especially the flags of America and Japan. Receiving me graciously at the entrance, Mr. Wanamaker conducted me through the great establishment, pointing out the various departments and their meaning; and after going through endless rooms, he remarked quite sincerely that it was now too late to see any more that day, that he had taken me through the worst part of the establishment and so on.

Next morning shortly after eight o'clock Mr. Wanamaker visited me and we talked togther until eleven. Asking why so prosperous a merchant as he busied himself about religious matters his reply was along the lines of that given by Mr. Heintz. Beginning as a poor by at the age of ten he was educated in a Sunday School and owed them much in the molding of his character and career. I then told him how I came to take an interest in Sunday School matters, to which he listened with interest. At o'clock Mr. Wanamaker left me, and eleven

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at two o'clock he returned to take me to see his big Sunday School at its beautiful building, no doubt erected by contributions from such men as himself. There I saw more than 2,000 persons assembled; and on Mr. Wanamaker's introduction I made a few remarks to the assembly, saying that East and West, Christian and Confucianist, were but nominally different, the truths taught leading to the same conclusion.

As soon as I concluded, Mr. Wanamaker arose and said that he had listened with interest to my remarks as to Christianity and Confucianism leading to the same end; but China showed that Confucianism, however intrinsically valuable, was dead. Christianity on the other hand, was a living religion, the life of living and virile nations. Why had Baron Shibusawa chosen a dead religion rather than a living one? He was astonished that so intelligent a man as Baron Shibusawa should be satisfied with a dead religion. The remarks of Mr. Wanamaker were a challenge that simply nonplussed me, and I had to let them pass as something not to be taken very seriously.

In that church I saw various peculiar meetings, such as a class for old women, a class for laborers, for the purpose of Bible study. At the close of the Sunday School I shook hands with endless numbers of people, until my hands ached. Mr. Wanamaker was very anxious to have me spend a night with him; but my programme was rigid and I could not manage it. On learning my New York programme he said that he would be in that city on the day of the bankers' dinner, tendered me; and as I should be free at about half-past two in the afternoon I said it would give me pleasure to see him; but as he had to leave for Philadelphia at three o'clock our meeting would not be long. We managed to have twenty minutes' conversation, and he presented me with some important books, such as the Life of Lincoln and Grant, the Bible and books on Industry. I assured him that I would come with the Japanese delagates to the next Sunday School Conference that met in America, and so we parted.

My trip to America persuaded me that the true international intercourse is that between individuals. When Mr. Wanamaker inquired as to the main purport of my mission to America I said it was to exert my influence for a solution of the problems pending between the two countries. He commended my ambition and assured me that the relations between the two nations would ever be peaceful. I said that in my opinion the matter of peaceful relations between Japan and America could not be left to statesmen alone. Diplomatic intercourse was mere paste-work, fair to see but liable to damage with the first rain: the true intercourse between nations is individual. He remarked that although I was a man of business I had the makings of a poet, at which we said farewell with friendly smiles.



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FALL OF THE SOGA FAMILY

By A. TAKEGOSHI

IN the year 552 during the reign of the Emperor Kimmei the king of Kudara in Korea sent to Japan a bronze image of Buddha, which was said to be capable of bringing great blessing on all who reverenced it. The religion had been known in Japan before this, but the sending of the image was the first attempt of a foreign ruler to take any interest in the religious welfare of Japan. The Emperor of Japan welcomed the gift in the spirit with which it was bestowed, and expressed much interest, in the religion of Buddha. Before lending imperial sanction to a formal adoption of Buddhism the Emperor consulted various authorities and the result was a spirited discussion between the liberal and conservative elements of the nation.

Among the leaders of the conservative side were men like Mononobe Okoshi and Nakatomi Kamako, the former a descendent of Prince Nigihayabi and of Prince Umashimade, generals who assisted the Emperor Jimmu in subduing the savages; and having so illustrious an ancestry the Mononobe family monopolized the military power of the time. Nakatomi was a descendant of Prince Ame-no-koyane, one of the demigods who assisted in the establishment of the empire, and had to do with all matters pertaining to religious festivals and Shinto affairs. From this family Shinto is supposed to have sprung and naturally they were great conservatives.

On the other hand Soga was the leader of the progressives. The Soga family derived its name from Takeshiuchi Sukune, one of the heroes that accompanied the Empress Jingo on her expedition to Korea; and Soga Iname's daugher Kitashi-hime, was the Empress Kimmei. Thus related to the Imperial family, the house of Soga wielded mighty influence at Court. Soga took a leading part in all that had to do with negotiations and relations with Korea. He was in fact equal to a modern Minister of Foreign Affairs. Unlike his opponents,

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the Mononobes, he was familiar with foreign countries and entertained progressive ideas.

And so when the Emperor propounded the question as to whether Japan should adopt Buddhism as her religion Soga Inamé was the first to approve the proposal. His idea was that since the great countries outside Japan believed in Buddhism there was no reason why his country should be behind them. 'But Mononobe and Nakatomi sternly resisted the notion of accepting a foreign religion, which would be an insult to the national deities. Now the Emperor rather favored the liberal ideas of Soga; but his Majesty was too tactful to oppose openly the narrow ideas of the conservatives; for theirs was an influence too powerful to be lightly regarded. To ensure a middle course the Emperor gave the bronze statue of Buddha to Soga with permission to worship it if he so desired; and the latter was greatly pleased at this and brought the image to his mansion. About that time a dreadful disease became epidemic and the conservatives seized the opportunity to persuade the Emperor that it was due to the presence of the foreign god, which no doubt kindled the anger of the native deities, until they finally succeeded in obtaining the Imperial order to have the image cast into the river.

Not long after this the Emperor died and the Crown Prince ascended the Throne. The new Emperor Bitatsu had no faith in Buddhism; and the conservatives took advantage of this to persecute the adherents of that faith. There were threats of issuing orders for the execution of all followers of the new religion. Indeed the attitude towards the Buddhists of that day was exactly the same as towards the Christians later. It must be remembered that the young Emperor Bitatsu was not the son of the Empress Kimmei, daughter of Soga Inamé. Soga was now dead and his son Umako had succeeded him as head of the family. The Emperor died too and his brother Yomei had come to the Imperial Throne. The new Emperor was a son of the Empress Kimmei of the Soga family. Consequently the new Emperor and Umako, head of the Soga family, were great friends, being nephew and uncle. The Emperor Yomei had a son named Shotoku, who became a great statesman and a still greater leader of Buddhism. It was very natural, therefore, for the Imperial family and the Soga family to favour the spread of Buddhism throughout the empire. The influence of the

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Soga family became paramount at Court too. And this led in turn to a dispute between the militarist family of Mononobe and the Soga clan.

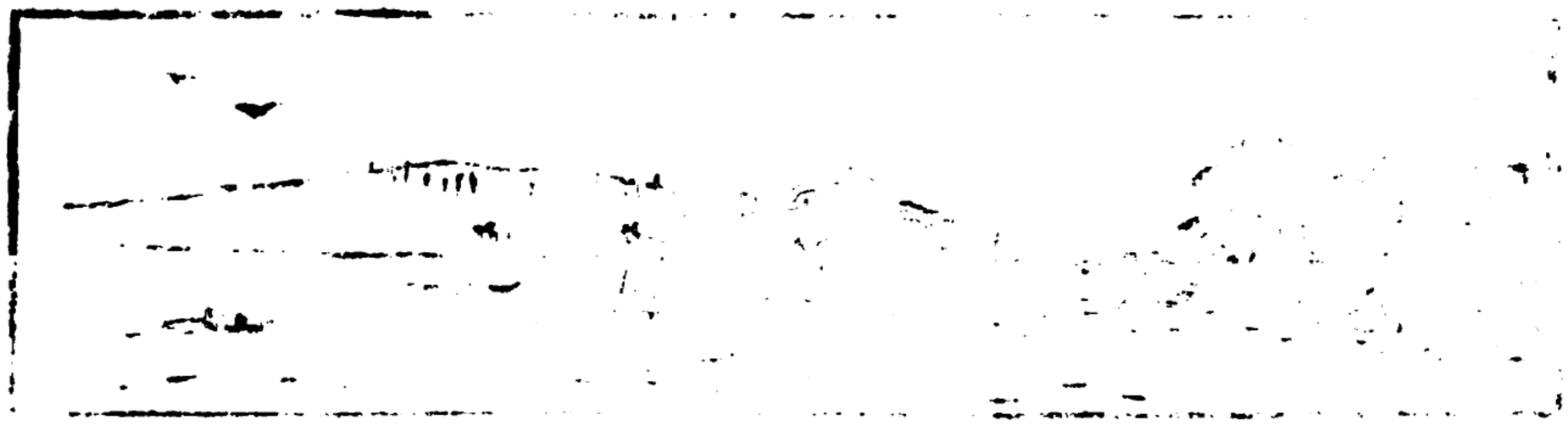
In the strife that followed Soga Umako took the field against Mononobe and Katsumi, the son of Kamako, the father having died. During the fight the Emperor Yomei died; and the conservatives now wanted to have Prince Anahobe ascend the Throne. The Soga faction got away with the prince and attacked Moriya, head of the Mononobe family. In the struggle that ensued many princes of the Blood sided with the Soga clan; but the Mononobe side was made up of great generals and warriors, and, having the military power on their side, they won out. Three times the Soga cause was defeated. Prince Shotoku, who had unbounded faith in Buddha, now made a Buddhist image and prayed before it for the victory of Soga and Buddhism, after which the soldiers of Soga's army showed a remarkable revival of courage and Mononobe was defeated. Naturally everyone believed now that the victory was brought about by the prayers offered to Buddha and the triumph of the new religion was complete.

In the province of Settsu a great temple was established for the worship of Buddha known as the Shitenoji, which still exists. That a Buddhist temple should have been erected in the name of the Imperial Court was sufficient to establish that religion in the eyes of all subjects of the empire. The victory of the Soga faction was to Buddhism just what the victory of Constantine was to Christianity in Europe. The foundations of the new religion were now firmly laid.

The Empress Suiko who next occupied the Imperial Throne, was a niece of the Soga house; and as she was under age, Prince Shotoku became regent. The Prince displayed marvellous statesmanship; and it was during this period that the foundations of good government and proper ceremony were established. Needless to say the influence of the Soga family still further increased. The opposition party, however, wanted to get Prince Tamura, grandson of the Emperor Bitatsu, on the Throne, as he was no relation to the Soga family; but the Soga family wanted Prince Yamashiro-ôey; and the dispute led to another fight, in which the conservatives won and Prince Tamura became Emperor. The Soga family now came round to the new Emperor and succeeded in having a daughter of the family become Empress. That Emperor died shortly and the Soga influence now

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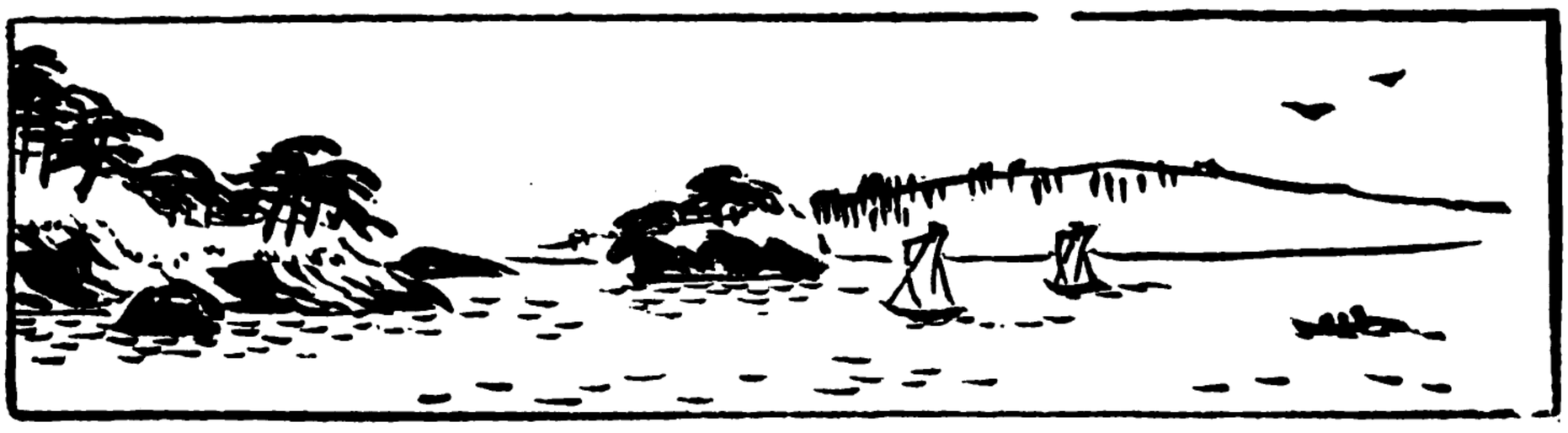


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became overbearingly haughty, Iruka Soga often administering affairs from his own residence and obliging officials to go there to see him instead of to the Court buildings. The cemetery that he prepared for his family he gave an Imperial name, and called even his mansion a palace and his son a prince, until all feared that he aimed at usurping Imperial rights.

There were certain Imperial princes, sons of former Emperors, among whom the foremost were Prince Karu, Prince Katsuragi and Nakatomi Kamatari; and these resolved to rid the country of the baneful influence of the Soga family. A mission or embassy arrived from Korea; and on a certain day Soga Iruka was to attend Court to receive the embassy. The young princes planned to assassinate Soga on that day. The assassins hid near by with spears and daggers, and during the reading of the message from the Korean king, they rushed out and slew Soga. The dead body was sent to the house of the victim. The Soga family tried to take revenge but they were too unpopular to raise an army. Thus vanquished they burnt all their Korean treasures and even the 180 volumes of national history written by Prince Shotoku. One of the princes then became Emperor under the name o Kotoku, and Prince Katsuragi was proclaimed Prince Imperial; he it was who afterwards became the famous Emperor Tenji. Thus fell the great Soga family which had held supreme influence at Court for so long; and in less than a hundred years afterwards the name was changed to that of Fujiwara, from which the Imperial consorts again were taken, and thus one family has continued to wield great influence in Japan, a country where family ties are supreme.



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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Ppofessor Shin-ichi Takaki)

III

Tanbaichi

SEEING that the great the camphor tree had withered and died through the secret art of which he was in possession, and that even the ants that inhabited the tree as transformations of its spirit, were also dead, Hanroku Akane decided it would be best to begin the work of felling the tree with his own hand, just to show what a fine fellow he was. So he swarmed up along the giant trunk with agility and proceeded to cut off a branch that extended toward the pass. But no sooner had his axe entered the bark of the limb than the handle left the poll and slipped from his hands to the ground, followed by the axe itself.

Now it chanced that at that moment an old blind man from the province of Iga, on his way to the province of Yamato, was passing under the tree, led by a little girl of about eight years of age; and as he tottered by in his grass hat, leaning on his bamboo stick, the falling axe glanced against his hat and left a deep wound in his neck. The old man dropped in his tracks with a groan. Hanroku quickly scrambled down from his perch in the tree in astonishment and despair.

Just then he saw his wife and his only son coming up the pass with his lunch; and by their assistance the wounded old man was cared for and finally restored to consciousness. But the little girl that accompanied the blind man was disconsolate and wept bitterly with heart-rending cries.

Hanroku knelt down and, putting his lips close to the ear of the stricken man, said:

"Say, stranger: I am Akane Hanroku of Sa-ho village. I am engaged in cutting down this big camphor tree by order of the lord of the province. Unfortunately the head of my axe flew off and dropped on you as you passed, inflicting this grievous wound. The fault is mine alone, and I have no words sufficient for excuse. But I shall take you to my home and see that you have proper treatment. Tell me who you are, and from what province you hail?"

The poor blind man could only heave a sigh of pain and continue to shed tears of agony. At last he opened his mouth and said:

"By some dire fate decreed me in a former existence I have come to be hurt and to die in the province of Yamoto, by the axe of one who is neither friend nor foe. My name is Tanba Takamato, formerly a retainer of Ogi-ga-yatsu-dono, Lord Uyesugi, Governor-General of Kamakura. Circumstances obliged me

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to become a *ronin*, without lord or master, and my wife and I agreed to separate when this child was three years old, for I was not able to support my family. My wife went to the capital at Kyoto. The following year I fell ill and at last became blind, as you see; and then it was still harder to bring up the little one. So I shaved my head and took up lute-playing for a living, having been fond of that instrument from childhood. At that time I changed my name to Tan-ba-ichi, as blind musicians are wont to do; and I first went to the province of Ise where I remained five years. But I yearned to meet my wife again, and to let the child meet her mother,—the little Osan here; and, therefore, I am on my way to the capital in spite of the great distance. In the charm-case carried by my little daughter there is a paper showing that she was born on the seventh of November, and that her name is Osan, the daughter of Tanba Takamoto. Within the bundle on my back is a musical instrument imported from Nanban, the land of the Southern barbarians; and I have named it the *Sa-mi-sen*, it is a treasure, the existence of which very few know. And I have split the plectrum of the *Samisen* into two pieces lengthwise, as you see, the other half of which I have given to my wife as a memento. I beseech you try to help me find the motlier of my child; and by these relics you may prove that you have found her and that this is indeed her very child. And when I breathe my last bury the *samisen* with me. The instrument will bear the name for ever, that I have given it."

After thus expressing his last wishes minutely, he was about to give up the ghost, when Tagashino, the wife of Hanroku, thinking that perhaps this affair might also be the work of the wood-spirits, addressed him and said:

"Even should you not recover from the effects of the wound and should die, we will adopt and care for your little daughter; and after educating her, we shall try to have her meet her mother again. Though poor now, we are of good family; and when our only son, Hanshichi, is full grown, he will take Osan to wife and thus expiate the fault that is ours to-day. Enter, therefore, the eternal sleep of Nirvana without the least anxiety as to the future of your little daugher."

And to this assurance the husband, Hanroku, also added, with deep emotion and tears:

"Wife, you have indeed well spoken. I shall without fail bring up the child as she should be brought up, and will make her wife to my son, failing which I should make due apology to your spirit by committing *harakiri*."

On hearing such assurances, which were equal to oaths, the wounded blind man appeared relieved not a little and the fell into unwaking sleep. The lonely little daughter embraced the dead body of her father and wept aloud. Tagashino endeavored to soothe and comfort then child as much as in her lay; and finally took her home with the lad Hanshichi, the body of Tanba-ichi being laid to rest in the cemetery of a temple near by.

(To be continued)

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TITLE PAGE OF BAKIN'S NOVEL "OSAN AND HANSHICHI," BY HOKUSAI

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AXE-HEAD FLIES OFF

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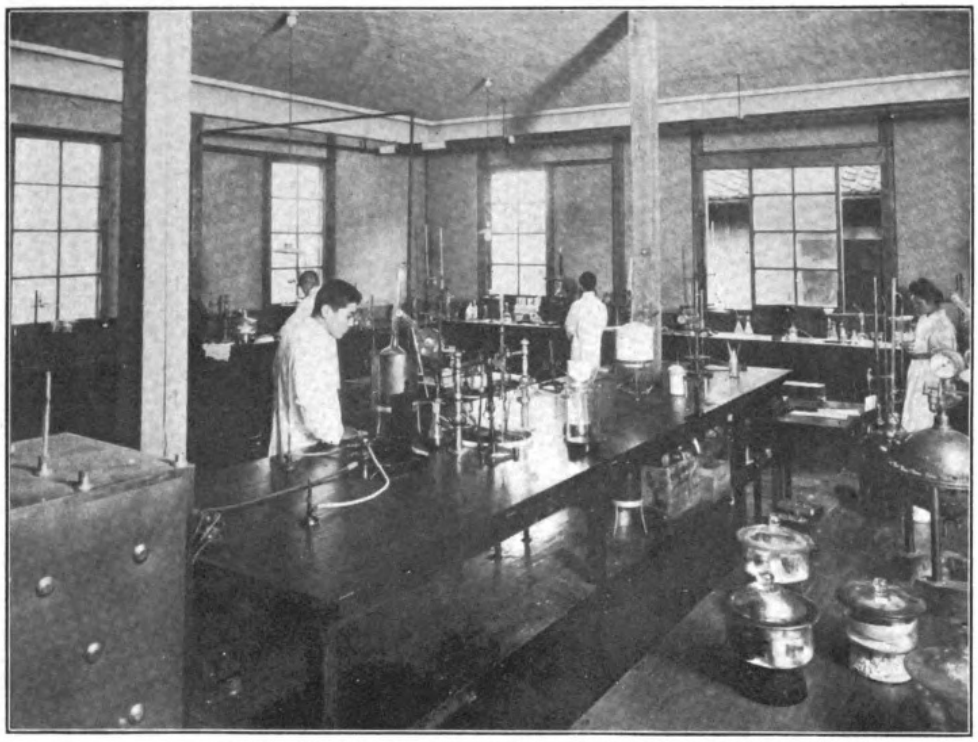
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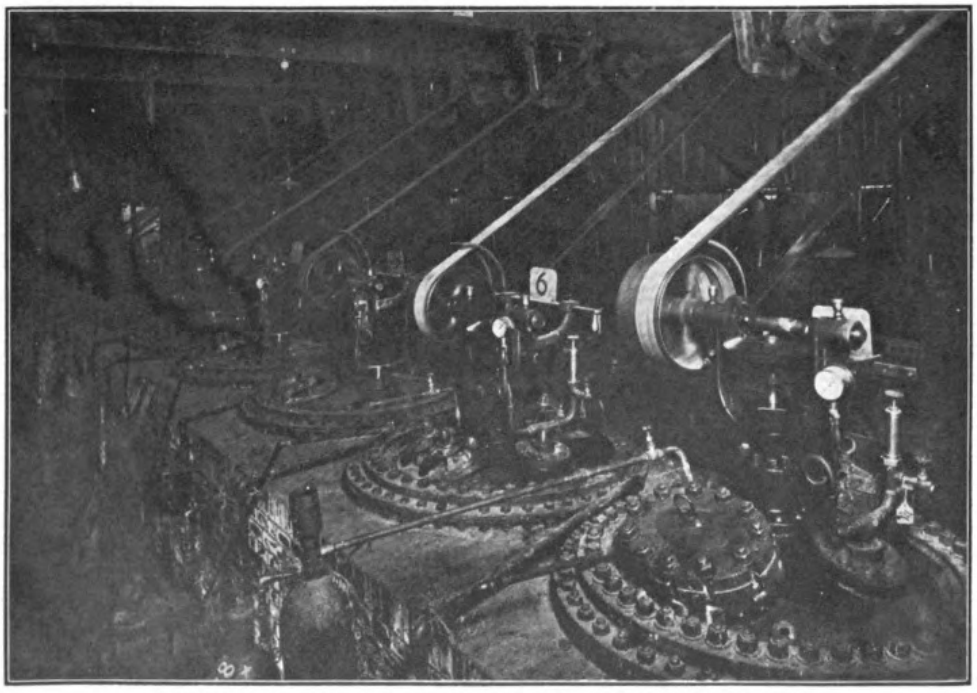
AND KILLS TABAICHI

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LABORATORY OF SANKYO MEDICAL COMPANY



SALICYLIC ACID ROOM OF SANKYO MEDICAL COMPANY

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MEDICAL PREPARATIONS

By S. SHIOBARA

DIRICTOR OF SANKYO KABUSHIKI KAISHA

THE making of medical preparations and drugs from herbs and barks has been going on in Japan from remote periods, the most noted center being Toyama in the province of Fukui, where even to-day, when other places use machinery for making medicines, Toyama still adheres to its primitive methods. The Toyama preparations may be regarded as patent remedies, however; but in recent years foreign patent medicines have appeared on the Japanese market, the secrets of which, in many cases, have been appropriated by Japanese chemists.

One of the largest makers of drugs and chemicals is the Dai Nippon Seiyaku Kabushiki Kaisha of Osaka. There are indeed a great many firms devoted to preparation of medicines. As to patent medicines there are some 80,000 varieties sale in Japan. The Japanese are much now on given to the use of patent remedies and pabulums of all kinds; the country is in fact the patent medicineman's paradise. The *per capita* outlay on this sort of relief is about 60 *sen* annually for the whole population, with 25 *sen* for Formosa and 15 *sen* in Korea. As to pills there is an immense consumption also. Chemicals and acids and other preparations used in industries of various kinds are also turned out in large quantities, the leaders in these lines being the Osaka Alkaline Company which began manufacture in 1880 and followed in succession by the Onoda Seimi Kaisha and the Kwanto Sanso Kaisha. But the Salt Monopoly Bureau established by the Government ruined the alkaline industry. This is clear from the fact that the 21 companies in operation when the Monopoly Bureau was organized, have now been reduced to 14, capital being reduced by one half. And worse still, not a single one of the companies remaining is an independent alkaline industry, their efforts in that direction being only in by-products, for fertilizer purposes.

Such products as saltpetre and muriatic acid, are not turned out in any considerable quantity; manufacture of them is yet in its infancy, though the demand is advancing year by year. In 1907 the total value of chemicals used in industry was only 3,150,000 which by 1913 had arisen to 7,970,000. The progress though slow, has been steady. The fact that annual imports total over 20,000,000 shows that production in Japan as yet does not begin to supply the demand. Sulphuric acid is still imported to the value of 15,000,000 *yen* a year, with over 2,000,000 *yen* worth of saltpetre. Caustic soda totals 1,300,000 *yen* a year. Such chemicals as chloric acid, formaline, glycerin, morphine, cocaine and quinine are for the most part still imported, the source in the past having been Germany.

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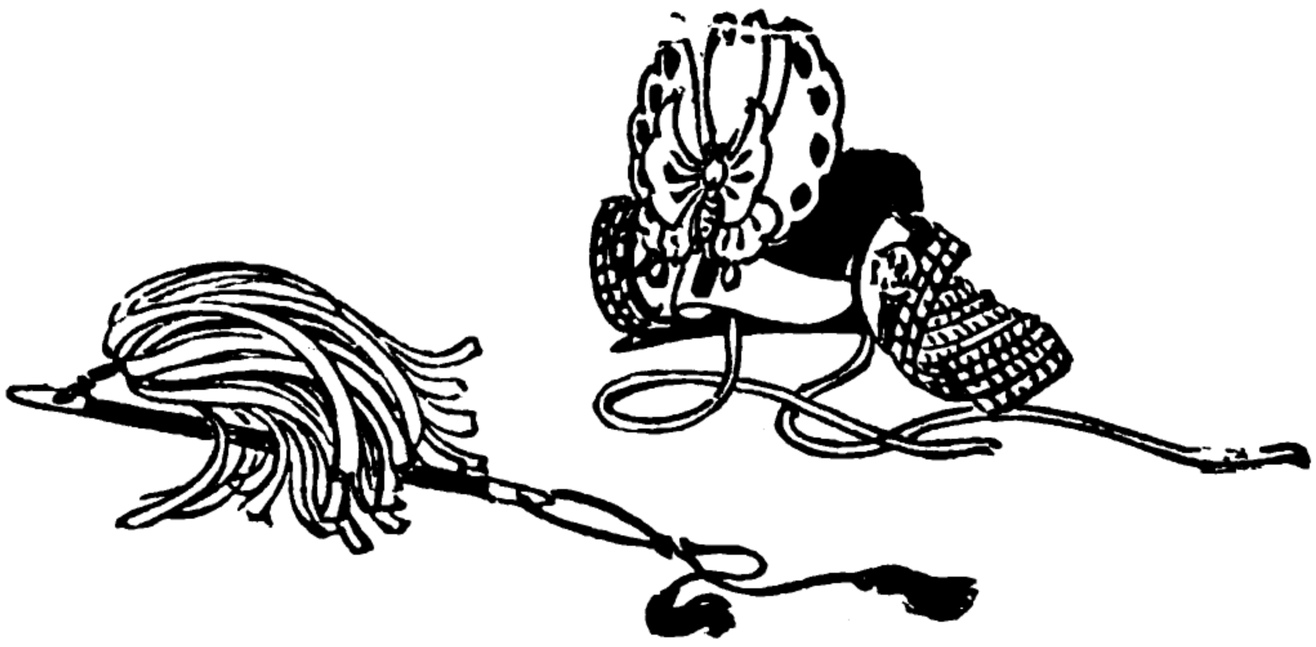
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The war stopped imports from that quarter; and when we thought we could depend then on America, we found that she too had been depending on Germany and was not in a position to supply the demand in Japan. Consequently the war caused an immense rise in prices of drugs and chemicals of all kinds in Japan, more especially in doctors' medicines. Most of these are 35 times higher than before the war, and those affected least are 5 times higher in price. All kinds of anticeptics are 35 times higher than in normal times.

In order to cope with the situation companies have been established, among which the more important are the Sankyo Kabushiki Kaisha in Tokyo, and the Nihon Seiyaku Kabushiki Kaisha in Osaka, the former with a capital of 2,300,000 *yen* and the latter a capital of 300,000 *yen*. At present such preparations as antipyrin phenacetin, sulphate of zinc, antifeverin, borax, carbolic acid, santonin and so on are being made in Japan. The Government has appointed a committee for the examination of medicines manufactured in Japan; and the encouragement of dye manufactures and chemical as well as medical preparations in general is to be carried out. Legislation toward this end was enacted at the last session of the Imperial Diet. A new company with a capital of one million *yen* has already been promoted to undertake the manufacture of different medicines indicated by the authorities; and it is expected to do much toward making Japan more independent of imported preparations. The company is to be subsidized by the Government for ten years, after which time the country expects to be able to make all its own drugs and chemicals.

Of course the main difficulties to be faced are lack of pharmaceutical knowledge and want of proper materials for the preparation of medicines. Japan has not the wealth of raw material to draw from that Germany has; and the materials she has, cost more than they do abroad. Consequently the domestic preparations will cost more than the imported. The difficulty, however, is to be overcome by government aid to the manufacturers, and this will ensure success to the new undertaking for ten years at least.



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JAPAN OLD AND NEW

By H. ISHIKAWA

THE celebrated Indian poet, Sir Rabindra Nath Tagore, has recently been visiting Japan and in various addresses he has taken the opportunity to make suggestions to Japan with regard to the transformation going on this country from the old to the new civilization. This noted son of India has been accorded a most cordial welcome by all classes in Japan, including high government officials. In the speeches delivered at the many receptions given him the poet has almost invariably praised the old civilization of Japan and its immense advantage over the materializing civilization now developing in its place. Such sentiments, coming from the lips of one of such high character and expressed so beautifully, cannot but command the respect of the Japanese. Indeed he would almost charm us back again to the days of old.

It is certainly very interesting to the people of Japan to know what a distinguished Indian thinks of their life and history. It is not a matter that can be lightly put aside and forgotten. But at the same time Japan must not allow herself to be so charmed by facility of diction and beauty of language as to forget reality. If see must choose as to whether the old or the new civilization is the greater illusion, she will no doubt decide for the old. But a nation cannot live on illusions; progress must be based on ipractcal realities. So far as the civilization of old Japan possessed anything of moral and spiritual value, that aspect of it should by all means be retained. We surely can utilize our wealth of water courses for the production of hydroelectric plants without losing our love of water scenery; and we can cut tunnels and build railways through our majestic mountains without losing our love of mountain scenery. Are we to be accused of disregarding beauty because we build railways through our beautiful hills and mountains? We have in Japan a society for the preservation of historic places and beautiful scenery, just as they have in western countries. For Japan to prohibit the advance of westernization lest her old civilization should be injured and her historic sites depreciated, would be like killing a cow in trying to mend her horns. Japan cannot now banish the electric lamp and return to the candle; nor give up the modern express train to return to shank's mare. Our modern telephone service will never give place to the old way of the slow-footed messenger. Japan must not only adopt the new civilization but she must adopt it as rapidly as possible.

Centuries ago Japan adopted what she considered good in Chinese and Indian civilization; and she will not hesitate to follow a similar course in regard to modern civilization. Indeed her superiority to other oriental races lies in just that fact, that she displays a greater capacity to learn from others and seize

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what seems to her good. But in adopting western civilization Japan is not abandoning her own civilization. What is realy civilized should not be abandoned. All that is true will persist and go on. Japan is simply building up a new civilization on the basis of the old; her new life will form a combination or blending of all that is good in east and west, producing a civilization greater and nobler and more permanent than either alone. As time goes on Japan will be charged with a spirit that represents all that is strong and great in all civilizations, while other nations, content with their own civilizations, will be no stronger or nobler than they ever were. It is the difference between single and quadruple plate.

Of course, in carrying out her great ambition to possess and live all that is good in all civilizations, Japan must be careful not to imbibe the evil along with the good; she should not take the tares with the wheat. Yet that is almost an impossible task. If she is to take the wheat and leave the tares she must be content to go more slowly than some are satisfied with. But she should, at the same time, not be so fearful of results as to heed those who would advise her not to attempt any wheat harvest at all lest she should bring in some tares. She can readily grow foreign crops without giving up her native plantings.

In reply to one of the Indian poet's addresses the Premier, Count Okuma, suggested that the process now going on in Japan was an amalgamation or harmonization of the civilizations of east and west, at which Japan had proved herself more successful than any other nation. He held that the most progressive nations are those best able to combine the best in all civilizations; and that the greatest nation must ever be that which can adjust a moral balance between the spiritual and material, so that the one will ever work for the good of the other, and both produce perfect humanity. True civilization should never be either spiritual or material, but a rational harmony of both, since man is both an animal and a spirit. Consequently, while a nation must have poets, philosophers, artists, musicians and religious teachers, it must at the same time have merchants, manufactures, bankers and laborers; it takes all to make civilization at its best. The study of nature and of science should go on together. The speech of the Premier was well taken. That is Japan's ideal; and her best interest lies in faithfully following it.

Japan's duty is to welcome the Indian poet, but not take him for more than he is: namely, a poet, and his beautiful speeches as poetry; and poetry is something that is good, but only so far as it does not conflict with science and statistics. The poetry that in future will most attract Japan is a poetry the beauty of which is that it is *true*: based on the *reality* of things. It must be something that applies to the world we live in and have to deal with; and therefore it must be a poetry looking foward and not backward: to a new and ever newer civilization: to growth and progress.

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BEAUTIFUL PAINTING OF JIZO
BOSATSU, DATING FROM
THE KAMAKURA PERIOD



PAINTING OF JIZO BY
YEZAWA SHOKEI

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1. & 2. WOODEN IMAGES OF JIZO CARVED IN THE KAMAKURA PERIOD
3. FIVE STONE IMAGES OF JIZO AT NIHON-YENOKI, SHIBA

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JIZO BOSATSU

By NORITAKE TSUDA

(Expert in the Tokyo Iiperial Museum)

As everyone familiar with Japan well knows, Jizo is one of the most popular deities of the nation, being a bodisattva of Buddhism. The belief in these bodhisattvas came early to Japan and still widely persists. Jizo is the Japanese equivalent of the Sanscrit Kshitigarbha, which means "interior chamber of the earth," suggesting the inexhaustible treasures of the earth and her marvellous reproductive power.

As a rule Buddhist images are made after forms fixed by the Guhyakalpa, where the esoteric votive practices of the faith are recorded. But there are many images which were made prior to the formulation of regulations for the making of Buddhist statues; and even subsequently to that time there have appeared images not after the approved pattern. This applies as much to the image of Jizo as to those of other deities.

According to the approved formula the head should be shaved and the body should wear a sacred robe. The left hand should hold a lotus flower and the right hand be lifted to the shoulder, palm outward, or else the arm should be by the side with palm outward. The older images of Jizo seem to follow the regulation very carefully; but among the more popular images of the deity one often finds in the right hand a *shakujo*, or stick with rings at the top, and in the left hand a sacred gem, while the head is simply tonsured something after the manner suggesed in the formula. Generally there is no head-dress. At any rate the *shakujo* and the gem now seem indispensible posessions of the popular icon of Jizo.

The Jizo cult reached its greatest popularity in the late Fujiwara period and in the Kamakura period, that is between the 11th and the 13th centuries; and therewas a revival of the cult in the 17th and 19th ceturies of the Tokugawa era. Indeed so extensive was the cult that often his *jaaka* story was woven into the woof of the popular dramas. One still meets with stone images of Jizo set up on every roadside.

According to the Maitreya (or the Mroku in Japanese) teaching of Buddhism, that bodhisattva is expected to appear on earth 5670 million years after the death of Gautama Buddha to deliver all who at that time are not saved. In the interval, it is said. Jizo bodhisattva has been commissioned by Buddha with the duty of saving people, until such tine as Maitreya appears.

Jizo has an ethical aspect which must not be overlooked. In connection with the cult great stress is laid on the difference between right and wrong; and happiess or misery are said to depend on one's doing of good or evil deeds. In the Jizo Jurinkyo sutra we read that there are ten wrong karma and ten good karma. Jizo is described as the redeemer

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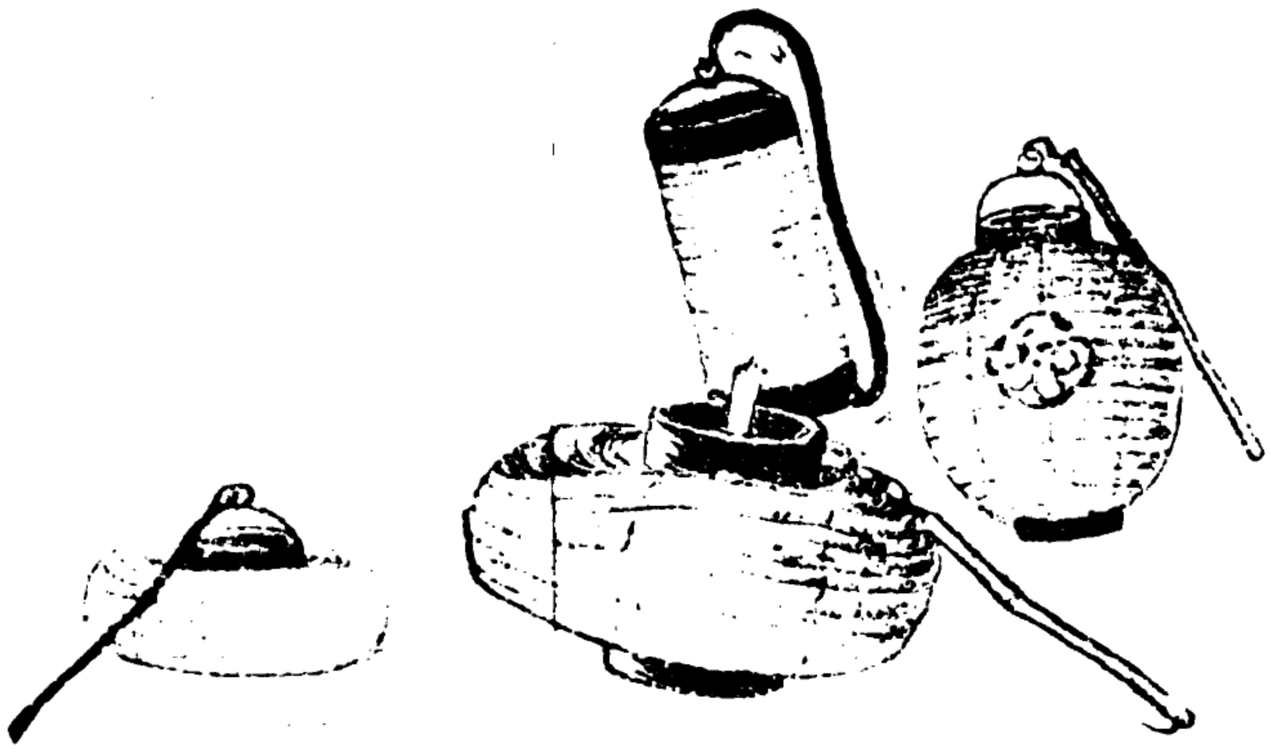
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of all beings in six kingdoms. The first Kingdom is called the Jigokudo, or hell, where there are eight different degrees of cold and heat, and all manner of tortures, imposed according to the kahma deserved. The second kingdom is Chikushodo, the animal world, which we see about us, into which the avaricious and silly are reborn. The third kingdom is known as Gakido; and all inhabitants thereof are perpetually hungry, being condemned to enter on account of malice or flattery in a previous life. The fourth is the kingdom of Ashurado, where there is constant fighting and terror: this is the destination of the envious, and all who do moral deeds simply to show their superiority to others. Nindo, or the fifth kingdom, is the human world, where life is half happiness and half misery. Those in this life who are faithful to the five commands not to kill, steal, be lacivious, use words of defilement, indulge in drunkenness and are righteous and courteous, will be happy. The sixth or heavenly kingdom is called Tendo, where everyone is good both in heart and will. The peculiar virtue of Jizo is his capacity for incarnation in any and all of these kingdom for the sake of redeeming those desirous of redemption.

The popularity of faith in Jizo shows what a real place it occupies in the life of the people. In the Yedo days it was quite common for people to make pilgrimages to the temples where Jizo was enshrined, selecting forty or forty-eight temples; and the hundreds of images of this god still seen everywhere show that there is yet no sign of his being forgotten. There is one form of the image known as the En-mei Jizo, which is believed to have the power of granting longevity, one being found in the Jorinji temple at Mita in Shiba, Tokyo, as well as at the Kwosenji at Roppongi, Azabu; the Ryokanji in Iriya, Shitaya; and so on. Images of the god representing him as suffering for those who trust in him, are also found in many temples; and Jizo as the god of luck or success is likewise seen. The Jizo who helps parturition and blesses the babies is, perhaps, the most popular of all the many forms he assumes; while his ability to bring about fortunate marriages is still believed in by multitudes.



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KONJAKU MONOGATARI

By F. YAMAZAKI

DURING the last decade of the Heian era more than a thousand years ago a rather peculiar volume made its appearance known as the Konjaku Monogatari. It consisted of some 31 bulky tomes representing a collection of all the national traditions to date, as well as various stories and legends that came to Japan by way of China from India. The first five books of the collection contain chiefly Indian tales culled for the most part from sutras and other Buddhist writings, beginning with traditions surrounding the birth and life of Buddha, followed by other strange but interesting narrations of the time. The fifth volume deals with various legends associated with the doctrine of metempsychosis, including a mixture of certain of Æsop's fables and Indian stories of a similar nature. It is somewhat remarkable that Greek and Indian fables should be found brought together in an ancient book of Japan.

Volumes six to ten contain various Chinese traditions and tales, those relating to the introduction of Buddhism to that country being for the most part in volumes six and seven. There are also some curious tales about the more evil of Indian serpents, and of the most evil of Chinese foxes. Volume eight is wanting; but the ninth volume is filled with anecdotes of dutiful children in China, illustrating the truth of *kharma*, that results in this world have their causes in a former life. The volumes from eleven tc thirty-one deal with various traditions in Japan, mostly Buddhist, such as the origin of certain temples and pagodas together with accounts of Buddhist miracles, which were reported to have made pous believers out of vulgar infidels. There are biographies of pious Buddhist priests, showing how they lived and how they died in the faith, as well as the miracles resulting from reverencing them. Other tales relate the efficacy of Buddhist prayers, calamities averted by recital of Buddha's name, and serpents vanquished by reading the sutras. Even robbers and outlaws are reputed to have been softened into harmless men by the power of the holy writings. It would seem that the Buddhist doctrine of *kharma* had great influence over the Japanese mind in the Heian era.

Indian philosophy and religion, developing and maturing on the heated plains of that country, was a wounderful mixture of profundity and poetic fancy, which, when translated into Chinese and thence into Japanese, lost none of its picturesqueness; though what a practical folk like the Japanese could find useful in what was so fanciful and farfetched is at first difficult to understand. Yet the new faith of the life beyond was found intensely interesting to the people hitherto concerned only with the things of this life. The Japanese mind was enthralled by tales of wonder and miracle. It was to the mind of that day what the kinematograph is to

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the eye of modern people. Most of these miraclous tales are in volumes eleven to nineteen. The eighteenth volume is missing, as well as the twenty-first; so that their contents must be left to the imagination.

The fox and serpent tales of the twentieth volume consist for the most part of a blending of Indian and Chinese traditions and ideas. It is rich in tales regarding Tengu, originally the name of a constellation and later of a fox and finally a sort of monster half devil and half genii. Such monsters were met by *yamabushi* in ascending sacred mountains, the habitations of Tengu, an idea universally believed by the people of the Ashikaga period. The twenty-second volume is concerned with stories indicating the greatness of the Fujiwara family that held the reins of government in Japan for so long, and from whom the Empresses of Japan still come. Naturally this volume relates many interesting incidents and secrets of ancient Court life, as well as the manners and etiquette of the period. The twenty-third volume is filled with tales of marvellous physical prowess, mighty warriors and extraordinary amazons who permanently impressed the mind of the day by their unusual bodily feats and exploits. The twenty-fourth volume deals with art secrets and discoveries: how an expert carpenter succeeded in outwitting an artist; and how an expert painter worked wonders with his pencil and brush. The twenty-fifth volume in taken up with yarns about famous heroes and how violent robbers were cowed and fled at the very mention of certain heroic names, and how famous generals won victories in the field. The Twenty-sixth volumes relates *kharma* tales of everyday life.

An example of one of these *kharma* tales is as follows: Once there was a merchant in the province of Tajima who had an infant daughther suddenly carried away by a golden eagle. The father gave up the child as lost. One day some six years afterwards the man went to Tango on business and lodged in a certain house. There he saw a little girl some 5 or 6 years of age whom the urchins of the neighborhood were teasing by calling her "the eaglecarried one." After making inquiries the merchant fonnd that the child had been rescued from the talons of an eagle, and was the child that he had lost. Thus he had been rewarded by some good deed done in a former life.

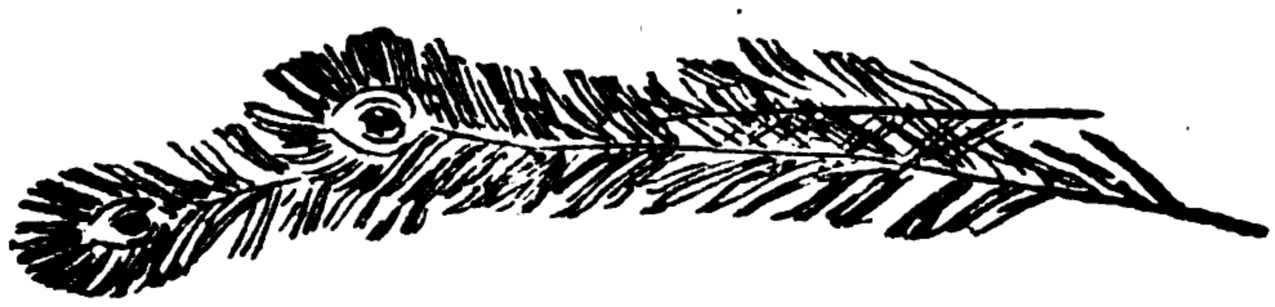
The twenty-seventh volume, which deals with imps and demons, tells such tales as this: Once a demon in the form of a beautiful lad allured a pretty girl to a pine grove in the suburbs, where he devoured her. Another story relates how an imp swallowed up a fair maiden at a gulp. Some demons sucked human blood, while others turned into heavy planks or timbers and fell on men, crushing them to death. The twent-eighth volume is *potpouri* of comic tales, relating how the famous trio Sadamitsu, Suetake and Kintoki went out to see the fête at Kamo, but on the way the cart bumped them about so that they all became sick and were in a worse state than if intoxicated. Once a military officer had to pass a certain place frequented by notorious robbers, and to prove no temptation to them he stripped himself stark naked. The twenty-ninth volume is full of a kind of Robin Hood tales, one of the most noted being about a female robber. The story starts with how a certain farmer had a little daughter who

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stole a melon, when her father in his rage cast her out from home. The relations of the family complained of the father's severity, but to no purpose. The outcast finally became a notorious highway robber; and the victims of the robber went at her father as the cause of the trouble.

Most of the thirtieth volume is taken up with love stories and amorous incidents of a kind. One tale relates how a court noble had a beautiful daughter with whom one of his servants fell in love; and as he could not ask her hand of the parents, he kidnapped her and fled to a distant province where they lived as man and wife. But when the first excitement of the episode was over, her love cooled and she began to long for her comforable homeand her noble parents, and so pined away till she died; and the husband was so grieved at the fate of his wife that he too fell into a decline and gave up the ghost. The last volume of this celebrated collection is full of ghost stories, and tales of sea adventure. One is a kind of Robinson Crusoe tale, concerned with a wife who died on a distant island and her ghost came to her husband every night.

The author of the Konjaku Monogatari is said to have been Minamoto Takakuni, a cabinet minister of the time, whose health failed and obliged his retirement when he became a monk devoting his days to compiling tales of his religion and the people. He is said to have departed this life in the year 1080, aged seventy-four. He used to spend a good deal of time at a country seat of his at Uji; and it was his custom, so the story goes, to stop every traveler passing through his village and ask for a story or anything they could tell him. He took down all that he heard and so compiled parts of the Konjaku Monogatari. This indeed may be no more than a tradition to account for his extensive knowledge. The volumes at any rate show that the author was a wide reader; and some of the insertions are faithful translations from Chinese sources. It is no mere memoir but a series of extracts and collections methodically arranged. One of the most interesting aspects of the work is its democratic spirit. Other writers of that day deal with matters and men of aristocratic interest, but the Konjaku Monogatari shows interest in all grades of society, and thus it well indicates the free spirit of the Heian era when the civilizations of India and China were being assimilated in Japan. Consequently the book may be looked upon as a history of social culture pertaining to that time. In any case the Japanese are proud of the achievement of having so voluminous a composition coming down from the eleventh century, showing, as it well does, the stage of development Japanese civilization, and especially literary art, had reached at so early a period.



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UNIQUE FÊTES OF JAPAN

By M. KANDA

IN the more remote parts of Japan some interesting ways of celebrating religious and other anniversaries still occur, especially in regard to the ancient faith known as Shinto.

One such celebration is the Silk-worm festival at Gifu, a city in the province of Mino. In the Miyeji section of the town in the month of February each year a god-car with the image of Shojo is drawn about the streets, Shojo being a fabled monkey noted for fondness of *saké*. The fabulous animal is doubtless a sort of ourang-outang though the modern image bears little resemblance to such a beast. The image stands with a dipper in its hand ready to ladle out the intoxicating beverage. As the hour of four in the afternoon draws near the image is taken apart, limb from limb the sections thus separated being thrown among the crowd, where a keen contest ensues to secure a piece of the image, often fisticuffs being indulged in here and there, when two claim the same leg or arm of Shojo. The people are allowed to return to their homes retaining whatever of the image they have picked up. The why and the wherefore of this ambition to secure a piece of Shojo, is that the possession of such a relic is believed to bring good luck to one's silk-worm crop, if placed on the mats where the eggs are hatched, or the young worms are fed. It may be mentioned further that as the car bearing the image proceeds along the street the ladle in the hand of Shojo, by some internal machinery, is brandished and turned about; and if the mouth turns upward chiefly they say there will be little rain that season, but if it turns downward the rainfall will be heavy.

Another remarkable ceremony is that of serenading the gods at Kuwana in the province of Isé, which takes place in the month of July, usually on the 6th and 7th days. At two o'clock in the night the god-cars are brought out and drums are beaten to knock up the deity, and then the city. With the din of beaten drums and bells with various other instruments of sound the noise is deafening; and thus everyone capable of moving is aroused and must turn out to celebrate the occasion. And so the people are knocked up as well as the gods. The people turn out in clothes that disguise them, men in women's dress and women dressed as men, and so on; and as they join the procession they indulge in a peculiar shouting. The fête ends by each returning to his home and having a feast, after which he retires to a well-earned rest. Later on, they are aroused again when, in ordinary dress, they proceed to draw the god-cars to the Kasuga shrine, where worship takes place, occupying most of the day; but as evening approaches the cars are lighted up and the crowd again becomes frantic and rushes about indulging in raphsodical shouting and prancing, until about twelve at night.

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At two o'clock in the morning the second day's celebration begins in the same manner and is carried out in the same way. There is one car for each city block; and the order of the procession is determined by casting lots, so that the gods themselves may decide who may be afore or after another. On passing the shrines each car has to stop and offer worship to the deity installed there. The procession of the second day is somewhat of a baccanalian nature, the crowd indulging in drinking, and the chanting of love-odes, youths and maidens exchanging amorous glances in the mêlée. Naturally such an event is very popular and enthusiastically participated in by the whole community. The fête is known as the *Ishitori matsuri.*

The *Nobori matsuri,* or Fête of Flags, is another unique festival, which takes place in the village of Bessho in the province of Shinano on the 15th of July each year. There is a mountain known as Ogami-dake, or Male God Mountain, west of the village, without a single tree, but covered with long green grass. It is on this mountain that the Fête of Flags is celebrated, when about one-third of the villagers ascend the mountain with appropriate flags, the other two-thirds being obliged to take their turn in the same duty in their several years; and the fête is observed regardless of weather. The flags are of a peculiar leaf-shaped appearance and the colour is determined by the taste of the bearer. The flags have to be taken and laid on the ground before the shrine on the evening prior to the fête, where they must remain until the morning, when the Shinto priest opens the ceremony with religious service, chiefly beating a drum and playing a flute, the flags being then stuck up in a row. The members of the procession, all clad in the colours of the flags, seize the banners and away they go, crowds pushing forward to see them march off. When the processions returns, the excitement again begins, the temple is again visited and the flags laid before the god, after which each takes his flag and returns to his own home. It is clear that the god of the mountain is in this case not the god of the village; and it is not clear why that deity is thus honored unless it be that experience has shown that he had better be propitiated in addition to the god of the village.

Again we have a further interesting ceremony in the famous *daimyo* procession of the village of Shimada in Suruga. Shimada was one of the 55 post stations in the days of the shoguns, and faces the river Oi. Here from 13th to the 15th of October each year there is held at the Oi-jinja shrine a fête in honour of the patron deity of the village, one section of the place being allotted to see to the celebration every year. The fête is in the form of the *daimyo* processions which passed through the village, leaving much cash behind them. Fifteen stalwart youths are selected to lead the procession; and these are called *oyakko*, or great servants of *daimyos*, and are dressed accordingly. With their silk ashes and two imitation wooden swords they step about in proud fashion and are much admired by the crowd. As such men often borrow the sashes of their wives for such an occasion it is said that women who marry into Shimada families must bring fine sashes with them. The leaders set out waving their arms and are followed by men with spears and banners and everything to imitate a real *daimyo* procession. The sons of important people are selected for

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important positions in the procession, sepecially those willing to spend much to the preparation. After passing through the town the procession winds its way up to the shrine of the patron deity, with god-cars and a fine array of people. Concerning the famous *Oyakko* of Shimada there is a couplet which says :

Only fools have never seen them ;
And only fools have seen them twice!

The *Akutai*, or "Evil-speaking" *matsuri* of Iwama is another fête worth mentioning. On the summit of Mount Atago in the village of Iwama in the province of Hitachi there is an ancient shrine dating from the 9th century, which holds a celebration on the 14th of November, beginning at two o'clock in the morning. The shrine apparently combines ideas of both Shinto and Buddhism, the deity being a Bodisattva of Triumph, and worshipped as a devil-driver, the image having 15 Tengus, or demons for companions. The remarkable essential of this fête is the name-calling and other evil speaking that must be indulged in. It is an excellent opportunity for those inordinate fellows who want to have perfect freedom in giving vent to their faculty for abuse. No doubt the fête is a relic of old exorcising ceremonies when the devil had to be frightened away, and the man who could outdo him with the tongue was supposed to do most in driving the evil spirit out. The youths of the village very probably saw in it an ideal opportunity for giving themselves up to unrestrained revellings. As there are 13 demons after the manner of Tengu enshrined, 13 young men are chosen to represent them at the *matsuri*. Veiled and dressed in pure white these youths prepare themselves for the ceremony by eating sacred bread before the god ; and on the 14th in the evening they assemble before the shrine. As people come to pay respects to the shrine these youths, simulating devils, burst out in voluble abuse and all manner of evil speaking, such as ; "Go on, you nigger! Do you suppose you can obtain the favour of any decent god by paying no more than a *sen*. Only a fool would entertain so mean an idea. Go home, you misers ; and find that your wives have hanged themselves during your absence, unable to bear the sight of your mean faces again. Get out of this you stupid, silly idiots!"

Not to be outdone, the worshippers reply in similar uncomplimentary language, and give as good as they get. At eight in the evening the priests and the 13 Tengu youths, all in white, and bearing sticks or staffs of green bamboo, offer *mochi* cake to the gods of the hills in the silent darkness. As the cakes are believed to bring riches or happiness to those able to gain possession of them, many try to steal them from the Tengu men, who keep off the throng with their long sticks. After this part of the ceremony is over, all return to the shrine and the "evil speaking" again begins.

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DOLLS AT SCHOOL

By Dr. BUNYU NANJO

THERE once lived a Buddhist priest named Hotan, whose chief pleasure was to attend lectures on the sacred mountain of Hieizan. Rain or shine he was willing to tramp six or seven miles to be present. On Hieizan stands the famous temple of the Tendai sect, known as the Enryakuji, founded by the great Dengyo Daishi, who brought the Tendai sect from China to Japan. In this temple there is a spacious chapel where lectures were going on elucidating the three sutras which the sect appropriated from the myriads of Buddhist scriptures. These sutras, which the Tendai sect regards as its canon of scripture, consist of some sixty volumes, to lecture on which would take more that a year. But the lectures, however long, Hotan always attended, regardless of weather or time.

As the days wore on and the lectures seemed to show no sign of ending, the audience grew less and less until the original two hundred enthusiasts had dwindled to one solitary listener; and that one was no other than the priest Hotan.

Seeing that but one pupil of the whole class had the capacity to endure to the end the lecturer addressed Hotan as follows:

"I began these lectures with a firm determination to pursue them to the end, come what might; yet the pupils having been reduced to only one, and that one your good self, there is little inducement for me to continue them; so I intend to terminate the lectures now."

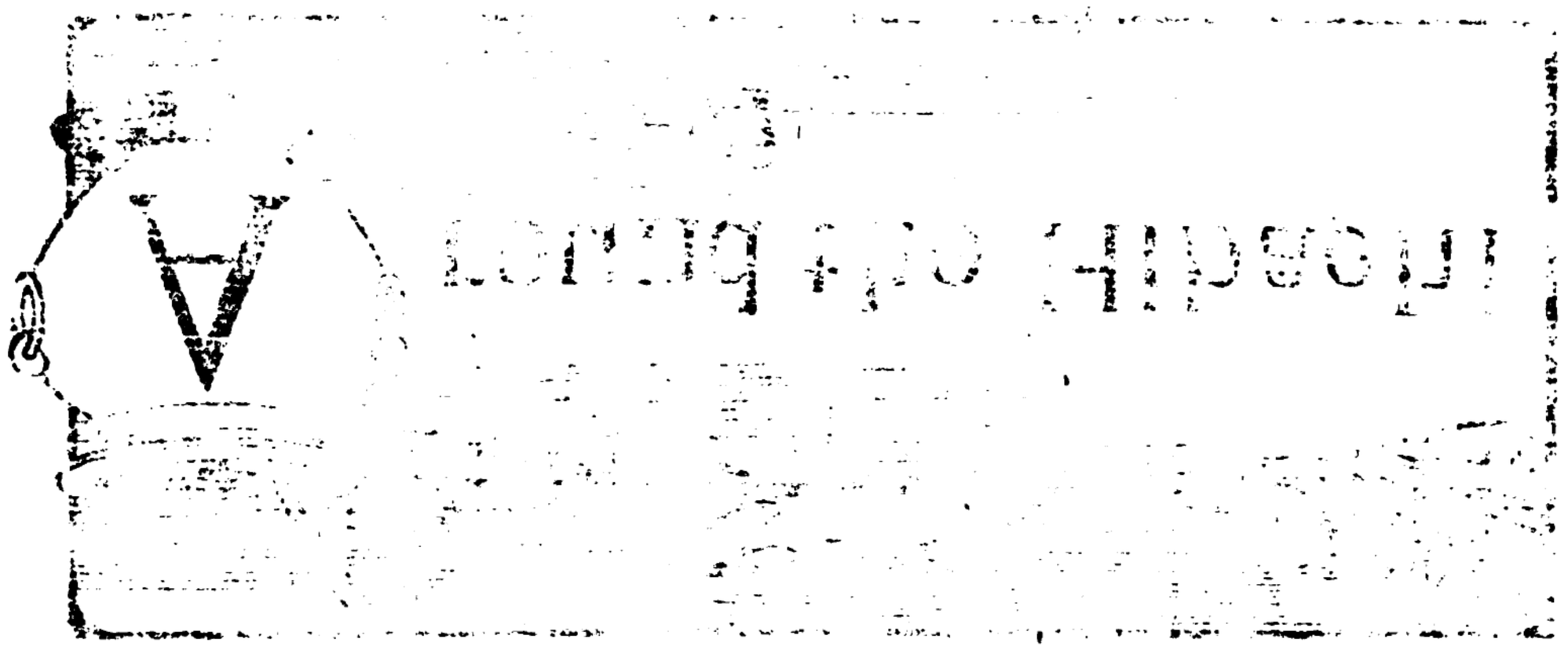
To this Hotan made reply and said:

"What you have just said I am very sorry to hear; but your words are no doubt reasonable, and I cannot well ask you to go on for the sake of me only. Still, how would it be if I were to undertake to bring with me to-morrow pupils as zealous as those who have forsaken the scriptures. Would you then be willing to continue the lectures to the end? "The lecturer was quite delighted at this proposal and readily agreed to it; for he had great confidence in a man who could endure to the end.

As soon as Hotan reached his lodging he went out to the Inari shrine in the streets of Fushimi, where the fox-god is enshrined. Here he saw many clay images and all kinds of little idols and gods being made, as had been the custom from of old, known to all as Fushimi dolls. He inquired of a woman there the price of the dolls, and she asked what kind he wanted. "O," said he, "give

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me some just like myself, especially in the head."

"Then *bonze* (monk) clay dolls will quite suit you," said she, handing over a number of dolls moulded after the form of monks.

"Yes, those will do exactly. Just give me all you have, at least thirty or forty."

"My," said the woman, "and what will you be wanting with so many clay dolls?"

"Never mind," said the priest bluntly; "that is an affair of mine."

So he took a huge bundle of the clay dolls, so heavy that he was hardly able to carry the burden; and then set out for the chapel of the Enryakuji, where he arranged them all duly in order like so many listeners before the desk of the lecturer.

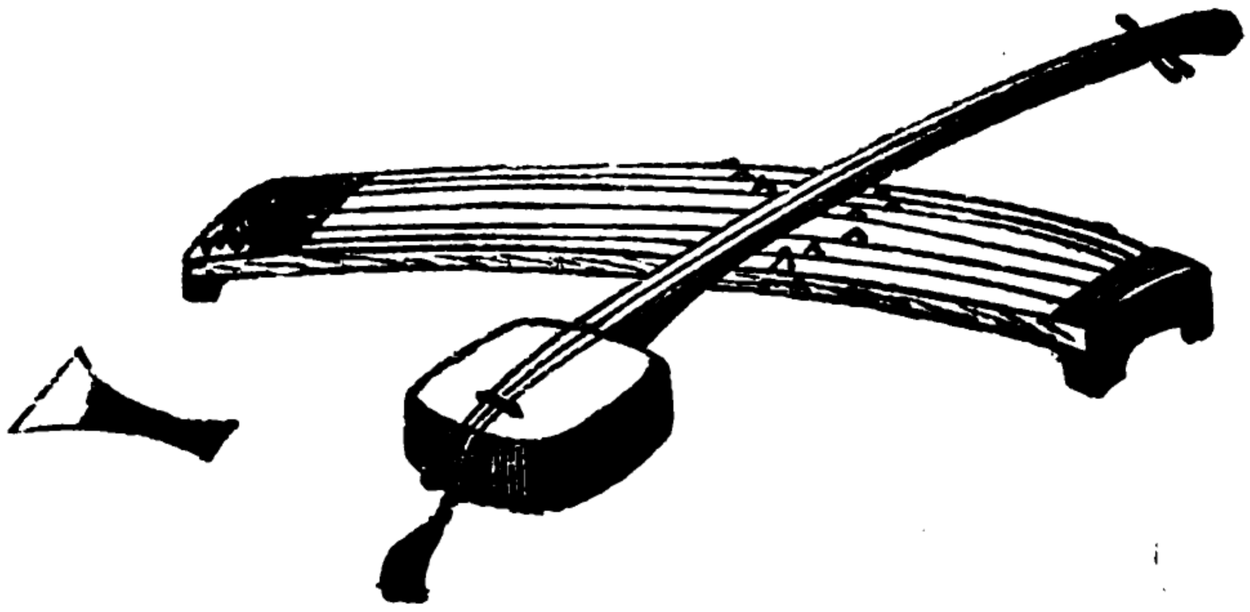
The lecturer at the usual hour entered the chapel expecting to meet the promised audience, his face assuming an air of more than ordinary cheerfulness, when suddenly a wonderful change came over his countenance, as he saw before him only an audience of clay figures. To relieve the look of astonishment and disgust on the face of the lecturer Hotan, who was sitting among the figures he had collected, spoke up and said: "I have, as you see, brought many pupils with me, in accordance with my promise."

The lecturer only frowned the more and remarked:

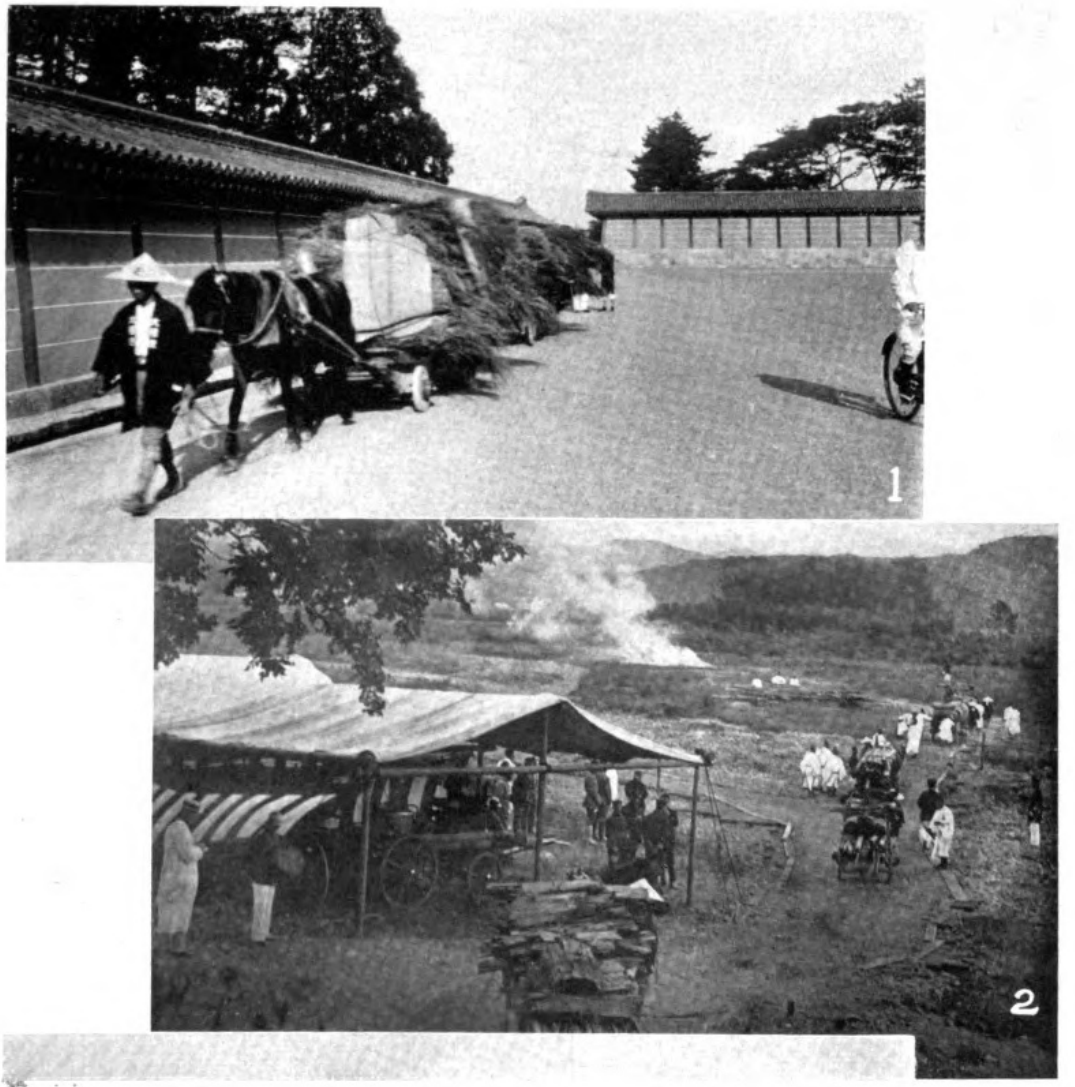
"What are these things you have brought here? Do you suppose that I am a child to be pleased with such a joke as this?"

"Dearest teacher," began Hotan again, quite innocently, "did you not say yesterday that if the number of heads was multiplied sufficiently, you would be willing to go on with the lectures? Have I not multiplied the heads manyfold? You may find fault with the quality of the heads I have brought you; but I can assure you they have just as much brains as those who left the class because they could not endure to the end. Had they remained you would, nevertheless, have continued lecturing to them. Then why not to these who are just as much interested as those that left you? The audience has changed, it is true, but the quality and numbers are about the same. Could I bring back those that have left, you would, no doubt, be glad to continue the lectures; but the present audience has ears to hear just as much as the audience that has left. In fact I do not see any real difference in the situation. It is just as it was at the commencement of the lectures. There was only one then who wanted the lectures and there is only one now. If I may be permitted to speak so frankly I would respectfully ask that, as you have gone on so far for the sake of one, you will for that one's sake go on to the finish.

The lecturer listened patiently to these remarks; and as they were nothing but the plain truth, he could not gainsay them. So he agreed to continue the lecturers for the sake of the one pupil who wanted to hear them; but he insisted that the clay images should be removed before he went on; for, as he said, he had from the start had really but one pupil, and he did not want to pretend otherwise now that he was nearing the close of the course.



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BURNING OF THE SACRED CORONATION BUILDINGS, YUKI-DEN AND SUKI-DEN AT KYOTO DETACHED PALACE

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BARON ISHII (RIGHT) RECEIVES BARON HAYASHI
ON THE LATTER'S RETURN FROM ITALY



MEMORIAL SERVICE FOR THE LATE COMMANDER SHIMOMURA,
KILLED IN THE NORTH SEA FIGHT

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1. TAGORE'S ROOM AT MR. TAIKAN YOKOYAMA'S RESIDENCE, UYENO
2. THE POET AND PARTY WITH MR. YOKOYAMA AT RIGHT
3. COUNT OKUMA WELCOME SIR RABINDRA NATH TAGORE AT THE KANYEI-JI TEMPLE, UYENO

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MR. J. B. MILLET, OF BOSTON; HIS DAUGHTER, MRS. WILLIAM HARRISON BOOTH AND MASTER FRANK MILLET BOOTH, RECENTLY VISITING JAPAN MR. MILLET HAS DONE MUCH TO PROMOTE BETTER UNDERSTANDING BETWEEN JAPAN AND AMERICA

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CURRENT JAPANESE THOUGHT

By THE EDITOR

To the Reader

The editor of the JAPAN MAGAZINE has before stated in these columns that he is not responsible for the contents of the Magazine, having to do only with the literary form in which it appears from month to month. All articles for publication in the Magazine are provided by the Management; and the editor knows nothing of whence or how they have been procured. All statements to the contrary published by enemies of the editor and of the Magazine are to be regarded as malicious and untrue.

Lord Kitchener

The sudden and tragic end of Britain's great war lord caused profound grief among all classes in Japan. Lord Kitchener's visit to this country a few years ago is still cordially remembered and the impression made by the famous soldier at that time will not soon be forgotten. To the Japanese he seemed a man of striking and commanding personality, who had won the respect and admiration of the world for his character and achievements. To have conducted so many and such successful campaigns without a whisper of weakness or inhumanity is a distinction that will shine al the brighter in view of the lurid details of the conflict in Europe where savagery and outrage seem so often to supplant humanity. The British forces cannct fail to have been influenced by the same spirit, which, after all, is but the spirit of the Britisher at his best. The death of Lord Kitchener shows that in war no position is to be considered the safer; and the death of the head of the War Department is as heroic as if on the field of battle.

Change of Policy

There is no doubt that for some time leaders of political thought in Japan have been exceedingly dissatisfied with the inactivity of the Foreign Office, due, it has been thought, for the most part, to want of unity among the party leaders, the cabinet and the Elder Statesmen. Recently, however, Viscount Miura has been holding conferences representing political party interests, and it is said agreements have been reached binding the various elements to a united policy with

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regard to foreign affairs, especially in reference to the Chinese question; and the fact that there has been a change of ambassadors at Washington and London shows how much truth there is in the report of a newer and firmer policy. Important problems pending between Japan and the United States yet await solution; while the attitude of both America and Britain toward Japanese policy in China also necessitates new blood in the Japanese embassies in these countries.

China

The sudden disappearance of Yuan Shikai greatly relieves the situation in China, from a Japanese point of view; as it was impossible for any friendly feelings to exist between the two nations so long as Japan's inveterate enemy held the reins of power in Pekin; but whether the new president, Li Yuan Hung, will be able to tide over the crisis more successfully than his predecessor, depends on how far he can bring about a compromise between the warring elements of the South and at the same time fall in with the policy of the Powers. There is no doubt that he can hardly make a mistake in abandoning the dictatorial policy of Yuan Shikai and taking the advice of the republicans to restore the national congress and establish constitutional government. It is all very well to contend that the Chinese are not ready for constitutional government; but a people so self-governing as the Chinese and with a civilization older than any now extant, there cannot be the difficulty that those unacquainted with the genius of Chinese civilization, fear. What China still needs is the man of the hour; a master hand that will establish good government and see that it is respected. Who can doubt that the Chinese people would welcome such a government? They have suffered enough, and surely are not anxious to suffer more. The whole future of their nation depends on securing such a government. Why do not British, American and Japanese experts in government combine to assist China in establishing a proper government, in the same way as they are doing with regard to the customs department? So long as there was no interference with the nation's sovereignty China would probably welcome such advice.

Tagore

The celebrated Indian poet, Sir Rabindra Nath Tagore, has met a warm welcome in Japan from all classes. In fact he has received more attention than, perhaps, he relishes, if his purpose be to see the real Japan. The most interesting aspect of his visit internationally is the view taken by the public as to his ideas on Japan and India. The *Yorozu* in an editorial believes that the effort of the Indian poet to impress Japan with the sublimity and priceless beauty of her ancient civilization will not be lost upon the mind of the nation; but the editor warns his countrymen against being

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charmed by the poet's facile manner of maligning the civilization of new Japan. There is no doubt, says the paper, that moral civilization is invaluable, but material civilization is indispensable. Japan cannot return to the dim light of seed-oil lamps in place of electricity, and smash up her tramways and railways to find a place for palanquins. Two thousand years ago Japan had her own civilization, which, as time went on, became fused with the civilizations of India and China, and thus the civilization of Japan was shaped. During the last fifty years a similar fusing process has been going between Japanese civilization and that of the West; and if the later evolution is to be denounced the former should have to be execrated too. The Indian poet is nearer the truth when he insists on world-harmonization. Japan's mission is to amalgamate the civilizations of the occident and the orient. But a moral civilization not built on material foundations can only lead a country to ruin, as history well shows. Sir Rabindra's words are jewels; and his sentences sparkle like stars; but he offers no statistics, no figures to support his theories. He is all poetry; and for his poetry we admire him; but we must not let him discourage us in the pursuit of science and wealth, concludes the *Yorozu*.

Commercial Magnates

Some time ago, in the columns of *Japan and Japanese*, its great editor, Dr. Miyake, dwelt at length on the commerical results of the present era in producing men of conspicuous business ability. He holds that the Taisho period is not likely to produce so wonderful a galaxy of business magnates as did the Meiji era. In any case the new princes of business are of a somewhat different stamp from their predecessors. In former days it was personal character and ability that counted for most in the commercial world. The chiefs of government offices and great business houses were graduates of universities, and on the whole were men who could have made their mark anywhere; but now a business career appears to depend more on family connections and pull than on sheer ability or personal effort. In all departments alike, in business, politics, education and even religion, success and position are sought by currying favour with authority. The European war, however, has stimulated ambition in a more wholesome direction, and a whole crop of the *nouveaux riches* has sprung up in shipping' mining and other departments of activity, so that wealth is beginning to spread among all classes.

American Naval Expansion

In an interesting series of articles on the tendency to naval expaasion in the United States, appearing in the *Kokumin*, the brilliant editor of that journal sees danger of a challenge to Japan. The two neighbors on either side of the Pacific are entrusted

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with the peace of that region of the world; but peace is possible only on condition that they keep well matched in naval strength; any serious disparity in this respect must sooner or later lead to conflict, thinks the editor. He regrets to notice that the disparity between the fleets of Japan and America is growing more marked from day to day. Since America has abandoned the Monroe Doctrine for an imperial policy her naval programme has grown more positive nad now the whole nation is bent on naval expansion. Japan on the other hand has pursued a conservative policy and has thus dropped out of the rank of first-class naval Powers. Taking advantage of the alarm created by the European war the demand for an enormous American navy is insistent; and the example should be a good one for Japan. It is specially to be noted that an important feature of the American naval programme is careful provision for long voyages, which points to action possible or anticipated far from the home base.

Mediocrity

The *Yorozu* is tired of mediocrity in society and politics and thinks Japan needs a change. Modern society is barren and unattractive. Life in the Japanese capital is at a monotonous level. Without desiring unduly to stir up things the *Yorozu* nevertheless craves someone to admire, someone able to express an opinion that is striking and impressive, able to arrest attention. While Japan has no desire for despots or demogogues she yet would like to have a few men capable of feeling the pulse of the majority and expressing their opinions. A nation can not make progress without great leaders. The lack of great leaders, says the *Yorozu*, is due to ineffective education which kills genius in the bud, taboos politics and confines the youthful mind to uninteresting routine and cram; while religion, which should be an inspiration, has fallen from heaven to earth. People are now satisfied to worship commonsense, so far as there is any; and they are not very busy. Literature in Japan to-day is no more than a toy, says the *Yorozu*; and with such lack of thought and such inanity of mind how can the nation achieve its destiny? No nation in the world to-day can do without great leaders. In Japan the cry for leaders remains unanswered. The people crave for leadership in vain.

Foreigners In Korea

In a recent number of the *Herald of Asia* Mr. Isoh Yamagata of the *Seoul Press* tells what foreigners have done for the moral and material development of Korea. More than seventy per cent of the aliens in the peninsula are foreign missionaries, the other foreigners there being engaged for the most part in mining and trade. The 600 odd missionaries spend in the country about 1,200,000 *yen* a year on their work, and the Koreans contribute about 300,000 *yen* more. Christian converts

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now number about 300,000 and a rapid increase is yearly going on. The missionaries have rendered great service in uplifting the Koreans, and done much for the moral, and educational progress of the country. They were the pioneers in medical education and deserve the thanks of the world for their labours. Foreigners have also done a great deal for Korea in the opening up of mines, the output of which now amounts to more than fourteen million *yen* a year, 84 per cent of which is gold. Most of the mining is under American management, and there is one British company. There is also praise for the labours of British, American and German traders in Korea, all of whom have done much toward promoting the commercial development of the peninsula.

Formosa

In the *Taiyo* for June Dr. Kambè of the Kyoto Imperial University gives an illuminating survey of conditions in Formosa as he saw them during a recent tour of the colony. He thinks that more effort should be made in the way of Japanizing the natives, especially in teaching them the Japanese language, without a command of which it will be difficult for them to imbibe the spirit of Japan and acquire her civilization and institutions. The principal of equality and the tenedency toward democracy which prevails in Japan proper, Dr. Kambé does not find so evident in Formosa, where class distinctions are more rigid and therefore opposed to social contentment. The masses are always under the sway of a powerful majority, an evil inherited from the days of China's régime in the island. That the weak should always be oppressed by the strong is an evil which should be rooted out in the colony. Who can tell whether the Japanese at home would be quite loyal or content were they wrongly treated? Japan is the protector of the coloured races; and the races of Formosa should be taught that they have more to expect from Japanese rule than they would from the rule of any of the white races, who have oppressed the coloured races everywhere. Every effort should be made to assimilate the Formosan natives, just as has been done in the case of the Ainu. The blood of all the races of the orient flows in the veins of Japan, and it should, therefore, be easier for her to harmonize the conflciting tribes of the east than for any other nation. The earlier this is accomplished in Formosa the better. If the natives become entirely Japanized they will then be ready for Japanese rights and enjoy the same privileges as citizens of Japan proper. Now that Japan is regarded as the one best fitted for leadership among the oriental races, the people of Formosa, Korea, and even of China, should do all in their power to aid her in the task of amalgamation and aggrandisement, as it is their only hope of becoming independent of the white races.

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The government should also take care that avaricious capitalists do not get the upper hand in Formosa and for this reason only the very best officials should be entrusted with the administration of the colony.

Literary Changes

A brochure on *China Studies* recently published by the Dobunkan, Tokyo, dwells in an interesting manner on the changes that modern civilization is effecting in oriental languages, notably the written language of China. Contact with the western world has been generating a new, popular style of composition, which became very marked after the war with Japan. The cry for popular rights, equality and national unity brought in new phrases from Japan which did much to modify the standard diction of China; and soon there came into use what may be called the journalistic style of composition. In addition there are modern and official styles. The modern style was created by those equally masters of the ancient classics and of European education, who are able to clothe the new ideas in the elegant language of the past. The official style is the easiest, and regarded by scholars as of no literary value. Owing to the necessity of giving office to men of western education who had no classical education, the old obsolete literary style had to be abolished with the discontinuance of the equally obsolete examination system. Owing to the need of writing epitaphs for those who died in the southern revolution, the ancient literary style recently revived somewhat in the South. Chinese poetry is also undergoing a remarkable modification through occidental influence, though no nationa- poet has yet succeeded in combining what is best in eastern and western versification. In the realm of fiction foreign influence is very marked, especially among the Shanghai story writers. Though Chinese drama shows little extraneous influence as yet, there are signs of change on the stage, especially in the direction of more elaborate scenery. In the realm of song Chinese drama awaits a genius of creative quality. What direction the present literary transition takes will doubtless depend in no small measure on the trend of the present revolutionary situation. In the hurry and noise of unsettled China it is difficult to expect any adequate appreciation of classical beauty and modern excellence.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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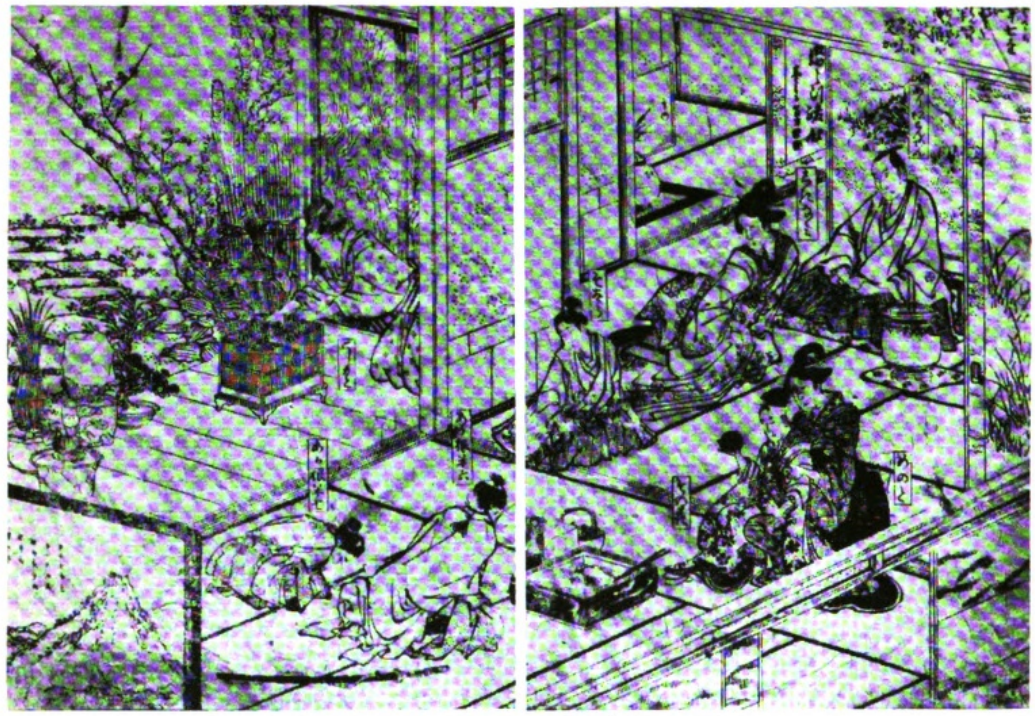
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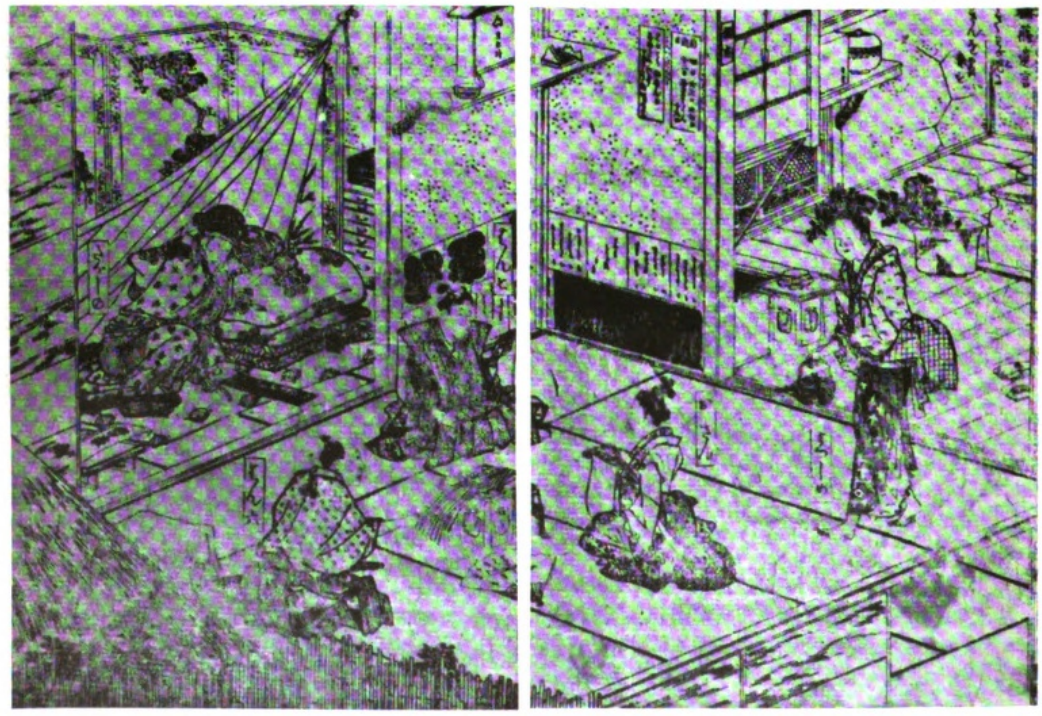
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HANROKU CALLS ON KASAMATSU



THE TWO CHILDREN ARE UNITED IN MARRIAGE

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THE JAPAN MAGAZINE

VOLUME NINE SEPTEMBER, 1916 NUMBER FIVE

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

IV

THE YOUNG COUPLE

NOW on the day appointed for the felling of the giant camphor tree Arimatsu Tenzen was in an uneasy state of mind, wondering whether Hanroku Akane had made due arrangements for the work undertaken; and so he set out for Yonedani pass accompanied by a number of woodmen. Hanroku was already there when they arrived; and receiving the party with due ceremony, took them to them place where the big tree stood. Arimatsu Tenzen was deeply impressed by the mystery of the tree, especially as he now found it all withered, the dead leaves flying about here and there on the ground, with some branches lopped off, and cuts in the bark of the tree. But he was as delighted as much as surprised at the apparent success of Hanroku and said:

"The talent of a man, I see, cannot be judged by his social position; and I am satisfied that you can justify your boast of the other day. My lord of the province will be so pleased that you are able to carry out what you have promised. Indeed I have enhanced my honour by having had the privilege of recommending you to him."

Hanroku was very modest and simply replied that his success was due wholly to the virtues of the lord of the province; and his only wish was that he should receive the reward promised for fulfilment of the task.

To this Tenzen nodded, assuring him that he might rest at ease with regard to the matter, as he would see that every wish of Hanroku was carefully respected.

At this Hanroku set about cutting down the tree, placing the woodmen and giving them due direction. As the tree was quite withered the woodmen attacked it fearlessly, convinced that now nothing could prevent their bringing it to the earth.

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OSAN AND HANSHICHI

(A STORY OF THE LAST DAYS OF THE TOKUGAWA SHOGUNATE)

BY BUNEN

A NOVEL

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The first task was at last finished: and Tenzan in turn duly received the congratulations of the province. Tenzan in turn duly received the congratulations of the officers: and then the officers themselves were treated by his old uncle.

The wife of Tenzan, children by first marriage, had a son and heir called Sotaro, now nine years old, the eldest grandchild, being first born. It is only natural that parents should usually love their children, they should naturally look upon them as a good omen, and he at once took the opportunity to ask Tenzan to take the boy into his service, thinking that young men were more agile in one's service than old men.

Tenzan thought and consulted his wife, and then at once accepted the proposal, as it was a very good opportunity for the boy to learn the duties of the post. Hanshichi, that is Sotaro's father, was very pleased to hear the decision, as he knew that his son would be well looked after by his uncle, and would learn many things which would be useful to him in after years. Tenzan in turn was very glad to have the boy with him, as he was childless, and looked upon him as his own son, and intended to adopt him as his heir, and Sotaro himself was very pleased at the prospect of succeeding to the property and position of his uncle, as he was not very fond of study, and preferred the active life of a soldier to that of a student.

Tenzan in time gave up the practice of medicine, and devoted himself entirely to the duties of his office, and was very successful in his administration of the affairs of the province, and was highly esteemed by all the people of the province, and was looked up to as a father by them all. He performed many meritorious deeds, and was the means of preventing much suffering among the poor people, and was highly respected by all the officials

The great task was at last finished; and when the tree was sawn up, some of the boards measured 28 square feet; and were in number beyond reckoning. With this matchless lumber the lord of the province constructed his magnificent tea hall under Junsho Tsuitsu, the architect. Tenzen in turn duly recommended Hanroku warmly to the lord of the province, saying that his ancestors had been retainers of the great Kusunoki Masakatsu, and that, for cutting down the big tree, the man did not want money but simply to be restored to the *samurai* class under his master, adding that Hanroku would prove very useful to his lord on account of his talents.

On a certain auspicious day when the lord of the province gave a great banquet in celebration of his son having attained the age of ten years and donned armour for the first time, one of the most joyous occasions of the lord's life, he took the opportunity of celebrating at the same time the opening of his new tea hall, inviting Hanroku Akane to be present and bestowing upon him a fief of fifty *kwan* of rice. On the same day he appointed Hanroku headman of the village of Gojo. Thenceforth Hanroku lived at Gojo, together with his wife, the boy Hanshichi and the orphan girl Osan, who was thought to be a niece of his wife. Daily he went to the capital in connection with affairs pertaining to his village. His former friends and comrades among the woodmen were awed by his eminence and some of them envied his sudden rise in the world.

Although Hanroku appreciated his elevation and his attainment of the social position he had desired so long as a retainer of the lord of the province, he was not content, for he regarded with aversion the inferiority of the duties entrusted to him. His ambition was to become a retainer serving close to the person of the lord and to have some share in politics and government. So he went very frequently to the house of. Arimatsu Tenzen and tried to win his favour further by flattery and adulation, even to the extent of undertaking menial tasks for him, as though he were a servant, dusting the rooms sometimes, and once helping to clean out the well. It was not pleasant, but it pleased Tenzen and won his confidence.

The wife of Tenzen, Shikinami by name, had a son and heir called Sotaro, now nine years old, the eldest daughter, Sanohana, being just four. It is only human that when parents deeply love their children they should naturally think sometimes of the children of others; and hearing of the boy Hanshichi, that he was a bonny lad, they began to take an interest in him and often asked Hanroku after him. This interest Hanroku thought a good omen, and he at once took the opportunity to ask Tenzen to take the boy into his service, adding that young men were more agile in one's service than old men.

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Next time he visited Tenzen Hanroku brought his boy with him, when he and Sotaro, the son of Tenzen, played happily together, both declining to part when the time came. So Tenzen and his wife had the two lads play together often and have meals together too, and treated Hanshichi as their own son.

Tagashino, the wife of Hanroku, did not approve of her husband taking the boy to Tenzen's in this way; at least not so often; and then she chided her husband and said:

"When I was a little girl my father used to say often that one who serves his lord should not visit powerful officials unless there was business to transact. Mr. Arimatsu Tenzen is one of the most influential retainers of the province; and already people are beginning to talk about your going there so often. Moreover, as children will be children, you cannot be sure that Hanshichi may not fall out with Sotaro and cause a row that might interfere with your success."

At this Hanroku ceased to visit the house of Tenzen, and did not allow his son to go there to play any more.

As the years went on Tagashino loved Osan as her own child, and Osan returned the affection fully, serving her adopted mother as faithfully as if she were her real mother. And sometimes the mother would call Osan and Hanshichi together before her and say:

"That you two are being brought up so joyfully together is, I believe, due to affinity in a previous life. As I have often explained to you, when you grow up you will become man and wife. Therefore I hope, Hanshichi, that you will always been kind to Osan, remembering that she is an orphan; and Osan, you must never forget to respect Hanshichi as your future husband and lord."

And thus the two children passed the days of their youth in mutual affection. Both were extremely good-looking and bright, and the neighbours talked of their being perfectly matched; and on hearing this gossip the two children would always blush and quickly retire, causing exclamations that they were a charming little couple.

In the fall of the following year the mother, Tagashino, began to complain of pains in her arms, which grew to be so severe that she could neither eat nor drink. One day, looking toward her husband and the two children who were sitting by her, she said:

"I have indeed small hope of recovery; for the symptoms of this disease first appeared on the very day that you began to subjugate the spirits of the camphor tree by your secret method of *hikime* last fall. My affection, I believe, is due to the curse of the wood-spirits; and the pain in my two arms comes because you cut off two branches of the camphor tree, as the arms in the human body have the same relation to it as the branches of a tree to the trunk. But whatever the cause, if I can only bear the

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Next time he visited Tarzan Hartoph strongly in a previous life. "I have brought his boy with him, when he and Tarzan parted, saying that he would call Osan and Thunderbolt for them.

"That was two six years ago, and Osan returned to it as the manner in the previous existence, as the two parents of the boy were dead. Thunderbolt, now grown to be a great warrior, is with Tarzan's in this way: at least not by to Tarzan's in this new; at least not approved of her husband taking the two children with him. Tarzan is one of the most influential warriors of the province, and already people are beginning to come to him for advice and help. Hartoph could not have found a better place for the training of a boy to fit as the manner in the previous existence, as the two parents of the boy were dead. Thunderbolt, now grown to be a great warrior, is with Tarzan's in this new; at least not by to Tarzan's in this way:

curse alone and save it from my family, leaving you three healthy and happy, I shall be content and serene. When I think of death there is but one trouble in my mind: the two children here. I desire, therefore, that the marriage ceremony shall be performed before my decease."

To these solemn remarks Hanroku nodded approval; and then he assured his wife that her ideas about the curse of the wood-spirits were mere delusions; but as to carrying out the marriage ceremony he had no particular objection, though Osan was only nine and Hanshichi eleven. The ceremony would, of course, be somewhat premature: but to make his wife feel easy at heart he would have the ceremony performed at once.

Preparations for the wedding of the two children were accordingly made. Hanshichi put on his best Hakama worn on ceremonial occasions, and Osan changed her dress to that of a bride. The *Kuromaku*, or unglazed porcelain wine cup; and the *chōshi*, or flagon for holding the wine, were duly provided. In accordance with ancient custom the bridal pair were caused to sip the propitiation number of wine sips together, Tagashino smiling at Osan, though her eyes were brimming with tears. Then she said to the child wife: "Do not fail to search for your real mother, using the piece of pheasant to find her; and I hope you two will love each other and live happily together for a long, long time."

The ceremony having been poetically performed and the occasion ended, as evening drew on, Tagashino quietly breathed her last; and the sorrow of the two children was pitiable to behold. It took some time to make them resign themselves to fate and consent to make preparations for the burial, passing from deep joy to deep mourning.

(To be continued.)

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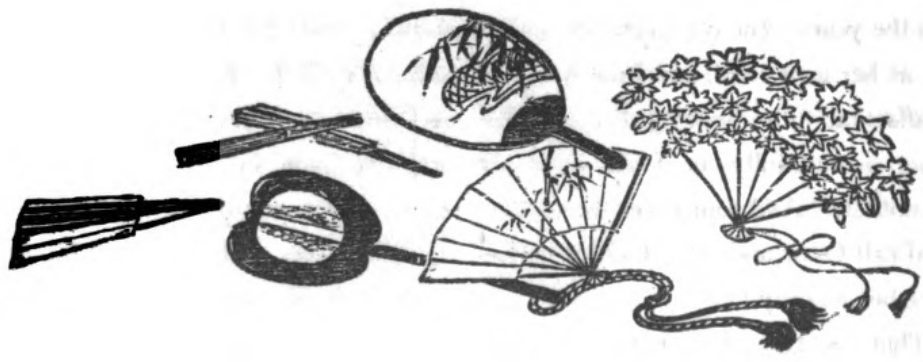
curse alone and save it from my family, leaving you three healthy and happy, I shall be content and serene. When I think of death there is but one trouble in my mind: the two children here. I desire, therefore, that the marriage ceremony shall be performed before my decease."

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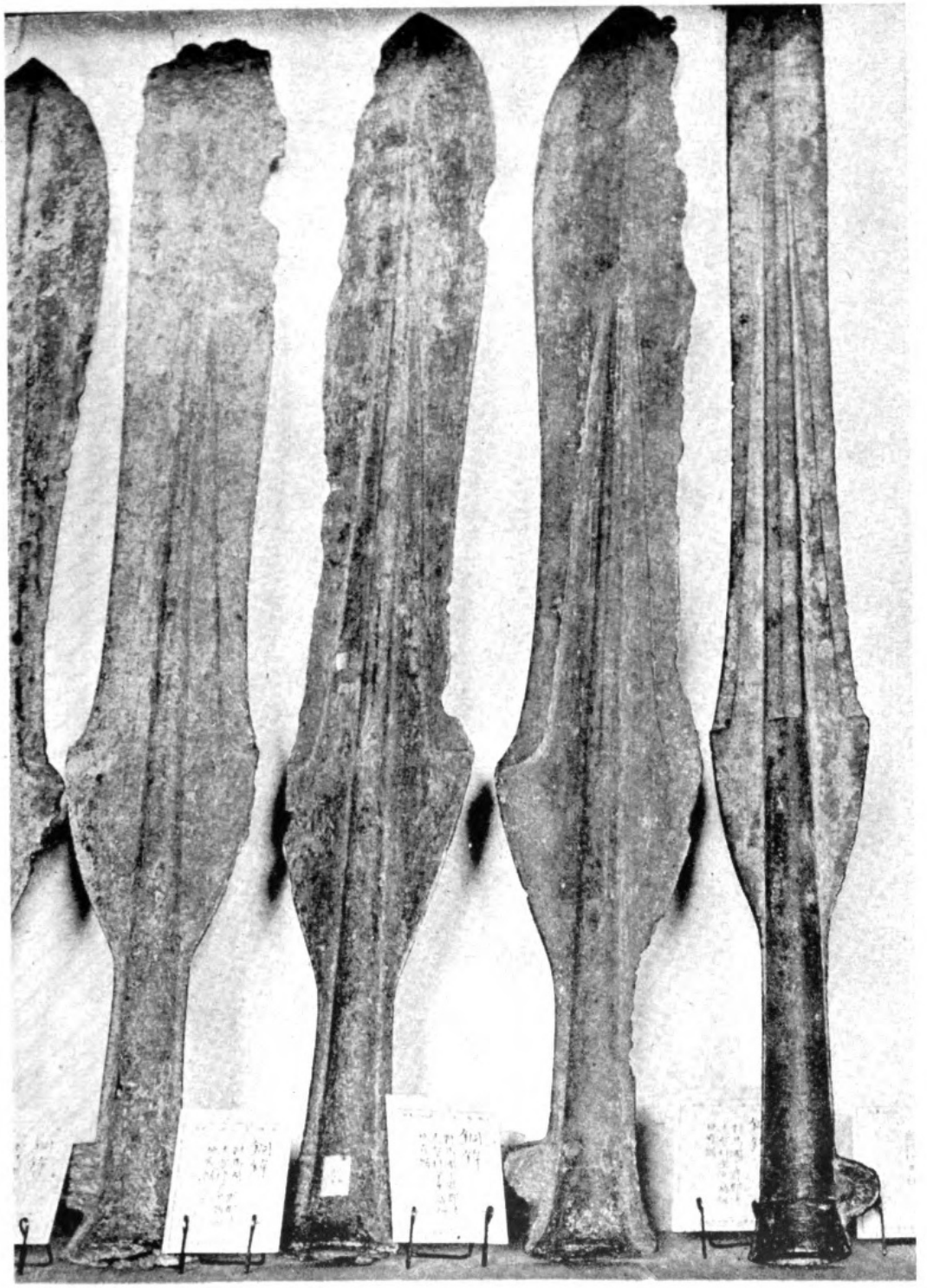
Preparations for the wedding of the two children were accordingly made. Hanshichi put on his best hakama worn on ceremonial occasions, and Osan changed her dress to that of a bride. The *kawarake*, or unglazed porcelain wine cup; and the *choshi*, or flagon for holding the wine, were duly provided. In accordance with ancient custom the bridal pair were caused to sip the regulation number of wine-sips together, Tagashino smiling at Osan, though her eyes were brimming with tears. Then she said to the child-wife: "Do not fail to search for your real mother, using the piece of plectrum to find her; and I hope you two will love each other and live happily together for a long, long time."

The ceremony having been satisfactorily performed and the occasion ended, as evening drew on, Tagashino quietly breathed her last; and the sorrow of the two children was pitiable to behold. It took some time to make them resign themselves to fate and consent to make preparations for the burial, passing from deep joy to deep mourning.

(*To be continued.*)



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"HOKO," OR ANCIENT HALBERDS OF COPPER BRONZE

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"IWAIBE," OR ANCIENT SAKÉ BOTTLES

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RELIGION OF THE FIRST EMPEROR

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

AMONG the sons of Prince Ugaya-fukiayezu were two brothers; and these resided at the heavenly court at Takachiho in Kyushiu toward the close of the age of the gods. The names of them were Itsuse-no-mikoto and Iware-hiko-no-mikoto; and they consulted together how they might extend the divine sway eastward. And then they entered upon an expedition in that direction, subjugating the natives and their chiefs. The conquest was not achieved without strenuous labours and encountering numerous obstacles. On the way, the elder brother, Itsuse, received a mortal wound from an enemy arrow; but the other brother, Iwarehiko, persisted and overwhelmed the savages and finally established the Imperial court at Yamato, taking the name of Jimmu, and he was the first ruler of Japan.

And so from time immemorial the fourth day of April has been a national holiday celebrating this great event in the nation's annals. Now, there are various records concerning the religious practices of the first Emperor, that tend to indicate the faith of our first ruler. In the light of modern knowledge and archeological research one may reach some understanding as what that religion was.

On the expedition into Yamato the first Emperor fought against and defeated one named Nagasunehiko; and the victory was ascribed to the fact that the Imperial army took a position moving with the sun, while the enemy took a position facing the sun. This tradition is duly recorded in the Kojiki and the Nihongi, the oldest historical records of the nation, complied by the Government in the 8th century. The tradition shows that at that time sun-worship was in vogue in Japan; and the belief seems to have been taken advantage of to revive a more chivalrous spirit in the army. Of course sun-worship was not peculiar to Japan. In China during the Chou dynasty, in Egypt and in various parts of Europe as well as among the tribes of America, and in the Pacific islands, there are traces of a similar custom. But in Japan the faith was already losing its primitive aspect and merging in the personality of the Emperor. In those days the Emperor changed the direction of the forces only when the army suffered reverse. Precaution always had to be taken with regard to direction.

On another occasion when the Imperial forces met with fierce opposition in fighting against Eshiki, a native chief, the Emperor offered a prayer to the gods for divine assistance; and in answer had a vision through a dream in which it was revealed to him that he should make

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EMBLEMS
RELIGIOUS AND MORAL.

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eighty plates and as many jars from clay taken from Mount Ameno-kako, and use them in worshipping the gods of earth and heaven; and as one of the generals had a similar revelation, it was confirmed in a divine manner. The Emperor followed the heavenly instructions; and at the same time the Emperor swore an oath before heaven that he would make *takane*, a kind of *mochi* cake, without water and bring about peace without further war. After the oath the *takane* was duly made without water; and then he swore another oath before the gods and ordered a jar to be submerged in the river Nibu, when all the fish of the river became intoxicated and floated about helplessly like leaves of trees; and he said at the same time that the empire should be consolidated and brought to completion. Thus saying, the Emperor dipped the jar in the river with the mouth downward, when all the fish floated away with the running stream.

On seeing the result the Emperor was greatly pleased; and he worshipped the gods using 500 sakaki trees taken out by the roots from the upper reaches of the river. This tradition, it will be remembered, was illustrated by one of the banzai banners used at the Imperial Coronation ceremony, which bore a jar and a fish with two ideographs meaning banzai.

Again when the Emperor fought a decisive battle against Nagasune, the Imperial efforts for a time seemed to be abortive, and then suddenly the heavens clouded and a kite with golden plumage flew down and lighted on the end of the Imperial bow. So great was the efulgence from the sacred bird that the eyes of the enemy were dazzled as by lightning, rendering them unable to fight. It is from this incident that the highest Japanese military order, that of the Golden Kite, takes its origin, and is intended to commemorate the lucky omen. Finally the Emperor was enabled to establish his first Throne at Kashiwabara in Yamato, at the same time proclaiming that in the founding of the empire he had been assisted by the spirit of his divine ancestor, the Creator, who had descended from above to render aid in subjugating the enemy. Believing that victory was due to the assistance of the divine ancestors, the first Emperor erected an altar at Mount Torimi where the spirit of the divine ancestor might be worshipped. Torimi is in Wada-gun in the province of Yamato.

Thus it will be seen that worship of the Imperial ancestors was regarded as the first tenet of the national faith by the Emperor Jimmu, as well as the worship of other gods in earth and heaven, especially after the completion of a military expedition. Science suggests that Japanese ancestor-worship may have been derived from animism. Curiosity naturally inquires how the gods were worshipped in that remote age. It seems that certain spots were selected as sacred and consecrated to the worship of the deities. We have already seen that plates and jars were used in worship, the shapes of which are not known. Our only clue to what they were like is to be found in the pottery found in the prehistoric dolmens of Japan, where one often comes across pottery impracticable for daily use, but suggesting that food and drink were among the earliest offerings to the gods. Weapons also appear to have been offered and dedicated to the service of deities, old records showing that such things as swords and shields were often set up around altars as acts of worship. Some of these swords were of bronze, and such as to be of no use in war, which proves that they were specially for worship and used as votive weapons. The iron swords and other weapons deposited with the dead and now found in dolmens, suggest the ideas entertained of a future life by the people of that day, all of which show a connection with ancestor worship.

The above traditions in reference to the first Emperor have had a powerful influence in making ancestors worship popular in Japan, as well as in gendering loyalty and patriotism in the Japanese soul; it has created a spirit that still burns in and inspires the Japanese character.

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MITSURU TOYAMA AND THE GEN-YOSHA

By BANSON HIRAI

AMONG the great men of Japan there are some of unique type, seldom if ever found among other nations. Some of these are men of remarkable insight into national affairs, and they are never restrained by trifles in undertaking deeds that would discourage most men. Among these are men who in character and methods belong to the men of the old samurai type, with their *soshi*, or braves, ever ready to carry out their slightest behest and if necessary die in the attempt. Like the proverbial Irishman, they are always "agin the guvermint," and as leaders of the *ronin*, or masterless heroes, of the nation, every cabinet is in terror of them. One of the most conspicuous examples of such men is the subject of this sketch, a man who by some is held in the highest esteem and by others looked upon with dread and suspicion.

Mr. Mitsuru Toyama was born in Fukuoka in the province of Chikuzen in the year 1855, his father being of an old samurai family. Even from childhood he was of rather a mischievous turn of mind. His first teacher was Yoshu Kamei a Confucian scholar of the time, to whom the boy seemed a bit stupid compared with the other pupils; he would read nothing save what was well to his liking; but in writing and composition he excelled his comrades. The master did not agree with those disposed to laugh at young Toyama, saying the lad would some day be something and do something. In that day the lads of Fukuoka were brought up after the manner of Spartans, well disciplined in learning and military arts. The aim was to promote a sound mind in a sound body. Otherwise they despised conventionality and preferred unrestraint.

The first name of young Toyama was Otokichi; but in his seventeenth year he happened to visit the Tenman shrine where he saw an inscription written over the torii of the shrine, which struck his fancy; and he there and then changed his name to Mitsuru. The shrine is dedicated to the famous national hero Sugawara Michizane, and it was evident that young Toyama was determined to emulate this hero. At school he was noted for his love of freedom and his brave fearlessness. Once he heard the other boys planning to haze him; but he said nothing, only placing a sword beside him and going on

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with his work. His shrewd silence so affected the others that they let him alone. He studied earnestly the literature of the Zen sect of Buddhism; and he became an expert with the sword, as well as *judo*.

At the age of 19 Toyama began to take a keep interest in national affairs. At that time Japan was in a state of unrest. The question of invading Korea was constantly discussed by Government officials and at last caused a split in official ranks. The great Saigo left the government and retired to his native place in Satsuma; great men like Shimpei Eto, Minister of Justice; and Issei Mayebara, a State councillor, followed his examples. Toyama was one of the greatest of Saigo's admirers and followed his leadership with ardent patriotism. So in 1876 he organized was is known as the Kyoshinsha with his friends, which beame a powerful political party, excessively opposed to the government. Some of the party had collisions with government officials and others plotted the assassination of Okubo, an opponent of Saigo. Toyama was arrested among the conspirators and spent a year in prison. He was released in the year of the Satsuma rebellion, just as the insurrection was quelled. Toyama was much disappointed at the outcome, and immdediately went to Tosa to consult with Itagaki, now Count, with a view to organizing another uprising. But Itagaki said that if even Saigo could not succeed, it was little use for lesser men to attempt anything, and Toyama agreed; but they decided to start a political part that would eventually upset the Government. His idea was to destroy clan government and bring about a complete reformation of officialdom and society.

In 1879 Toyama formed the Gen-yosha, a political club, the first rule of which inculcated veneration for the Imperial Family, the second was loyalty to the empire, and the third was strict protection of the people's rights and liberties. In a short time the club had over 10,000 members; and though Toyama refused the presidency of the club, as an empty title, he was the moving spirit of its operations. All the members studied English and Chinese literature, as well as law and military art, especially *judo*; and all were men of a serious and determined turn of mind. They were always ready to die for the improvement of their country, an affirmation that some regarded as ambiguous.

When Count Okuma in 1890 attempted to place foreign judges on the Japanese bench side by side with Japanese judges in trials involving foreigners, the members of the Gen-yosha were wild with anger and at once made up their minds to prevent what they regarded as a gross indignity to the nation. Soon afterwards Count Okuma was blown up by a bomb, escaping, however, with only the loss of a leg. The assassin, Tsuneki Kurushima, committed *harakiri* on the spot, and the overthrow of the cabinet was hastened.

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Toyama was under suspicion and underwent arrest, but no direct proof could be established against him, and he was released.

In 1891 when the Matsukata cabinet was trying to enlarge the navy, the premier found it very difficult to obtain the necessary consent of the Imperial Diet; and so he determined to interfere as far as possible in the general election to carry out his pet object of naval expansion. To do this he asked the assistance of Toyama; and the latter, though not usually favorable to the government, nevertheless believed in a larger navy, and so he agreed to help out the plan. Toyama sent his agents to every part of the country to interfere in the election campaign; and the struggle was something fierce. Hundreds of *soshi*, or braves, appeared everywhere, even in Tokyo, disturbing the elections and helping the government. In this episode the wonderful influence of Toyama was clearly seen.

Soon after this a rebellion broke out in Korea; and Kin Gyokkin, a noble involved in it, fled to Japan to seek help in his undertaking; but the Japanese Government, afraid of China and Russia, did not show any partiality to the cause; but Kin found protectors and supporters in Fukuzawa of the Keiogijuku and Toyama. Finally Kin was decoyed to Shanghai where he was assassinated and his corps sent to Korea and exposed to the public as a warning. Toyama was very indignant at the action of the Koreans and began to lay plans for chastisement of them and China. So he despatched numerous agents to Korea to create trouble and bring about war with China. They organized a band called the Togakuto and made riots in Korea, compelling both Japan and China to despatch troops, leading finally to the China-Japan war in 1894. This act of Toyama is regarded as a merit of national importance for which Japan will ever be indebted to him.

When Count Okuma formed his first party cabinet in 1898 in cooperation with Count Itagaki, he recommended Toyama for a portfolio, recognizing his great influence among the people. This has been looked upon as proof of the broad-mindedness of Count Okuma, for he well knew that Toyama had to do with attempt upon his life. Dr. Hatoyama was appointed to mediate in obtaining the consent of Toyama to join the cabinet, and for this purpose made 15 calls on him; but Toyama was obdurate and positively declined. He never wished to become an official, he said; as he was he had more power than any official. His only ambition was to serve his country, and he believed that he was doing so as he was, without seeking position or fame.

It was noticeable that from the year 1903 many members of the Gen-yosha or those associated with it went to Manchuria; and the numerous Chinese bandits that assisted Japan in the war with Russia

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To whom was single entrance given at the portal
Of Love's high temple, and the sacred veil
Lifted that hid the mysteries within
From all but her and me? Ah, Love, I feel
The sweetness of the secret in my heart
Even now, and shall to the last day of life.
Let me not wrong her memory by a word
Of passion, she who ever walked with me
Hand in hand, and side by side, and mind
In mind, and spirit with spirit, even as
One walks with one's own shadow in the sun

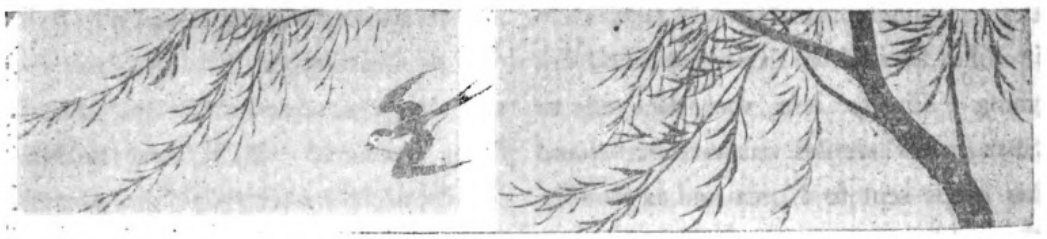
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were doubtless organized by these men. In 1900 when Prince Ito organized his cabinet under the Seiyukai party he asked Toyama to accept a portfolio and Toyama again declined. This shows how keenly Japanese politicians envied the unique power of Toyama. Since the outbreak of the revolotionary war in China most the rebel leaders that fled to Japan for protection and assistance have looked to Toyama, and for the most part have not looked in vain. Toyama himself visited south China, and afterwards there was a considerable rise in the martial spirit of the rebels. He is still busy looking after the interests of the Chinese revolutionists, and the exiles from India.

Usually Toyama lives a quiet retired life with apparently no occupation in particular. He is a man of silent attitude and always rather reticent. Nothing interests him but great national questions, for which he is always ready. He has never sought to be conspicuous, but his national influence has been greater than most men of more prominence. Personally he is man of dignified bearing and amiable temperment. He is not so distinguished looking as those familiar with his name would suppose; but he is very sympathetic with the poor and unfortunate, often helping poor students. He has no love for saké and he is fond of indoor games, such as *go*. Mr. Toyama has three sons and three daughters, and the family is a happy household. He owns some mining properties in Kyushu, and once owned the big Yubari colliery in Hokkaido; but all the money he gets he soon spends in his favourite plans for national improvement.

One of his most intimate friends in Tokyo is Viscount Miura, Privy Councillor, who says that Toyama's greatness lies in the fact that he never argues on national questions; but when any question presents itself for solution he goes at it with determination and solves it by some great feat. At a first interview he always seems stupid; at the second he appears just absent-minded; but at the third interview his greatness appears. Had Toyama lived in the days of old Japan he would undoubtedly have been lord of some great castle. To-day he is the silent and unseen hero of the nation.



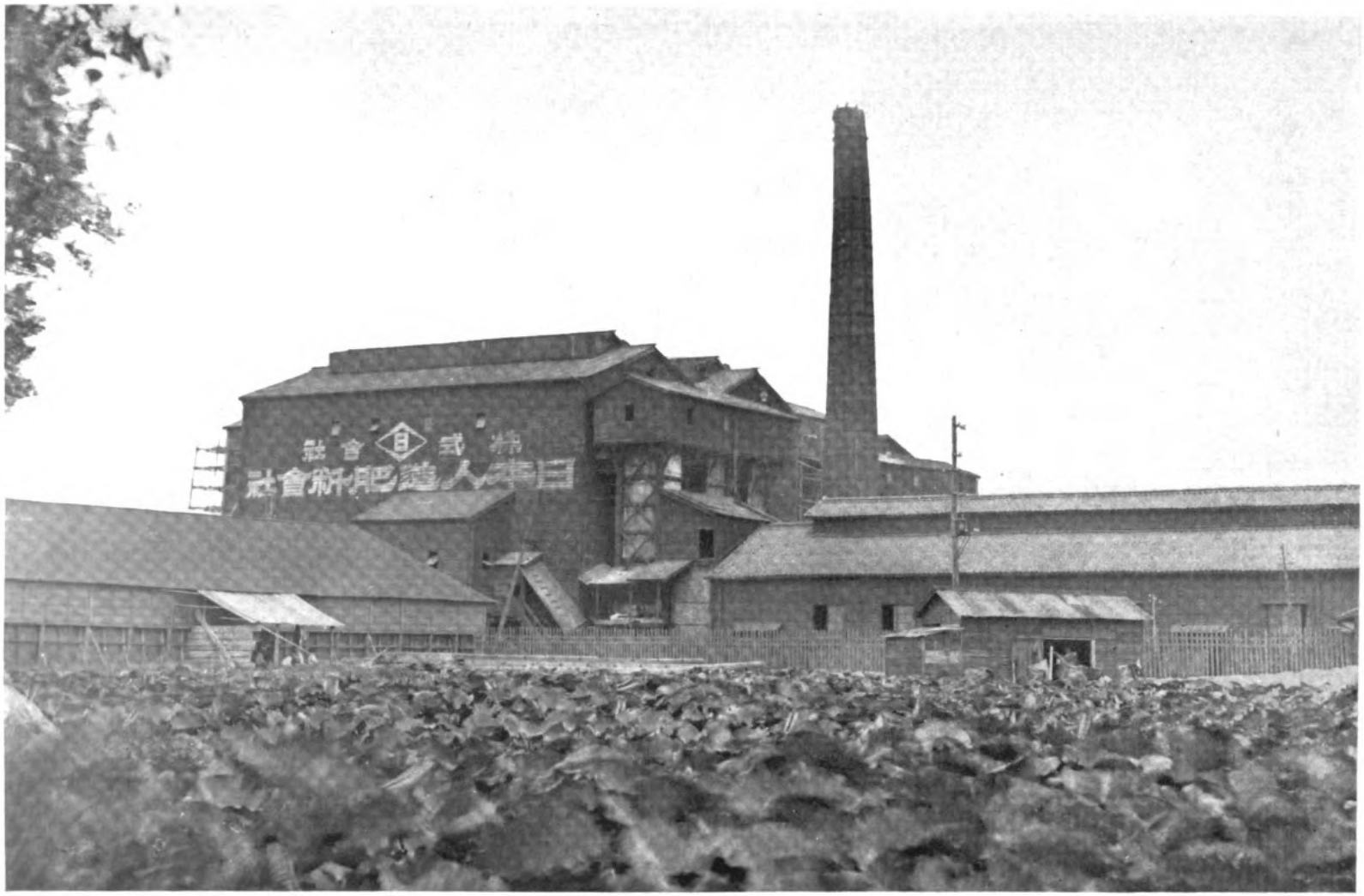
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MR. MITSURU TOYAMA (RIGHT) AND LIEUT-GENERAL, VISCOUNT MIURA

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PI ANT OF THE NIPPON FERTILIZER NANUFACTURING COMPANY

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ARTIFICIAL FERTILIZER COMPANIES

By B. KURIHARA

THE custom of using artificial fertilizer is now in vogue among Japanese agriculturists, and many new companies have arisen to meet the demand. The first of these was the Nippon Jinzo Hiryo Kwaisha which began with a capital of 500,000 *yen* and is a sharehold-ing company, that has won the confidence of the public. Finding its capital rather limited the Company raised a loan of 700,000 *yen*, part of which it has already repaid, and is enjoying abundant prosperity. Its chief output is sulphuric acid.

The Japan Kerosene Company has a fertilizer department, and is taking an important part in the production of manures; while the Niigata Sulphuric Acid Company and the Sakai Ryusan Kaisha are also in the same business. The Niigata concern was founded with a capital of 500,000 *yen*, and for years paid a dividend of only a little over one per cent; and the Sakai Company, founded at the fame time and with the same capital, did not do much better. The latter has a branch factory at Nanao and turns out acids and soda for fertilizing purposes. The annual output of all these companies cuts but a small figure in the total of the world's production of fertilizer, it is true, but they mean much for the industry in Japan. At the present time when prices are low throughout the world, these companies are confining themselves chiefly to the production of sulphuric acid.

The pioneer in the Japanese fertilizer field was Mr. Taki Kumeijiro of Beppu, who saw that the price of fertilizer was very high in comparison with the price obtained for the rice it was used to fertilize, and began investigations as to how the difficulty might be remedied. First he used pulverized bone, the Osaka Alkali Company proceeding on the same lines in the same year. It was found very diffcult to obtain men to work at the business, for the laborers could not endure the odour of the bone dust, while the peasants everywhere protested against what they regarded as an abominable trade. They demanded the removal of the factory from their village. Mr. Taki had to manufacture the fertilizer at night only, and so appeased the offended community. Yet the rice assisted by the bones of animals was regarded by many as unfit for food, which detracted from the sale of the bone meal. With the advancement of knowledge, however, the farmers began to use the new fertilizer and soon the business began to prosper.

The copper refining companies, such as the Okayama Seito-Ryusan Hiryo, and the Meiji Seiren Kaisha and the Sumitomo Hiryo-bu, all now began to produce fertilizers in connection with their copper works, utilizing the escaping sulphuric acid gas for this purpose. The Okayama company was founded with a capital of 500,000 *yen* and went on for some time

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prospering; but owing to depression in the fertilizer market the firm was taken over by the Yasuda Shoji Kaisha. The Meiji Seiren Kaisha was founded with a capital of 3,000,000 *yen*, 500,000 of which was fully paid up, its fertilizer department being worked by the Abe Shoten of Yokohama with a capital of 50,000 *yen* under the management of Mr. S. Saito, who has made a big profit on the sale of Phosphor-ore last year. The Sumitomo company, which has its plant at Shinkyohama in Iyo, is one of the most prosperous of all, having the largest output and the biggest profits, though scarcely more than a year in operation. The company could furnish all the fertilizer needed in the empire, if all its escaping sulphuric acid gas could be used.

The Dai Nihon Jinzo Hiryo Kaisha is now attempting the production of hem-atite, which hitherto has had to be imported from England and Sweden, using a complex process of sulphuretted iron, 100,000 tons of iron being obtained from 300,000 tons of the sulphuretted ore. There is a phosphorous ore com-pany on the island of Lassa some 450 miles from Yokohama, whose output is a valuable contribution to the nation's stock of fertilizer. The island can ship about 1500 tons daily; and there are three steamers in two months plying between the island and the mainland. Owing to the assistance of Mr. Abe the various ores have been properly classified and proper drying methods introduced; and now the annual profits are large, being over a million *yen* last year, which was three times more than the previous year.

The fault of the artificial fertilizer producers in Japan is that they have devoted all their attention to the produc-tion of phosphoric acid and neglected the use of nitrogen and kali; thus they have placed the less important above the more important; for nitrogen now holds the most important place in the manufacture of fertilizer. This has enabled the Japan Nitrogen company to encroach on their preserves and other companies are follow-ing suit, especially the electro-chemical companies. The mistake referred to is due to lack of proper education among fertilizer makers. Our textbooks actually teach that the soil of Japan is rich in kali and does not require this fertilizer. True, our soil is rich in kali, but it is insoluble and therefore useless for our purpose.

The fertilizer king of Japan is Mr. Suzuka, who has traveled all over the world studying the subject and had engaged in the importation of Chilian nitrate and sulphate of ammonia and kali. Another mistake we make is in not pay-ing sufficient attention to exportation of fertilizers, the chief outlet so far being only Australia, which has demanded in-creased exports on account of the war. Japan is in a position to command the market in hypophosphoric acid fertilizers if she only goes about it in an intelligent way. Yet so far our factories have had in view only domestic requirements and neglected the demand for exportation. There must be a great extension of out-put and improvement in quality of pro-duction if we are to secure and hold the fertilizer market, as we should. Japanese phosphoric acid fertilizer usually contains from 16 to 20 per cent of the efficacious acid; and for fertilizer containing 45 or 50 per cent we have had to look to England and Germany. So our com-panies must change their methods if they are to make fertilizer that will secure constant demand on the foreign market.

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NAGASAKI AND JAPANESE PAINTING

By Dr. S. FUJIOKA

NAGASAKI being noted for the beauty of its environment and the safety of its harbour, has been a haven for ships for centuries; and naturally the first foreign vessels approaching the shores of Japan often sought refuge there.

In the year 1570 the pioneers of foreign shipping came to Nagasaki and formed the nucleus of the flourishing commercial city that has since sprung among the hills at the southern end of the empire. In the year 1592 the *Taiko*, Toyotomi Hideyoshi, appointed a governor for Nagasaki, bestowing upon him full military and administrative authority. From that time the city began to assure a place of importance in the national life.

For political reasons the Tokugawa régime prohibited the propagation of Christianity and restricted the foreign relations of Nagasaki to commerce and trade, even closing the port of Hirado in Hizen, which had been for years a center of foreign commercial activity. The opposition to the new religion reached its climax after the Amakusa rebellion. In 1640 the Tokugawa shogunate published a decree that foreign trade could be carried on at Deshima in Nagasaki only; and thus for some 250 years that city was the only gateway for the entrance of western ideas to Japan. And the only foreign ships entering the harbour were those of Holland and China during this time. All who wanted to get knowledge of western science had to seek it in Nagasaki. Artists too came there in search of hints from foreign lands; and to learn from China no less than from Europe. China from of old had exercised great influence on Japanese pictorial art; and when Nagasaki was the only port open to foreigners the Japanese artist went there to learn something of the newer schools of painting in China.

A leader in this movement toward foreign art was the priest Itsunen, a Chinese of the Ming dynasty, who had fled to Japan on the ascendancy of the

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NAGASAKI AND JAPANESE PAINTING

BY DR. S. LONCKAY

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ANNALS OF IOWA

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Manchu sovereign and became a naturalized citizen of the empire. He was appointed abbot of the Kofukuji temple in 1645; and while not forgetting to propogate the doctrine of the Zen sect of Buddhism, he devoted much attention to the art of painting, in which he was mo mean master. Itsusen greatly excelled in the drawing of human figures and Buddhist pictures generally. Among the more distinguished of his pupils were Watanabe Shuseki and Kamakura Jakushi.

Watanabe in time outstripped his master and took up a study of the Sung paintings, as the art of the Sung dynasty in China was regarded of great importance. Kamakura distinguished himself chiefly in Buddhist pictures, somewhat after the manner of his master, Itsusen; and he was also regarded as an expert in the drawing of human figures, animals and flowers. In the casting of statues which were to be inlaid with gold and silver, he also greatly excelled. It was the pupils of Itsusen that introduced new schools of painting, independent of the Ashikawa masters; but their influence was restricted for the most part of Nagasaki and that neighborhood.

The Tokugawa shogunate was anxious to establish a great Buddhist cathedral presided over by a famous Chinese priest or abbot, and thus to promote not only religion but Chinese art. The government referred to Itsusen regarding the purpose of the Shogun, and the famous Nagasaki priest wrote over to his friends in China, asking for the great abbot of the Obakuzan temple at Fuhchau. The latter, whose name was Ingen, appears to have jumped at the invitation himself, and soon he arrived in Japan with some twenty priests. In the year 1654 he arrived in Yedo and was presented to the Shogun, who was pleased to bestow on him a gift of land at Uji in the province of Yamashiro, where in 1661 he succeeded in establishing his Buddhist cathedral, or great temple, calling it the Manpukuji, or Temple of Myriad Mercies. The architecture was after Chinese models; and it became one of the main branches of the Zen sect, known often as the Obaku school, because the founder came from Obakuzan in China.

One of the specialties of the new school of art was penmanship and tea-making; caligraphy has always been an art in East Asia. The temple became a center producing artists of various talents, especially priest-painters, notably Chinken, master in water-clour sketches.

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Handosei was a famous sculptor, and left many Buddhist statues. Taiho, who also came from this school, was noted for his drawings of the bamboo tree in black and white. Ingen brought over with him from China many fine examples of the art of his countrymen, together with examples of caligraphy, which became models to his pupils in Japan. In fact all artists who desired to know anything of the Chinese art of that day, had to go to the Manpukuji temple school to gratify their wishes. It was in this way that such noted masters as Ike Taiga and Ito Jakuchu attained the skill they evinced.

In the year 1731 artists of a new type began to flock to Nagasaki, bringing about a great change. One of these was a Chinese named Chinnampin, who had been invited there by the governor of the city. He was a master in the art of painting from nature, excelling chiefly in depiction of flowers, plants, birds and animals, which he painted with great delicacy and feeling. His colouring was bright and harmonized well; and his birds on the wing and animals in movement were the wonder of all eyes. He excelled in depiction without lines, which was a new thing in the art world of the time. One of his pupils, Kokin, became quite distinguished. Another, Yuhi by name, served as Chinese interpreter to the governor of Nagasaki; and as a painter he was a master in drawing bamboos and tigers. The Shogun invited Yuhi to come up to the capital and paint for him, when the artist sketched a tiger that had just been brought over from China. Another pupil of Chinnampin was Kurokawa Kigyoku who introduced the paintings of his master to Yedo. He was followed by So Shiseki, who went to Nagasaki to study foreign painting, Yuhi being his teacher. Another Chinese artist of renown came to Nagasaki at that time, named So Shigan; and So Shiseki took his name from this artist, as he had studied with him also. The sketches of animals and birds from the brush of So Shiseki were very natural and life-like.

In addition to the sketch-like drawing of the school of Chinnampin there came in another kind of pictorial art known as Bunjin-gwa, or literati drawing, which laid stress on the spirit and impression of the piece, which was done in black and white. These impressionist pen-and-ink sketches were really an offshoot from the southern school of China, introduced first by the priest In-Fukyu, who arrived in Japan about the year 1720. The style of painting was simple but regarded as full of spirit. Ike Taiga was one of

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Landgrave was a famous scholar and left many works. Among them are Chinese translations of the Greek classics. Under the Ming dynasty, which began in 1368, and lasted till 1644, Chinese literature reached its highest point. Among the emperors of this dynasty was Kang-hi, who reigned from 1662 to 1723. He was a munificent patron of learning, and established a large school for the education of Chinese youth. He also caused a dictionary to be compiled, containing more than forty thousand characters. This work is still considered the best in the language. It was in this way that such men as Confucius and Mencius became known to the Jesuits, and were translated into Latin. Another Chinese work, which was also translated by the Jesuits, is the Hsiao-king, or Book of Filial Piety. It is a treatise on the duties of children to parents. The Chinese have always been noted for their reverence for their ancestors. They worship them as gods, and offer sacrifices to their memory. Every family has a tablet containing the names of its ancestors for three generations back, and on certain days in the year they perform ceremonies before these tablets. Many of the temples are filled with these tablets, which are arranged in rows, and before them are placed offerings of food, incense, and candles. Each family has its own tablets, and no one else is allowed to worship before them. Even the poorest have them, and the rich have them of the most costly materials, and richly ornamented

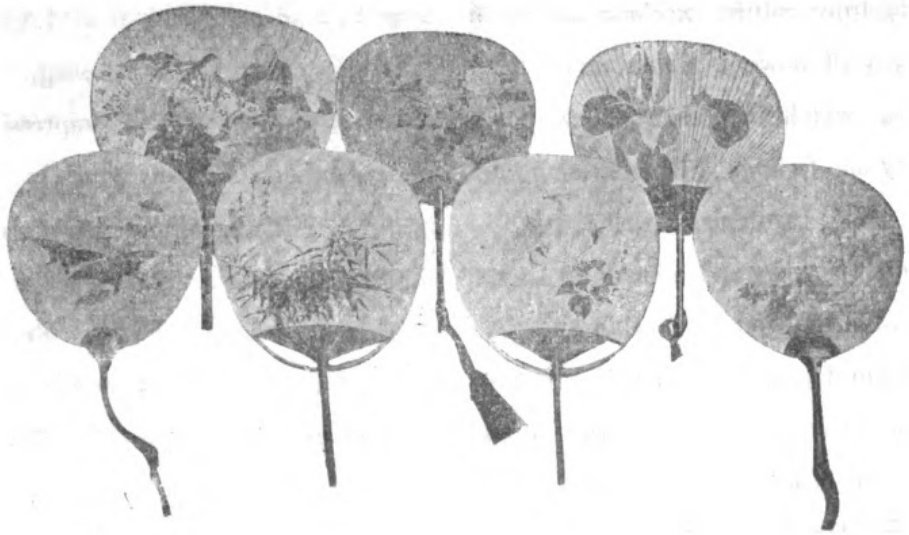
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the most distinguished masters of this sort of drawing.

In 1534 another Chinese artist came to Japan, in the person of Hiran, who was a master of landscape painting; and after him came Hosai in 1780. In that year a Chinese ship was cast shore on the coast of Awa; and the ship was ordered to proceed to Nagasaki; and one of the passengers on this ship was the famous artist, Hosai, who sketched the various scenes of his trip; and this sketch-book is now treasured a priceless heirloom of art.

The influence of these Chinese artists was great in Japan. It excited the admiration of all lovers of the beautiful, and produced such masters as Ike Taiga, already mentioned, and Yosano Buson, who were brilliant exponents of the Bun-jin-gwa school, out of which later grew the movements started by such artists as Maruyama Okyo.

Nagasaki was not only the gate through which later Chinese art penetrated into and influenced Japan, but through this port also came the art influences of Europe. Japan is indebted to Nagasaki for her first examples of western art, as also for much of the western science she learned and profited by. All gates are open now; but the main gate through which outside knowledge poured into the country during the days of our seclusion and isolation from the rest of the world, must always be affectionately remembered by all lovers of knowledge and beauty.



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TEACHERS OF NO DRAMA

By S. HASEGAWA

THE "No" drama still holds its place as the highest form of histrionic art in Japan. On the occasion of the Imperial Coronation last year a beautiful stage was specially erected in the garden of the Imperial palace in Tokyo, where the Emperor and courtiers witnessed performances of *No* drama by the greatest actors of that school in the empire. This event was in itself sufficient to stimulate altogether a new interest in this mode of drama. His Majesty summoned the actors into the Imperial presence, an honour unprecedented in the case of actors. The interest in *No* acting has now so spread as to be in evidence even among the more common people, whereas in old Japan it was a form of entertainment appreciated only by the upper classes who despised the common stage. The *geisha* are also learning the art of playing in the *No* drama, and are known as *yokyoku geisha*. In the more rural districts the passion for *No* is growing; and what is known as the *utai*, a kind of *No* opera, is now popular almost everywhere.

The actors of the *No* drama are divided into such classes as the *Kwanze*, *Hoshō*, *Konparu*, *Kongō* and *Kita*, and so the list descends until reaching those who can only sing in the popular *No* opera. Of course in the old days the *No* drama was under the special patronage of the daimyo, who supported the actors and kept them in fine training. They performed only at the daimyo's command. They had no connection whatever with the general public. Indeed an ordinary civilian was not permitted to learn *No* acting, or to study with a *No* actor. With the fall of the shogunate and the breaking up of the feudal system all these troupes of *No* actors were dismissed and found themselves without occupation. They had to sell their stage instruments and acting costumes, which were very valuable, and go out to find a living as best they could. Many of them became clerks in Government offices, and some tried to eke out a means of livelihood by teaching samurai how to act the *No* drama; but the samurai themselves were for the most part in the same predicament as the *No* actors: they too were without masters and had little time for indulging in *No* playing.

After a time, however, there came a revival of interest in the old form of drama, and the teachers of *No* began to take courage. Kuro, an instructor in the *Hosho* school of *No* playing, was regarded as the greatest authority on the art; and it is said that he accumulated quite a fortune in this way. He afterwards lost it, however, and became the master of a *geisha* house; and failing in this business also, he finally was driven to farming. When such was the fate of the best actors the conditions obtaining among inferior ones may be imagined. As the nation

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DRAMA
TEACHERS OF NO

By S. Inasegaway

THE "NO" drama still holds its form of historic art in Japan. On the occasion of the Imperial Coronation last year a number of the principal players were selected to give performances before the Emperor and Empress in the Imperial Palace. Indeed no complete No drama could be produced with fewer than five actors, but the ensemble of six principal players together with a chorus of eight singers and musicians is the most usual form of the modern No drama. Besides these there are a number of subordinate characters who appear only at the climax or crisis of the drama.

The actors of the No drama are divided into two classes, an honorary class and a professional class. The former are not paid for their services, but the latter receive a regular salary. The honorary class is composed of the members of the Imperial Household and the nobility. Many of these are very clever actors and spend much time and money in their study of the No drama. Their performances are generally of a very high order, and are much appreciated by the Emperor and the Court. The professional actors are the teachers of the No drama. They are divided into five schools, each of which has its own traditions and methods of interpreting the No drama. Each school has its own stage, and the members of each school appear only in the performances given on that stage. The Kwanze and Hosho schools have their stages in Tokyo, while the Kita school has its stage in Osaka. The Kongo school has its stage in Kyoto, and the Komparu school has its stage in Nara. The Kwanze school is the largest and most influential of the five schools, and has the largest number of students. The Kita school is the smallest of the five schools, and has the smallest number of students. The Kongo school is the oldest of the five schools, and has the most ancient traditions. The Komparu school is the most modern of the five schools, and has the most progressive ideas.

The No drama is divided into three parts, called Jo, Ha and Kyu, which correspond to the three divisions of time in Japanese music. The Jo is the slowest part, the Ha is faster, and the Kyu is the fastest part of the drama. The Jo is the most dignified part of the drama, and is usually performed by the principal actors. The Ha is the most dramatic part of the drama, and is usually performed by the principal actors and the chorus. The Kyu is the most lively part of the drama, and is usually performed by the principal actors and the chorus. The Jo is the most dignified part of the drama, and is usually performed by the principal actors. The Ha is the most dramatic part of the drama, and is usually performed by the principal actors and the chorus. The Kyu is the most lively part of the drama, and is usually performed by the principal actors and the chorus.

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settled down to a peaceful transformation from the old to the new civilization, the former feudal lords now nobles of the empire, experienced a new interest in their old time amusements, and Nō was again in demand. Though this brought a measure of good fortune to the Nō actors, the public interest was not sufficient to sustain them comfortably, and their influence was negligible. The late Nōin Umeki did all in his power to create a revival of interest in Nō drama and to bring the art to its former high level. He was himself a first rate actor, and his Nōmo mode of acting was appreciated by many.

The revival of Nō acting was not very noticeable, however, until after the year 1887 when the upper classes began to revive their old interest in the art. These representatives of the blue blood of old Japan could not endure the humiliation of having to listen to the *Naniwabushi*, *Jōruri* and other entertainments of the commonality: it was beneath their dignity, and they called for the amusements of their high-class ancestors. The ordinary actors now took up the study of Nō drama and began to teach it to others, and the art experienced some prosperity. Most of these new teachers were not themselves yet in possession of the necessary costumes for Nō acting; and when they were summoned to instruct pupils they had to rent the proper costumes or borrow them from their friends.

This indicates what the representatives of the Nō drama must have felt when the art was patronized so conspicuously by the Emperor on the occasion of the Imperial Coronation, which indeed, was sufficient to cause every subject of the Empire to take an interest in the art of Nō acting. Teachers of the art immediately became in demand. The children of the upper classes and the rich wanted to learn Nō. The instructors at first charged very small fees: only about 25 or 30 sen a month for a daily lesson; but this of course, did not pay; and soon the fee arose to 75 sen and a yen with lessons every third day, and so on. Such families as the Mitsuis, the Yasudas, the Idas and Inouyes were among the first to start studying the Nō drama and how to act it. It was about this time that Okoi, the famous concubine of the late Prince Katsura, took up the art, studying with Mrs. Sakurawa of Asakusa, and her example was followed other grand ladies. Mr. Mitsuru Toyama, the noted leader of *rowdies*, was also a devoted friend of the Nō drama and became himself a pupil.

Now the Nō actors and teachers are so prosperous and independent that one cannot take lessons with them for less than ten yen a month; and even at that they will not give more than three or four lessons of an hour each. Each lesson will take you through no more than three or four pages of the drama. Second class instructors can be had, however, for about seven yen a month, and there are some for four yen; but the pupil has to help the teacher and assist in providing costumes.

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PILGRIMS

By T. HANAYAMA

PILGRIMS in Japan were from of old understood to be persons who went about from temple to temple and shrine to shrine praying for good fortune for themselves and their friends. In later times the term pilgrim came to be restricted to Buddhists, the Shinto pilgrims not being called *junrei*, which is the term usually employed to represent those making a round of temple visits. In the old days Buddhist pilgrims were called *tera-meguri*, which meant temple, not shrine, visitors.

The origin of the custom appears to have been due to the Emperor Kwazan, who, after the death of the Empress, was filled with profound grief and melancholy; and stole out of the palace at night to visit the Genkeiji temple where he wanted to become a monk. As this Emperor had not been born of an Empress from the Fujiwara family, the premier of the time, who was of the Fujiwara family, regarded the Imperial desire as rather fortunate for the family and encouraged the Emperor's retirement. So the ex-emperor undertook a pilgrimage of the more famous Buddhist temples, this being the first thing of the kind in the religious annals of Japan.

Pilgrimages are now of several kinds, the most important being that involving visitation of the 33 most famous temples where the goddess Kwannon is enshrined. All these temples are west of the Hakoné range of mountains. Other pilgrimages are the *Fudasho*, to temples east of the Hakoné range, accounts of which have already appeared in this magazine. The pilgrimage to the Eighty-eight temples is confined to Shikoku where Kobo-daishi is most zealously worshipped. As this saint was the founder of the Shingon sect of Buddhism, the temples dedicated to him are legion. Another pilgrimage is that to the Twenty-four places, which means the 24 historical places associated with Shinran, the founder of the Jodo-Shinshu sect.

In ancient times Buddhist priests made transcriptions of sixty-six famous volumes of the Hokkekyo, or Buddhist Scriptures, and placed them at as many temples; and afterwards the visiting of these 66 temples was known as the pilgrimage of the Sixty-six Books. One volume is supposed to be in each province of the empire. The pilgrimage to the temples containing the volumes was known as *Rokujuroku-bu*, often shortened to *Roku-bu*.

In addition to the above there are numerous minor pilgrimages, such as the *Roku-Amida-mairi*, or that to the six Buddhas; the *Roku-Jizo-mairi*, to the Six Jizos; pilgrimages to the Forty-eight Jizos; to the One hundred Benten temples, Benten being one of the seven gods of fortune, and a female.

The character of the persons undertaking such pilgrimages is more interesting than the nature of the journeys themselves. Formerly people of aristocratic station went on such tours, but the custom soon spread to those of humbler walks in life. It was no doubt to gratify the germ of asceticism that is somehow in nearly all men. Some wanted to escape the notice of the world; some to spy out the conditions of other districts and daimyates; others to ascertain the whereabouts of their enemies; but, of course, the genuine pilgrim has always been a man of deep religious principles. As the years went

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PILGRIMS

BY T. HANNAY ADAM

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every scrutiny finds; but this is very difficult in one short lifetime, as each normal person has just two eyes of travel. The Japanese is a person of contemplative and scientific bent, and his approach to anything everyday is a form of ritual. Everyday life is a series of *gestures* which are performed in the most graceful and appropriate manner possible. Even the simplest act, such as eating a bowl of noodles, is performed in a certain way. Japanese children are taught from the very beginning to perform their daily tasks in the most graceful manner possible. Even the simplest act, such as eating a bowl of noodles, is performed in a certain way. Japanese children are taught from the very beginning to perform their daily tasks in the most graceful manner possible.

The Japanese *gesture* is also very important in the world of business. Japanese businessmen are trained to bow when they meet each other, and the depth of the bow is determined by the relative status of the two people. The person who bows the deepest is the one who is considered to be the most important. Japanese businessmen are also trained to present their business cards with both hands, and to receive those of others in the same manner. The Japanese businessman will study the card he receives very carefully before putting it away, as a way of showing respect for the other person. Business cards are often printed with the person's name in English on one side and Japanese on the other.

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on the higher classes gradually dropped out, and now the custom is confined almost wholly to people of humble station. In some of the southern districts of the empire people of aristrocratic family sometimes still go on a pilgrimage, but the instances are few and far between.

During the restoration period beggars often dressed themselves in the garb of pilgrims in order to ensure greater welcome; and these are often seen going about the streets of Tokyo and other large centers of population, to the discredit of the real pilgrim. Most of the genuine pilgrims, however, are to be found only in the provinces.

The pilgrim's dress is fixed conventionally, consisting of a sleeveless outer garment called the *oizuru;* and they carry a box containing a Buddhist image with scriptures as well as some food. The garments are white in males and red in females, with the name of the pilgrimage stamped thereon, together with the pilgrim's own name. The pilgrim wears a rough hat of reeds and carries a bamboo staff, his shins covered with cotton puttees and straw sandals on his feet. Each pilgrim also carries a long-handled ladle for taking up durinking water from streams and springs by the way and to receive gifts of money or food offered. The *Roku-bu* pilgrims differ somewhat from the rest in that they do not wear the *oizuru* and carry a *shakujo*, or pole with iron rings at the top, and a bell or gong set on a pad at the belt, to be struck with a small hammer to announce the pilgrim's presence. The box on his back is like a shrine or altar in appearance, with images in the niches; and on the head he wears an *amigasa* hat. Some pilgrims carry a sword in the *shakujo*, as in the old days they were sometimes attacked by robbers.

The pilgrim stands before the door of a house and chants a hnym appropriate to the place and occasion, usually praising Buddha or the Bosatsu enshrined in that village, ending by asking for a *junrei m gohôsha*, or pilgrim's alms. Whether they have enough money or not they must, according to custom, ask alms wherever they go as part of the necessary discipline. Usually when they reach a temple in their objective, they leave a label on it with their name and that of a companion, if any. The custom of *senja-fuda*, already described in this magazine, is in imitation of these pilgrims.

In the old days persons of wealth and piety were glad to lodge a pilgrim, the custom being known as *hosha-yado*, or gratitude-hospitality, signifying that the act was one of charity in gratitude for the mercy of Buddha. During the Tokugawa period there were no special regulations for pilgrims, save that a man and woman were not allowed to travel alone, as often the custom was used to disguise elopements. Two men or two women were allowed to set out on a pilgrimage. In former times those determined on vendetta often set out as pilgrims to find their enemy in order to slay him. Thus there were many counterfeit pilgrims. In Tokyo there frequently appeared what appeared to be pilgrims to the Eighty-eight places, imitations of the real pilgrims from Shikoku. They visited the 88 places in Yedo where Kobo-daishi is enshrined. The time for such pilgrimages was from the 10th to the 21st of March, and the trip covered about 45 miles. This pilgrimage is still practised by many in Tokyo. As soon as they arrive at a temple they sing the accustomed chant and then proceed to stick up their labels in the appointed place. Those who have accomplished the pilgrimage 30 times are allowed to used red labels, a distinction that is greatly coveted. Compared with this sort of devotion the custom of *senja-fuda*, is a mere pastime. When the candidates for the red certificates have made their 20th round they are allowed to use silver labels. Should any one be ambitious to make the round fifty times he is given a gold label; and some try it even seventy times, but this is very difficult in one short lifetimes, as each round requires at least five days of travel.

Needless to say the pilgrim is a person of rather extraordinary temperment. Usually he is a man of romantic and adventurous disposition. He loves, on still spring eventings when flowers vanish in the purple mists, to hear his voice chanting the sutra of the pilgrim: a mixture of poetry and religion.

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KUNIKIDA DOPPO

By F. YAMAZAKI

AMONG the many who have won a literary reputation in modern Japan none is more deserving of mention than Kunikida Doppo; for few have given themselves to their art with more consummate skill and more wholehearted devotion. Not least among his merits is the fact that he has always tried to keep a step in advance of the reading public, though at times the public has not appreciated it; but with the rapid advance of knowledge and general intelligence Kunikida Doppo has come more and more to be understood and welcomed. Like many a literary genius, his welcome has been rather late, not appearing, unfortunately, until he was suffering from an incurable decline, an experience that is always a tragedy.

This master of the pen was born in 1871 at Choshi, a place noted for its soy breweries. His father was of *samurai* class, serving the lord of the Tatsuno clan at Harima. He had moved to Tokyo, but circumstances obliged his removal to Iwakuni in the province of Suwo, where he lived as a Justice of the Peace. His son, the future poet, still a youth, at that time entered the Yamaguchi Middle School; but in 1887 he entered Waseda University, where at first he took up the study of Political Science. In 1889 the young man underwent a remarkable mental change. First he became a Christian and was baptized in that faith by the famous preacher and religious publicist, Masahisa Uyemura. Young Kunikida had in him the spirit and devotion of a martyr; and his Christian principles were very evident in his novels. In the year 1890 he suddenly left Waseda and returned to his father's house at Suwo. This move may have been due to his active opposition to the late head of Waseda, Dr. Hatoyama, whose political principles were objectionable to a large number of the students. Failing to have the principal of the college removed, Kunikida himself left and returned to the paternal roof.

This period he put in reading such writers as Carlyle and the poet Wordsworth, from whom he learned the love of nature in a spiritual way. During the next few years his life was indifferent and regarded as for the most part a failure. To eke out a living he opened an English school and started a magazine and wrote for the newspapers. Everything seemed to go wrong, however, and he gave one up thing after another. In 1894 Kunikida begin to write for the famous Tokyo daily, *Kokumin*. It was the year of the war with China and the young man went to the front as a war correspondent, being assigned to the battleship *Chiyoda*. His letters from the scene of action brought him sudden fame. They were written in the form of epistles from an older to a younger brother, and were the first thing of the kind ever seen in Japanese journalism. The letters made a great hit; newspaper readers were completely captivated by them. Kuni-

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religious Buddhism. Masahide Kyōmura completely ignored [illegible] [illegible] in favor of the famous Tendai [illegible] and [illegible] [illegible] [illegible]

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kida now soared to the heights of fame.

It was indeed a memorable year to the young writer. That year he made the acquaintance of his future wife, the daughter of a physician named Sasaki. Her name was Nobu; and it was a case of mutual love at first sight. At first he wanted to go to a solitary place apart and enjoy his young wife in peace and quietness, and so he planned to remove to Hokkaido; but later he decided upon Kamakura, as being nearer his work. The youthful lady, however, was not quite prepared for the hand-to-mouth way of living to which Kunikida had accustomed himself, and poverty drove her from his house: she fled back to her parents, and could not be induced to return. He now tried to migrate to America, but he could not collect enough to buy a ticket, and the project was abandoned.

One day Kunikida traveled to Nikko with the noted novelist Tayama Kwatai, who greatly influenced him; and soon after this he published some poems entitled *Doppogin*, which name had the merit of being part of his own name and at the same time meant "unique." The volume won him many friends, especially those who loved a nature-poet, but for the most part the book was ignored. One of his masterpieces which then could not find a publisher and had to be sold to an Osaka magazine proprietor for a mere pittance, is now prized as a great literary work of the nation.

By the year 1907 the disease that had taken him, tuberculosis, began to made increasing headway and his system gave out. He was now in Chigasaki in Sagami, where he had to take to bed. To assist him financially 28 famous literary friends in Tokyo each wrote a chapter for book to be sold in his aid; and the proceeds were presented to him. On the 23rd of June in the same year he passed away at the age of thirty-eight.

Since then his novels have been collected in three large volumes, under such names as *Doppo* (Unique); *Tosei* (Billow-voice); *Unmei* (Fate). His journalistic writings make a separate volume called Honest Records. There is another volume named, *Musashi-no*, Impressions of Tokyo. Musashi is the plain on which Tokyo is built; and the tales narrated in the volume have the old plain for their background. Kunikida's novels are quite original, being based on his own observation of life and nature, viewed from his own peculiar point of view, and are in a large measure biographical. The story entitled Master Tomioka, recently appearing in the JAPAN MAGAZINE, is quite typical of Kunikida. In the stories entitled "The Third One," and "Lady Kamakura," the novelist depicts his own disappointment in love. It is easy to see that his story *Bettenchi*, or Seclusion, was taken from his experiences while on board a battleship. Another story of his called the Spring Bird, a translation of which we give herewith, shows Kunikida's radical breaking away from the old literary conventions where characters were mere puppets; it is an attempt to take characters from real life. His position in national literature was really unique, as his name implies. Here follows the translation of Kunikida's story, *Haru-no-tori*, or Spring Bird:

Some six or seven years ago I was acting as teacher of English and mathematics in the school of a provincial town. In that place there was a high hill known as Shiroyama, or Castle Mountain, cover-

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ed with luxuriant trees, which threw a dark and gloomy shade; and though not so lofty they were yet quite picturesque.

On the summit of the hill stood the ruins of the old castle, the ancient stones all overrun with vines, their red leaves adding colour to the cold, grey walls. There I often threw myself on my back in the long grass and gazed upward, or over the outskirts of the town, across the deep foliage of the trees. Once I lay there alone, reading a book, when three little girls came singing that way, and picking up twigs as they went along. Suddenly they grew alarmed and ran away frightened, to where I do not know. I arose to see what had alarmed them so; when I perceived near by a lad of about twelve years of age, who no doubt was the cause of their fear. The boy approached me and said: "Teacher, what are you doing up here?" To which I made reply and said: "I have been reading. But who are you, my lad?"

"My name is Roku," he answered simply. When I asked his age he proceeded to reckon it on his fingers, murmuring, "One, two, three," and so on, and then all at once jumped to 11, saying finally that he was eleven, talking just like a five-year old child.

"You go to School?" I inquired, to which he said "No." I wanted to know why; and the boy, after reflecting a little, turned as if he saw something beyond. Thereupon he began to cry out like an idiot and ran pellmell down the hill, exclaiming "Crow! Crow!"

My lodging house in the village was the home of a man named Taguchi who had been High Steward to the lord of the fief. When I moved into this home, the first thing I saw on approaching the house was this same boy, Roku, sweeping up the garden. I at once accosted him saying; "Hello, Roku. Good morning!" He looked at me with a queer smile, but said nothing.

As time went on I grew to know more and more about the nature of that boy. He turned out to be a nephew of my landlord. The boy's father had been a great drunkard, who ruined his family and lost house and home, obliging the boy and his mother to seek refuge in the home of Mr. Taguchi. The boy's mother had been driven to idiocy by her matrimonial experiences, and the poor lad had evidently taken after his mother who bore him.

My landlord expressed the desire that at my leisure I would teach the poor boy what I could; and out of sympathy for his misfortune I did so. Every night I tried to get something into his head; but he was quite void of understanding, especially in the faculty of numbers. My efforts were almost fruitless.

The boy was for the most part quite mischievous: a regular urchin. After eating he used to go up Castle Mountain to play and often did not return until the evening. It was the only lesson he liked. One day when I strolled up the mountain alone, I heard someone singing near the castle keep; and there I saw Roku humming away to himself some old ballad, seated on the ruined wall. Such a boy, on such ruins: the whole thing was a picture never to be forgotten! He looked so much like an angel that I could not believe he was an idiot.

Roku was very fond of birds, to obtain which he would pursue them to any distance; and he called all birds "Crow." When the *mozu*, or butcher-bird, shrieked from some high tree, the boy was simply fascinated and would stand gaping

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of *Westonworth's* boom on "A Chill."

"It's very much as I think myself, but somehow I never expected to hear it from you. I'm afraid I'm not much of a reader, and I'm afraid I'm not much of a writer, either, but I've always had a sneaking fondness for stories, and I've always had a sneaking fondness for writing them myself. I've had a number of them published, and I've had a number of them refused, and I've had a number of them lost, and I've had a number of them stolen, and I've had a number of them burned, and I've had a number of them—well, I've had a number of them

and gazing at it until the bird flew away. His gawky look as he stared at birds singing or crying out, was in itself a picture. He was simply enthralled by the flight of birds: it seemed to him the wonder of wonders.

Spring was now fast approaching. The last days of March saw a lamentable thing happen to poor Roku.

One of those days he had gone out and did not return. I took one of the household servants and a lantern and went to search for the lost boy. We went up Castle Hill, as one of his natural resorts. There we found his lifeless body lying peacefully below one of the ruined walls. He had no doubt attempted to fly like one of the birds he so loved, and so fell to his death. His faith was greater than his performance.

Two days after we buried him, I again ascended Castle Hill and spent some time contemplating the sad event. It was a time of deep reflection to me. My brain was tormented as to the relation between man and the lower animals, between man and nature, between man and death. I became profoundly saddened. I thought of Wordsworth's poem on "A Child," the lonely boy uttering in lonely voice his call to the owl by the lakeside, and the owl beyond the water making sad response. That boy, too, was delighted with the call of birds; but at last he too died and was buried there among the birds. But the death of poor Roku was more significant to me still.

Some time afterwards I went to the lad's grave; and there I found his mother weeping, and talking to him as if he were still alive. When she saw me she said:

"Ah, Roku was so fond of the birds. When he saw a bird flying he always imitated it, no matter where he was, stretching out his arms and running along; and he could caw just like any crow."

The woman stretched out her arms to show me how he used to do, her eyes shining just like those of her boy. My eyes closed involuntarily. A crow came flying from the wood beyond. The demented mother suddenly stopped conversing with me, and became absorbed in the crow, gazing at it intently!



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1. BOY'S COIFFURE OF GENROKU ERA; MAN'S COIFFURE OF SAME PERIOD MAN'S COIFFURE OF MANJI ERA 2. YOUNG SAMURAI'S COIFFURE OF MANJI ERA 3. SAMURAI OF ANYEI ERA 4. ANCIENT TIMES 5. COIFFURE OF A NOBEL IN ANCIENT TIMES 6. A SAMURAI JUST BEFORE THE MEIJI ERA 7. "CHASEN" COIFFURE 8. COIFFURE OF AN ARTISAN AND A MERCHANT IN FEUDAL DAYS 9. VARIOUS COIFFURES OF CHILDREN

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MALE COIFFURE OF FEUDAL JAPAN

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DISCARDED TOPKNOTS

By T. IGA

THOUGH the topknot is now a thing of the past in Japan, its origin and history as well as the cause of its disappearance may prove interesting to those not well acquainted with the spirit and custom of Japan. Judging from pictures of the Japanese topknot often seen abroad when this country first began to come in contact with the western world, there prevailed very erroneous notions concerning it in foreign countries. Most Japanese who chanced to see such depictions of their national manner of wearing the hair, certainly did not feel complimented, and many were in no small degree humiliated. Western artists had no idea at all of the various styles of the topknot; and as often as not they put a military cut on a nobleman's head; and sometimes even to-day newspaper sketches of Japanese are drawn with topknots, as though the custom still obtained in Japan.

Of course the topknot was worn only by men, women having their own manner of coiffure, which has already been fully described in this Magazine. In the remotest times the man of Nippon wore long hair, divided in the middle and falling loosely down each shoulder, usually, however, tied at the ears in what is known as the *mizura* style. On solemn or very special occasions small branches of trees or leaves of plants were stuck in the hair, or wreathed about the head, the *hikage-no-kazura* and the *masaki-no-kazura* being favourite vines for this purpose. In the time of the Emperor Suiko about the middle of the sixth century high officials were ordered to wear special headgear, which made it necessary to form the hair into a queue and bind it on the top of the head, ordinary persons wearing the hair in the ordinary way. In the Kamakura era the queue was formed so as to accommodate the headgear of officials, the topknot being tied in what some have called the "gun-hammer," style, or *chommage*. In the Tokugawa period it was often tied behind with a string, especially among the lower and middle classes. During the civil wars of the Kamakura shogunate long hair was found inconvenient to the warriors; and so they used to shave the forehead far back, and wear a short queue behind. This gave the head a tonsured appearance; but the style was comfortable, as it afforded the escape of heat from the middle of the head during violent action. In time this tonsure style came into fashion in Court circles also, being quite generally adopted under the Ashikaga régime, the Court officials wearing their queues erect, called the *chasenmage*, or the "tea-stirrer" queue, which was built up in a lofty position toward the crown of the head, bound tightly with cord, the colour of the cord showing the rank. Court nobles of the 5th rank wore purple cord, the next rank white cord, while general officers wore red cord, and so on. Thus the nobles were distinguished from commoners by wearing a special style of queue the lower classes having only a common tuft

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of hair tied behind, with their foreheads shaven. Physicians usually wore their heads shaven like priests.

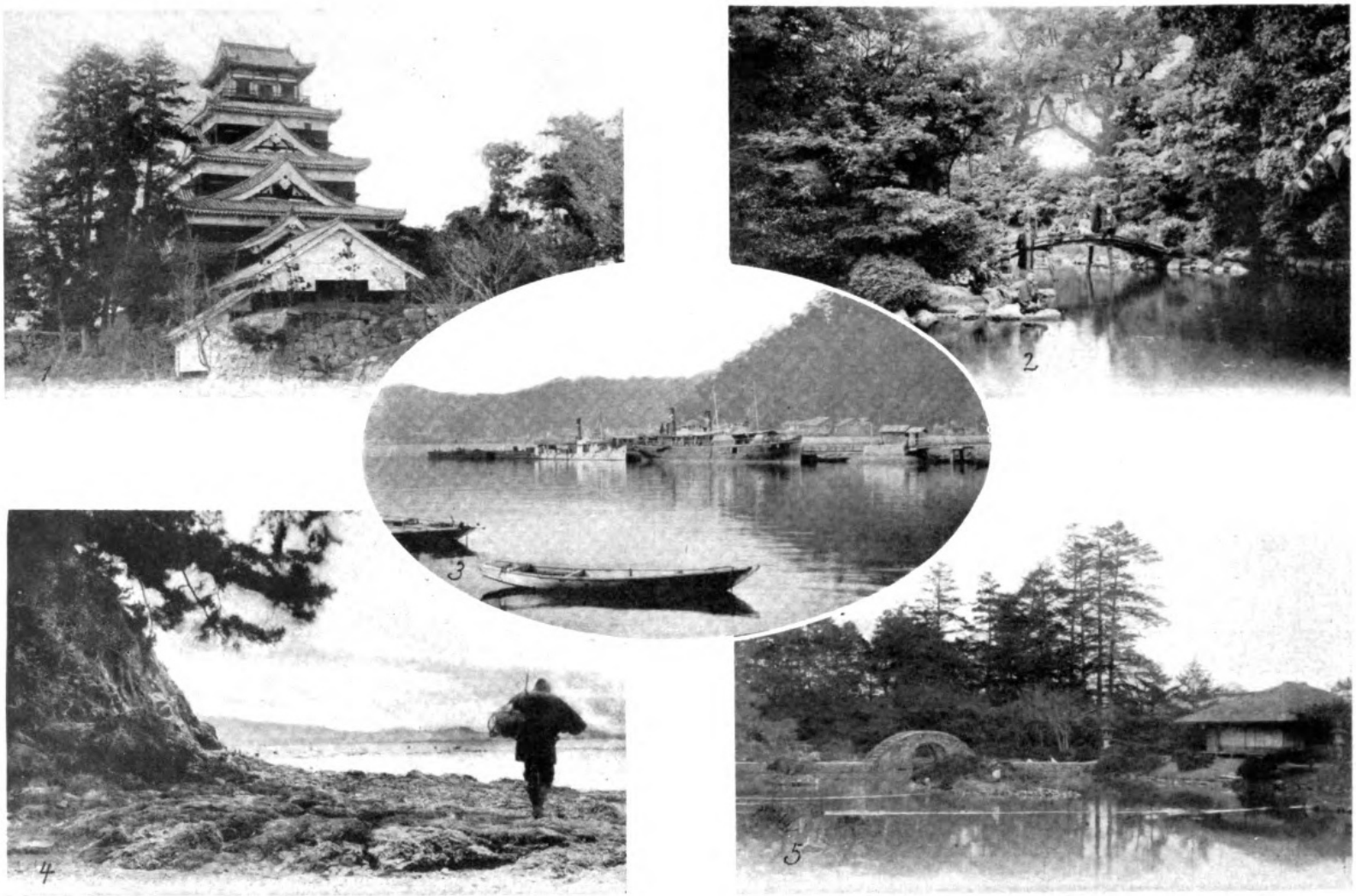
The long peace of the Tokugawa era led to various changes in the style of wearing the queue, which became enlarged considerably and assumed a position somewhat ornamental turning to the top of the head, the hair being thrust out at the base of the head and the short queue protruding above it, not exactly on the top, but between the top and the back of the head. Children had a style of their own; before adolescence they had the forelock dressed; but on reaching manhood it was shaved and the queue appeared. The short queues of the earlier Tokugawa era gave way to a longer style from the year 1772 and great attention was given to showing artistic queues. Pages wore their queues sticking out straight behind, or elese had their heads close shaven all over. Ordinary persons now began to extend the queue more and more toward the top of the head, having it lie flat on the middle of the tonsure. Some had their tonsure cut wide and others preferred it narrow. There were some 40 or 50 styles of male coiffure at this time. The method of tying the queue was different for merchants, *samurai* and artisans, and so on. The merchant's queue had more of a bulb on the end than that of the laborer, and was longer also; the artizan wore a short queue with the end spread somewhat like a brush and had no pomade.

With the coming of the Meiji period the people were ordered to cut off their queues; but they did not at all take to what they regarded as a barbarous style of wearing the hair. In the remoter portions of the country the peasants clung to their old way of coiffure; and some do so even to this day. The number is gradually dwindling, however; and now it is very seldom that one sees a man with a queue. So long has the custom been out of fashion that now the average Japanese has forgotten the distinctions between the various queues that each class should wear. It is a coiffure that only hairdressers attached to theatres understand, as they have to dress the heads of the actors according to the period the play represents. The only persons who still wear the topknot are the professional wrestlers, as this is their distinctive mark.



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1. HIROSHIMA CASTLE

2. BANZO-EN BARK

3. PIER AT UJINA

4. EWA PARK

5. MARQUIS ASANO'S GARDEN

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IN HIJIYAMA PARK



WAR MEMORIAL MONUMENT



IMPERIAL HEADQUARTERS DURING CHINA-JAPAN WAR



NIGITSU SHRINE

HIROSHIMA SCENES

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HIROSHIMA

By S. YOSHIMURA

THE city of Hiroshima has been a place of importance in Japan chiefly on account of its strategic position. In the wars with China and Russia it was the Imperial army headquarters, and thus honoured by visits from the Emperor as Commander-in-Chief of the Imperial forces. The Fifth Army Division stationed there was the first to be despatched to the front at the beginning of each war. Not far away is the naval port of Kure which, in turn, is near Ujina. Hiroshima, therefore, affords every facility for military and naval transportation on any occasion of emergency.

Situated at the southern end of Aki where the bay curves deeply inland, Hiroshima is about a mile from the shore. The city now has a population of about 160,000 including some 40,000 families. Six streams pass through the city and add to its facilities of transportation as well as to its picturesqueness. The foundation of the city dates back not more than three hundred years, when Terumoto Mori, ancestor of the present Marquis Mori, built a castle there, the work starting in the year 1592 and reaching completion in 1599. Soon many people began to settle on the sandy plain about the castle and in time a prosperous city grew up. When the Mori family sided with Mitsunari Ishida against the Tokugawa clans and was defeated in the great battle of Sekigahara, his castle and estates were confiscated by the victors, who gave Hiroshima to Masanobu Fukushima, who in turn was dismissed for attempting to repair the stronghold without permission of the shogun, and the castle passed into the hands of Naga-akira Asano, the newly appointed lord of Hiroshima whose twelve generations have brought him down to the Meiji era, the family being now represented by Marquis Asano.

Hiroshima is now one of the most important distributing centers west of Osaka, dealing in, more than manufacturing, commodities, though manufactures are growing. In direct communication with all the main centers of industry in the north and south it is well situated as a distributing center. It was not until after the war with China that Hiroshima began rapid growth as a city. At that time the present system of waterworks and sewage was laid down, since which improvements the city has gained a good reputation for sanitation. It was necessary at the time of the war to have the city in a sanitary condition to prevent disease in the army, so that the war was a blessing to Hiroshima. The army made a system of waterworks of its own, the work being accomplished in six months; and this was connected with the city water system afterwards, at a cost of 640,000 yen to the city. Hiroshima is now a fine city with all modern improvements.

Among the more important public buildings of the city are the High Court of Appeal, one of the seven in the Empire; Prefectural Office; the Headquarters of the Fifth Army Division and the Ninth Brigade, as well as the Higher Normal School, with many other schools, including a military preparatory school, two middle schools, three girls' High Schools, five primary schools and 18 elemetary schools.

Though not a great industrial center Hiroshima produces a good deal for home consumption, such a canned goods, *geta*, umbrellas, matches, mosquito nets and cotton yarns. The most interesting place in Hiroshima is the castle, standing

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northward toward the center of the city, where six streams divide toward the sea. The castle walls measure about 33,200 feet in circumference and have twenty gates. The keep, which is 72 by 54 feet at the base, towers to a height of 108 feet above the 136 other minor eminences and pinacles. The stronghold having never been destroyed by either war or fire presents a fine example of castle architecture. Under the great tower is a department occupied by the Fifth Army Division and one part is the palace used by the Emperor during the last war. The plain solidity of the building strongly appealed to the taste of the late Emperor, who did not like much decoration or ornament.

Futaba Park at the foot of a hill of the same was laid out in the early years of the Meiji era, the rear of the park rising into the wooded hills, with the Kanada river flowing gracefully in front. The park is a scene of trees and flowers in season, the wisteria being especially beautiful. The Nigitsu shrine, in the park, is an ancient foundation, dedicated to the spirit of Asano Nagamasa, an ancestor of the clan. Among the treasures of the shrine is a war drum, together with the gun and war accoutrements used by the son of Nagamasa who went on the expedition to Korea.

Eastward of the Park beside the Kanda river is the Shukkei-en garden, formerly the site of the Asano mansion, which is open to the public; and as it faces Futaba hill across the river the view is suburb, to say nothing of the beautiful landscape effects of the garden itself. With lakes, streams flowers and hills the picture is of mountain valleys and ravines, most charming to the eye. Though on a smaller scale than the famous Koraku-en garden at Okayama, the Shukkei-en is far more artistic and attractive. The name implies that the garden is a minature of the famous West Lake in China.

Eba Park near the village of that name in the suburbs of Hiroshima gives a fine view of the city; and in summer the place is much resorted to on account of its shady trees. In season it is a great place for gatherers of wild flowers.

The Toshogu shrine half way up Onaga hill is reached by a flight of fifty-two stone steps, and was dedicated as a token of gratitude to Ieyasu by Mitus-akira Asano, the fourth lord of the clan.

The shrine has lost much of its ancient splendor and if not soon restored will become a prey to rain and wind. At the southern foot of the same hill stands the Temmangu, where the famous exile and patriot, Sugawara Michizane, is said to have had a fine view of the landscape on his way to banishment in Kyushu, the shrine being subsequently erected by the people in memory of the great man's visit.

From Hijiyama can be had interesting views, one of special note being the appearance of a tiger couching beside the Kyobashi river. Across the wide fields of rice the eye dwells pleasantly on the village of Eba near the sea, with Ujina beyond. Southward from the city is the big military cemetery. The hills have abundance of wild flowers and the summer finds hundreds of people there gathering them.

The Kokutaiji is one of the three great temples of Hiroshima. It was founded by Ekei, son of Nobushige Takeda, a lord of Shiroganeyama in Aki, who distinguished himself in politics, assisting Hideyoshi Taiko and joining the expedition to Korea, whence he obtained the timbers for building the temple. The hero was slain after the defeat of his master in the battle of Sekigahara, and his brother was afterwards made priest of the temple. The Nishi-Hongwanji Betsuin is another great temple of Hiroshima, built by Sho-shin of the Takeda family; and another temple is the Seigwanji which belongs to the Jodo sect, built in 1573, which contains some treasures, notably the tablet of the Emperor Tenchi and a Nirvana picture by a Chinese artist of the Tang dynasty. In the same grounds stands the Itsukushima shrine which has its annual festival on July 17, when great crowds visit the place.

Not far from Hiroshima is the famous Itsukushima view, one of the most famous scenic places in Japan; and not far from Ujina is Etajima, where the Naval Academy is, a school for training executive officers.

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UNIQUE MARRIAGE CUSTOMS

By S. YAMASHITA

IN the more rural sections of Japan there still survive some rather remarkable marriage customs that are always interesting to the more sophisticated world at large.

In the village of Junigaura of Akigori in Hiroshima-ken there is what is known as the *taruire*, or putting-in cask, custom. In this fishing hamlet the girls are not allowed to fall in love with the lads of other villages; and the penalty of *taruire* is visited upon any lass ignoring this unwritten law. No sooner has it become known that a girl of the village has proved disloyal to the men of the place, than all the young men hold a council of war; after which a small quantity of saké and fish is presented to the culprit, the present being put in a cask, which gives rise to the name of the custom; and as this is the cheapest and meanest kind of present, the girl does not like to announce it, as she is bound to do, and receive the scorn of her fellow villagers. To make the announcement in the proper manner the girl has to pay a visit to the shrine of the tutelary deity of the village and beat a drum before the altar, on hearing which the villagers all flock to the shrine and are treated by the girl to the mean fare comprising the gifts she has received in honour, or rather dishonour, of her betrothal. The villagers pretend to make the best of it and put in a merry holiday, which they call *tarubiraki*, or the cask-opening feast; and the expenses of the occasion have to be borne by the lover of the girl who has to add to the food to be consumed. Consequently a man has to think twice before taking up with girl from Junigaura; that is, if he be so unlucky as to have been born in another village. The feast once over, the girl is allowed to marry the man of her choice in peace; but should the feast be not given in the accustomed manner and all the wishes of the villagers carried out, the couple are thenceforth despised and socially afflicted. Marriage with the outsider is forbidden her; and no man of her

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CUSTOMS
UNIQUE MARRIAGE

BY S. M. CRAWFORD

IN the more until section of Indian India still survive some rather remarkable marriage customs that are always interesting to the student of manners. No account of the Aligarh district would be complete which did not refer to the curious custom of Karewa, the giving of a girl to be married to the elder brother of her husband if he desires it. The custom is also known among many other races, and the formalities are practically the same in all cases: and the beauty of the custom is that it secures the girl in her husband's family, and prevents her money and property from passing into the hands of strangers. The following description of the Karewa ceremony is taken from the Aligarh Settlement Report, and refers to the Jats, who are the most numerous and important agricultural caste in the district:

"Karewa is the form of marriage in which a widow is taken to wife by the younger brother of her husband. The essential feature of the ceremony is that the woman should be seated on the lap of her husband's brother, who throws a cloth over her head, and declares that he has taken her to wife. The woman then rises and goes with her husband's brother to his house. No other ceremony is necessary, and the parties are then married. The woman is entitled to maintenance from her husband's estate, and her children by him are considered as legitimate. Karewa is not compulsory, but is generally practised, and is looked upon with favour by the community. It is commonly said that a widow who refuses to be married by the brother of her husband forfeits all claim to maintenance for herself and her children from the estate. Karewa is also practised by widows who have been married according to the customs of other castes, and even by women who have been seduced. Karewa marriages may be performed at any time of the year, except during the month of Bhadon (August-September), which is considered unlucky. Widows are usually married in the month of Phagun (February-March), and the ceremony is generally performed in the evening. The bridegroom goes to the house of his bride with a party of friends, and the essential part of the ceremony is performed in the presence of the village elders. The bride sits on a cot, and the bridegroom, having taken off his shoes, sits by her side and throws a cloth over her head, and declares that he has taken her to wife. The bride then rises and goes with her husband's brother to his house. No other ceremony is necessary, and the parties are then married. The woman is entitled to maintenance from her husband's estate, and her children by him are considered as legitimate. Karewa is not compulsory, but is generally practised, and is looked upon with favour by the community. It is commonly said that a widow who refuses to be married by the brother of her husband forfeits all claim to maintenance for herself and her children from the estate. Karewa is also practised by widows

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own village would ever dare to ask her hand in wedlock. The custom no doubt arose from the propensity of outside young men to form too intimate relationships with the girls of the fishing village, to the disgrace and inconvenience of parents and friends; and so such intimacy was made as difficult and expensive as possible.

In Seinaiji village of Shimoinagori in the province of Shinano there is a peculiar custom known as Treating-on-the-way, wherein the bride has to treat all the villagers on the way to her husband's house on the day of the wedding. Arrayed in her bridal robes, she leaves her father's house escorted by the men bringing about the marriage, together with her relatives, each carrying a saké bottle and cup. As the bridal procession goes upon its way it finds the road barred by a fence; and while the attendants set about removing the obstruction, the company proceeds to treat the lads who erected the barricade, as well as any others who care to come and have a peep at the bride, the ceremony taking some twenty or thirty minutes. Further on the bridal procession comes across a second barrier when similar treatment has to be given the obstructors; and so it often takes a bride nearly two hours to reach her destination, even though the distance be nor morc than a quarter of a mile. The quantity of saké consumed on such occasions is frequently astonishing. The drinking is continued at the bridegroom's residence, after which the company takes leave, abandoning the happy couple to their hymeneal bliss.

In a certain village of the province of Sagami there is an addition to the wedding ceremony whereby the bride, after the knot is tied and the wine taken, arises and goes to the side of the groom and says what is termed the Bride's one word, which is usually as follows: "My dearest, I have at last come to you, the only one in all the world I can fully rely upon," at the same time casting coy and amorous glances at him; whereupon the intermediaries who brought about the match, take their places between the bride and groom and clap their hands, saying: "That's right; that's right!" This declaration is followed by a chorus of the company repeating the same exclamation and clapping their hands, which concludes the marriage ceremony proper. The one word of the bride, which is her first tête-à-tête with her husband, the very first time, indeed, that he has heard her voice, leaves a deep impression on his mind; it is an experience he can never forget, that first sound of his wife's voice. Even should clouds arise later and the couple come to quarrel, the husband can always soothe his ruffled temper by recalling that first divine moment when his bride uttered in his ears the first sweet words of love.

In the town of Hachinohe in the province of Mutsu there is a strange marriage custom called the Stranger's

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Marriage Greeting, which in some ways is not different in meaning from a French charivari. When the marriage feast is at its height the men of the town, without invitation, suddenly appear at the house, usually in parties of four, one consisting of a samurai of great age, all decked out in ancient style with topknot, crest and imitation swords, the face so powdered as to defy being identified. The second one of the party is dressed like the wife of the samurai and the other two like servants to the old couple. The four visitors solemnly march in and present themselves at the feast as though formally invited. Taking their places at the head of the feast they present to the bride and groom a small sum of money wrapped in a bit of paper, and also a piece of cracknel in a pretty wooden box, to offer their congratulations. They also offer five *go* of saké. The visitors are duly entertained and drinks exchanged, during which time they are very reserved in demeanor; but after they have well drunken they become more open minded and often hilarious, sometimes singing and dancing and exhibiting their personal accomplishments. After the space of about an hour they take leave, when the money is returned to them, doubled. The wooden box is also returned, filled with wedding cake; and the saké they also receive back again, doubled. There are usually from five to ten parties who make such calls upon the newly married pair during the feast. Should the visitors receive any sign of being unwelcome they complain of the treatment all their lives after, to the discomfiture socially of the newly married couple.

In Hamada district in the province of Iwami there is the custom of carrying many stone images of Jizo, the god of children, to the house where marriage is being celebrated, when the images are stood up before the door, the young men who brought them, loudly clapping their hands and uttering congratulations. The customs is intended to symbolize the hope that the newly married pair shall remain as firmly united as stones are unmovable, always in the home where they have been placed. A similar custom prevails in the province of Izumo where the images are carried bodily into the house before the bride and groom.

In Soma district in the province of Iwaki they have a marriage custom known as Basket-horse. On the evening of the wedding the bride has borne before her to the house of her husband big chests called *nagamochi*, containing her clothes, or trouseau. The chests are carried by young girls between sixteen and seventeen, their faces painted and red handerchiefs bound about their heads. They march along bearing their burdens to the songs of packhorse men, the bride and groom following their cheerful voices. The girls are in fact symbolizing the ancient custom of *kumosuke*, or packhorse carriers. The groom for his part carries a *kago-uma*, or baskethorse,

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Matrimonial Customs, which is more marked in the Highlands than elsewhere. Among the Celts, as among the Hindus, the bridegroom and bride were not allowed to see each other before the marriage ceremony, and the bridegroom was not allowed to look upon the face of his bride until the priest had pronounced them man and wife. Then the bridegroom lifted the veil from the face of his bride, and kissed her for the first time in public. Among the Celts, as among the Hindus, the bridegroom and bride were not allowed to see each other before the marriage ceremony, and the bridegroom was not allowed to look upon the face of his bride until the priest had pronounced them man and wife. Then the bridegroom lifted the veil from the face of his bride, and kissed her for the first time in public. Among the Celts, as among the Hindus, the bridegroom and bride were not allowed to see each other before the marriage ceremony, and the bridegroom was not allowed to look upon the face of his bride until the priest had pronounced them man and wife. Then the bridegroom lifted the veil from the face of his bride, and kissed her for the first time in public.

In some districts in the province of Inverness, when the priest has pronounced the marriage service, the bridegroom and bride kneel down, and the priest places his hand upon their heads, and says a prayer. After the prayer is finished, the priest makes the sign of the cross over the heads of the bridegroom and bride, and then pronounces the benediction. The bridegroom and bride then rise to their feet, and the priest presents them to the company as husband and wife. After the ceremony is over, the bridegroom and bride leave the church, and proceed to the house where the marriage feast is to be held. The bridegroom and bride walk arm in arm, followed by the bridesmaids and groomsmen, and the rest of the company follow in pairs. The bridegroom and bride walk arm in arm, followed by the bridesmaids and groomsmen, and the rest of the company follow in pairs. The bridegroom and bride walk arm in arm, followed by the bridesmaids and groomsmen, and the rest of the company follow in pairs.

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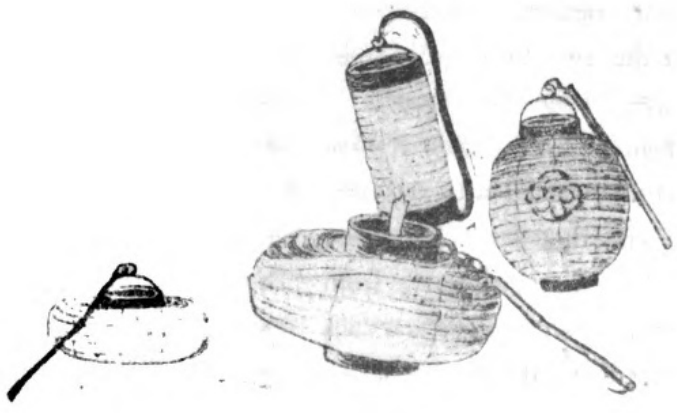
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specially prepared for the occasion, assisted by five maidens, with faces hidden under handkerchiefs, their bodies covered with matting and horse-tails of straw hanging from their loins. When the bride arrives, these so-called horses come out to receive her; and her *nakadachi*, or matchmaker, salutes them with the words: "Thank you, basket-horses." Then all go in and join in the marriage feast, while the girls dance.

The Bride-attending custom of Nishitagawa in the province of Unzen is somewhat interesting. Here it is the duty of all brides to call on their parents at the New Year, January 16th being the day selected. On this day the wife arrays herself in fulldress costume, while the husband has to assume the garb of a servant to accompany his wife, carrying on his back her clothes and presents. The custom is regarded as very remarkable in Japan where women are never placed above men. On arriving at house of her parents the bride and her husband are duly welcomed by all and given a great feast lasting all night. The couple remain there for some twenty days when they return home and have a return visit from the parents when another great feast takes place.

In a country where the main difficulties in obtaining a wife are usually parental, it is not surprising that youth has, in certain sections of the country, invented measures of relief. In Nagahamaura of Kokura-machi in the province of Buzen, if parents refuse to give their daughter to the young man who has fallen in love with her, the young man, after obtaining the girl's consent, arranges with this friends to abduct her; and so at the appointed time she is kidnapped and held until negotiations are opened with the parents who usually can be forced to give the necessary consent to the nuptials. Similar practices are resorted to in Umegahata in Yamashiro province.



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JAPAN AND TSINGTAU

By J. INOUYE

(Director, the Yokohama Specie Bank)

HE would be a hold prophet indeed who ventured to predict the eventual fate of Tsingtau. That will not be settled until the meeting of the great Peace Conference that is to take place after the present war. Personally I am convinced that the place will ultimately be returned to China, seeing that the Imperial Government of Japan said as much when the reduction of the fortress was undertaken by our army. As for the Shantung railway it is probable that Japan will purchase it, as the line never really belonged to the German government, having been under the management only of individual Germans. It is certain that Japan will never return both the railway and the port to Germany; for then her prestige would suffer a lamentable fall and prevent her playing the leading rôle she aspires to take in the future of the Far East.

Before Germany took over Tsingtau it was but a poor, neglected village on the coast of China. Though occupied on the pretext of wanting a base for the protection of German interests in China it was no doubt taken for the special purpose of increasing Germany's importance in the Orient, especially in China. It is said that when the celebrated explorer, Ferdinand von Lichtschohen, traversed China, among other important matters, he reported to the German government, was the desirability of Kaiochau bay. In 1896 Admiral von Tripitz, then Commander of the German Oriental fleet, made investigations with regard to the economic and military value of Tsingtau, and confirmed the opinion expressed by the great German explorer. Finally Germany selected the place as the base of her operations in the Far East.

During the fifteen years of her occupation Germany wrought wonders in the improvement of Tsingtau. Japan's progress in the Kwantung peninsula was as nothing compared to it. Of course the circumstances were somewhat different. Germany, for instance, purchased all the immovable property at Tsingtau from the Chinese and resold it as her own. So all the old native buildings were pulled down and new foreign structures erected under certain regulations; and thus a new European city arose. Before the German occupation Kiaochau bay was, like the rest of China, completely bereft of trees; but now there are young forests growing up everywhere on hills and spare places, thanks to the diligence of the German Forestry Bureau. Model farms and gardens and botanical gardens with all kinds of plants were started and fruit trees were brought from Australia. Indeed there is a vast difference between the German administration of Tsingtau and the Russian management of Port Arthur and Manchuria. Russia spent a great amount of money; but very recklessly, not reap-

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tion of Germany interests in China it was not to be supposed that Japan would not demand some compensation for the Imperial Treaty [illegible] with all the interesting Germany's interests in the Far East. Japan will never return back the Kiaochau [illegible] only of individual Germans. It is certain that Japan will never return back the Kiaochau to Germany; for Japan would suffer a tremendous loss of prestige were she to do so. The Japanese are not to be trifled with. Japan has declared that she will not be satisfied until the withdrawal of the German warships from Kiaochau [illegible] Japan will never return back the Kiaochau to Germany; for Japan would suffer a tremendous loss of prestige were she to do so. The Japanese are not to be trifled with. Japan has declared that she will not be satisfied until the withdrawal of the German warships from Kiaochau [illegible] Japan will never return back the Kiaochau to Germany; for Japan would suffer a tremendous loss of prestige were she to do so. The Japanese are not to be trifled with. Japan has declared that she will not be satisfied until the withdrawal of the German warships from Kiaochau [illegible] Japan will never return back the Kiaochau to Germany; for Japan would suffer a tremendous loss of prestige were she to do so. The Japanese are not to be trifled with. Japan has declared that she will not be satisfied until the withdrawal of the German warships from Kiaochau [illegible]

HE would be a bold prophet indeed who would venture to predict the exact date of Japan's withdrawal from Kiaochau. Japan will not be satisfied until the withdrawal of the German warships from Kiaochau is completed to the Chinese Government. Japan's demand that Germany withdraw her warships from Kiaochau is only of individual Germans. It is certain that Japan will never return back the Kiaochau to Germany; for Japan would suffer a tremendous loss of prestige were she to do so. The Japanese are not to be trifled with. Japan has declared that she

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ing at all the same benefit that Germany did from her outlays. And no sooner did her administration of Tsingtau show signs of progress than Germany began to take steps for extending her economic interests in China. She acquired privileges for the construction of railways in Shantung, establishing a company with a capital of 60,000,000 marks, and the line from Tsingtau to Tsinanfu was constructed, which, with the branch lines, covers 280 miles, the whole being completed inside of five years. This line was intended for collecting the manufactures and products of the province into Tsingtau as the center of trade. She hoped, too, to reap the wealth of the great coal and iron mines of the district, from which even now a half a million tons of coal are taken annually by Japan; while the iron mines are said to have deposits equal to 170,000,000 tons.

After building her railway and getting control of the commercial life of the province, Germany next wanted to extend her lines to join up with the Peking-Hankow road, and thus she could tap the immensely rich districts of Honan and Shangsi, bringing their wealth into Tsingtau, where she had her piers and shipping accommodation all in perfect order for great operations. She had repair shops for all kinds of machinery and docks for building and repairing steamers, with the inevitable beer brewery and butcheries as well.

In the administration of Tsingtau Germany had a Chinese council as well as their own, the former being purely advisory. The object of German policy in Tsingtau was to win and rule over the Chinese without the latter knowing it. In the carrying on of trials at Tsingtau courts the Chinese customs and laws were always respected. Schools were established for the education of the Chinese in German culture and science; and the whole thing was carried on with the approval and coöperation of the Pekin authorities, who even contributed something toward its support. Thus Germany tried to meet the needs of the Chinese students who might otherwise be tempted to seek education in Europe, America or Japan.

A similar policy marked all Germany's economic operations. Chinese were employed as much as possible in all undertakings, especially along the railways. But few German officials were to be seen anywhere; and the work of these was mostly supervision. In the iron foundry and the dockyard several thousand Chinese were constantly employed; and many of these were instructed in the German language as well as in technical art. Indeed the German method forms an interesting comparison with that followed by Japan, whose circumstances are somewhat different. The Chinese were so impressed by the German method that they regarded Tsingtau as one of the safest places in the empire to live, and flocked into it, especially the wealthier classes. This proves how fully the Germans won the confidence and respect of the Chinese officials and the more prosperous people.

Only a year and a half have elapsed since the Japanese occupation of Tsingtau; and it is yet too soon to begin either to criticise or to prophecy; and the place, moreover, is still under military rule. The reconstruction of the town, however, is fast being carried to completion, though economic facilities are yet very defective. Shortly after the Japanese occupation as many as 30,000 Japanese from Manchuria flocked into the place; but some were undesirable, and now the town has no more than 15,000 Japanese, all of whom are taking their part in building up a new and prosperous city. The Shantung railway, though nominally under military government, is really under the management of the South Manchuria Railway Company, and promises to be a well-paying enterprise, especially when it is extended to the Peking-Hankow line.

Now that Japan has defeated the object of Germany in establishing her predominance in the Far East, she has to see to it that Germany does not again obtain a foothold here; and this Japan is determined to do, even if she be compelled to fight for it.

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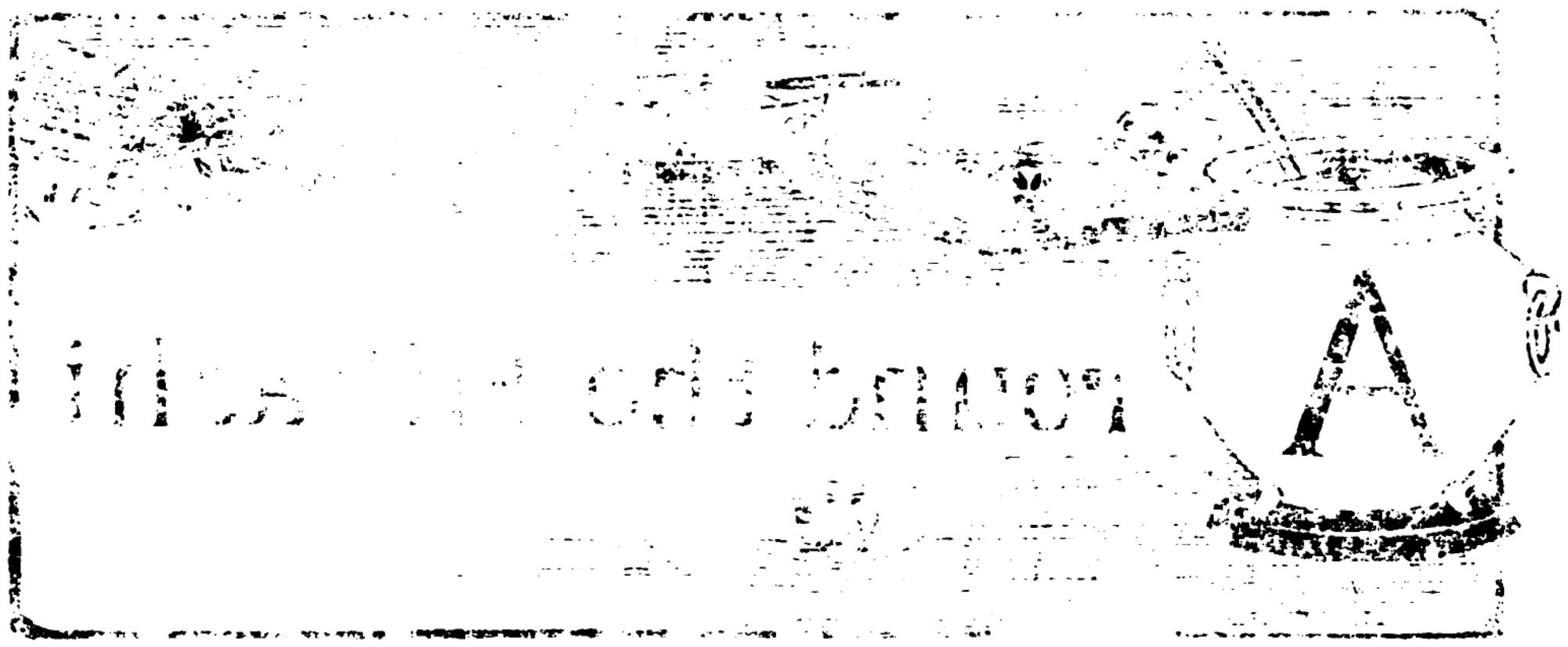
By A. HOTTA

THE late Admiral Ito, who was a Satsuma man, used to relate an interesting story of how Satsuma men were tested in the days of old. The youth of Satsuma in feudal days were very zealous in cultivating an indomitable and martial spirit; and they indulged in stern physical training and discipline. In those days there were at least one or two executions for crime in a month, and the body of the executed criminal was usually given to the youths so that they might practise their swords on it. It was considered very important to have the experience of knowing just how to thrust a sword through a human body and to remember the feeling and the force necessary. As soon as it became known that a prisoner was sentenced to death the young men of the sword would at once show keen excitement, looking forward anxiously to the date of execution, when they would one and all buckle on their swords and rush forward to the place of decapitation, their hands on their ancestral weapons, and literally brimming with joy.

By the time the execution was about to take place the ground would be veritably packed with these young men all ready to test their nerve and their swords on a real body. Presently the jailers brought out the prisoner, blindfolded, and placed him on a straw mat. An *ashigaru* or lower class samurai, with *tasuki*, tucking up his sleeves, came out and drew his sword.

For a moment it pauses over the head of the unfortunate victim; the youths with their hands on their weapons stand breathlessly around, waiting for the executioner to raise his sword over his head and bring it down on the criminal's neck. The young man stand on tiptoe, just like

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THE last Admiralty Sessions, [illegible] Session-house [illegible] Old Bailey, [illegible] Admiralty, [illegible] Esq. [illegible] Esq. [illegible] Esq.

athletes awaiting the signal to start in a race. The sword descends in a flash; the head is severed from the body in a jiffy and rolls over on the mat; and the youths dash for the trembling, bleeding body in rude conflict.

Now follows a fierce struggle for possession of the body. One youth succeeds in getting it ahead; and seizing the body, rises to run; but soon another youth attacks and takes it from him; then another and another, each trying to gain possession. Now there is practically a scramble for possession, each trying to seize and retain the bloody corpse, but always being pushed away by another, and he again by others. Soon they lie in heaps over the corpse like rooters on a football field, panting and exhausted. As they lie there triumphantly piled up on each other, their elders come up and begin to pull them off one by one, until they finally get down to the fellow still holding the corpse in his arms. He is declared the champion and given the exclusive right to stab and hack away at the body to his heart's content. The captor does not release his hold until his name is called out as the proud possessor of the corpse; whereupon he rises and stands at attention with a proud and haughty look, his face, hands and clothes all stained with the victim's blood, a sight horrible to behold.

By this savage and barbarous custom the young braves of Saturna used to cultivate trial of courage and prepare themselves for blood-letting when their enemies dared to face them. They were noted for their skill with the sword and for their bravery and acumen on the battlefield. It was better practice than that on straw sacks, which has been adopted in Europe: while war, in any case, is bloody and inhuman.

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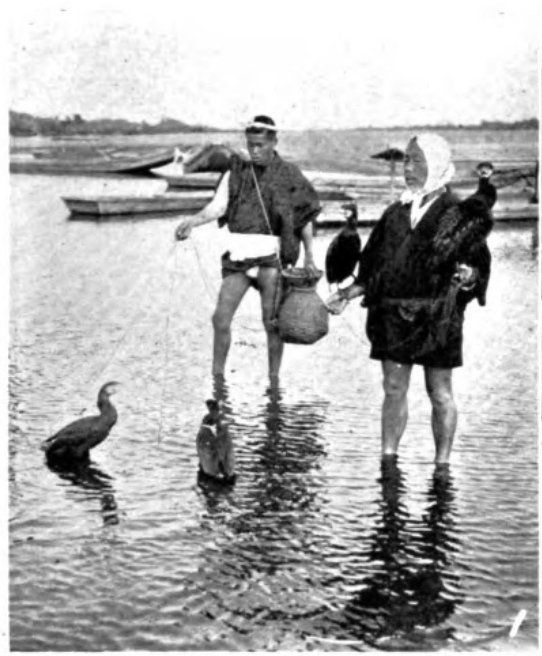
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1. CORMORANT FISHING ON THE TAMA RIVER WHERE MANY TOKYO PEOPLE SPEND THE HOT SUMMER DAYS 2. & 3. IN THE JAPANESE ALPS WHERE MANY GO FOR THE SUMMER HOLIDAYS 4. MOUNT HOTAKA IN THE SAME REGION

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THE GION FESTIVAL AT KYOTO



THE "KAWABIRAKI," OR OPENING CELEBRATION OF THE SUMIDA RIVER, WITH FIREWORKS, A GREAT ANNUAL EVENT IN TOKYO

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Russo-Japanese Alliance

The long-talked of Alliance between Japan and Russia has at last been concluded and duly signed by the high contracting parties. The English translation runs as follows:

The Imperial Governments of Japan and Russia, having resolved by united efforts to maintain permanent peace in the Far East, have agreed upon the following: 1—Japan will not become a party to any arrangement or political combination directed against Russia; nor will Russia become a party to any arrangement or political combination directed against Japan. 2—In case the territorial rights or special interests in the Far East of one of the contracting parties recognized by the other contracting party are menaced, Japan and Russia will act in concert on the measures to be taken in view of the support or coöperation necessary for the protection and defence of these rights and interests. In faith of which the undersigned, duly authorized by their respective governments, have signed this convention and thereto affixed their seals. Done at Petrograd the third day of the seventh month of the Fifth year of Taisho, corresponding to the 3rd of July, 1916.

I. MOTONO.
SAZONOW.

Its Significance

The announcement of the new alliance was received in Japan with unusual acclaim, a procession being organized to celebrate it in the streets and the Russian and Japanese officials in Tokyo holding a feast together. The alliance with Russia is declared to be in no way inconsistent with the Anglo Japanese Alliance, and that, in fact, Great Britain had formally approved the compact in every way. Thus henceforth the political and territorial fortunes of the Allies are bound closer than ever together, and no one of them can make a move contrary to the interests of the other: which in the nature of things should not only keep peace among them but also save them from extraneous attack. The press suggests that in the United States there is some suspicion as to the import of the Russo-Japanese Alliance in its bearing on China and the "open door" there; but America may rest assured that any treaty which has the approval of Britain will never militate against the understanding that Japan and America have regarding policy in China, and to which Britain herself is practically a party.

Third Powers

The Tokyo press is somewhat concerned over what it regards as the secret opposition of Germany and the United States to the recent Convention or Alliance concluded between Japan and Russia. The *Nichinichi* warns Japan that the new alliance will not be sufficient to prevent the active opposition and perhaps interference of a third power with Japan's policy in China. Though the Alliance with Russia aims at no more than a preservation of the *status quo*, insinuations have been made against it in Germany and the United States, and these misrepresentations are calculated to breed discord among the Powers desirous of maintaining permanent peace in the Far East. Germany, chagrined at the failure of her own diplomacy, is trying to alienate Japan from England, America and China; and some Americans are disposed to take the bait, and seem not

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quite pleased over the new intimacy between Japan and Russia. Some American journals are endeavoring to persuade the public that the new alliance is injurous to American interests in China; and if this is believed America may be induced to take the side of Germany against Japan. It is difficult to see just what difference it can make to America's interests in the Far East that Japan should enter an alliance with Russia or hold possession of a few islands in the South Pacific. It is certainly better for American interests in the Far East that Japan should take the place of Germany in China. As the new alliance is but supplementary to the Alliance with Great Britain the *Nichinichi* concludes that the Anglo-Japanese Alliance will remain permanent and that the rights of America, China and Britain in the Far East will remain unimpaired.

Seven Year Naval Plans

The immense interest created everywhere in naval expansion by the situation in Europe has taken possession of Japan also, and recently a seven-year naval programme has been adopted with a view to keeping the Imperial navy in some measure abreast with Japan's neighbors and others on the Pacific. The new plans contemplate the construction of a fleet of eight battleships and four battlecruisers of the superdreadnought type, anything short of which is regarded as unworthy of the defences of a great nation. The fact that certain other nations possess two and even three of such fleets is enough to make Japan think, and to feel anxious for her safety. So thinks the *Jiji Shimpo*, which urges the naval authorities by all means to try to bring the fleet up to the strength desired; and not only this, but that the moral and personnel of the navy be also improved, so that both in ships and men Japan may be individually superior to any possible enemy.

Chance for Orientals

The *Chuwo* thinks the régime of the white races is waning and the day of the yellow man is fast approaching. Though the white races have seized and held most of the choice places of the earth, they have not really possessed all of them, owing to their inability to endure the more tropical climates. Success, to be real and permanent, must be something more than commercial; the conqueror must be able to live and be healthy in his new possession, or he does not really own it. It is little consolation to be victorious politically and commercially if one is a failure physiologically. The régime of the white man will ultimately be limited to temperate zones. Outside of these he is like a fish out of water. In such places as North Australia, Egypt, Hongkong, Shingapore, India, Penang, the white man is doomed, as well as in a large portion of South America. In all these places the white man will ultimately be obliged to give way to his darker brother, who can better endure the climate. Let the yellow races, therefore, realize before it is too late, the opportunity that awaits them; let them know their latent power and feel that their day is coming. It is not necessary forever to go on submitting to the white man and worshipping at his feet. There is no physiological foundation for his political and commerial superiority and present supremacy. Heaven has endowed the yellow man with the capacity, and given him the right, to live and prosper where the white man cannot exist.

Japan in South Seas

Since Japan acquired her South Sea possessions by conquest from Germany she has been busy making investigations as to the resources of the islands and their needs as well as the possibility of developing them as an integral portion of the empire. Numerous officials have been despatched to make the necessary investigations, as well as teachers to establish and carry on schools. The islands occupied by Japan comprise four groups, known as the East and West Carolines, the Marianne Islands and the Marshall group. Of these groups the largest islands are Seypan, Truk, Ponape, Yap, Ksai, Palaos and Jaluit. There are some 3,000 islands in all; and the distance over which they extend is equal to that from the north to the south of the Japanese empire proper. Already there are some 300 Japanese living on the

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islands, the largest number being on Jaluit, about thirty. The chief products so far seem to be cocoanut. The temperature is said to be quite agreeable to the Japanese, ranging, as it does, from 76 up 80 degrees. The natives of Yap island are naked, but on the other islands some sort of garment is worn. Japan now maintains regular steamer communication with the islands, and there is regular steamlaunch service between the various islands themselves. The natives are said to prefer the Japanese to the German rule and to welcome their new masters with enthusiasm. There is evidenly much anxiety to win the favour of the Japanese officials, judging by the way the natives offer compliments and gifts. The Japanese have established schools in seven of the islands, where all modern subjects are taught, including the Japanese language; and the native pupils are reported to be quite apt and intelligent. Large parties of natives are selected from time to time and sent to Japan to see the civilization and progress of the mother country.

Wars to Come

In an article in the *Taiyo* Dr. Tsumura dwells on the effect of the present war on civilization, and thinks that the main result will be a craze for military preparation and armamental expansion on all sides, thus paving the way for further wars in future. After this, nations will no longer regard understandings, treaties and agreements as any guarantee of peace; and all countries will believe peace impossible to maintain without a strong army and navy. In future the only hope for small nations to survive is by placing themselves under the wing of stronger ones. In the present struggle, no matter which side wins, the other will cherish revenge; and thus all will be obliged to go on preparing for the renewal of strife. Dr. Tsumura, therefore, holds that the future will witness a rapid development of militarism all over the world.

War Fever

An article from the pen of Dr. Anezaki in the *Jinbun* suggests that war is caused by an over-accumulation of wealth in the hands of capitalists; and he fears that the unprecedently enormous national outlays in the present struggle in European will so enrich the suppliers of war material, including Japan, that a more wide-spread war-fever will ensue, wherein nations will be guided by self-interest alone. Already this fever is driving America into Mexico and Japan toward the south sea regions; and the old balance of power is being upset. On the other hand, Dr. Ninagawa, in an article on militarism in the *Shin-Nippon*, holds that militarism is essential to the safety of a country. He contends that Japan, with Russia on one side and the United States on the other, and China always an invalid, must be constantly on guard. All these nations desire peace; but things do not always turn out as nations desire. America is fast enlarging her army and navy, and Japan will be forced to do the same; and future circumstances my set these two nations by the ears and force them to settle their long-standing immigration controversy. Even with regard to England Japan has to be ready to assume an attitude of certain independence as emergency demands, while China's ailment is too serious to be cured by the old prescription of "open door and equality for all"; she requires a radical surgical operation. Side by side with this, Japan's increasing population obliges her to expand her territory abroad. How are all these changes to be effected without militarism? asks Dr. Ninagawa. The same attitude is taken by Mr. Nakashoji, another important writer, in the same review.

Illusion

No people more than the Japanese appreciate the effects of illusion. It is, of course, a prominent motive in all native Japanese art, and at times the means adopted reveal astonishing ingenuity and device. A line here or a stroke there, flashed into a picture, often gives a wholly unexpected impression or suggestion that is as delightful as it is original. Recently in Tokyo theatre attempts at illusion have been carried to the remarkable extent of endeavoring to make audiences feel less oppressively the sultry heat of the snmmer season. In one theatre when the curtain arose there was revealed to the eye of the sweltering

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audience the reverberating scene of a terrific rain-storm on Lake Hakone. Every one immediately forgot atmospheric conditions under the charm of the entrancing scene, and the psychological effect was equal to finding oneself caught in a heavy shower. Another scene represented a number of people bathing in a rushing river and splashing one another with water, recalling to these present many a pleasant moment spent in just such pranks of childhood in the dear days when the air was never too hot. A third scene depicted the fisherwoman of Sanuki plunging into the cool sea water, suggesting to every one just how he would like to feel and after such a scene to some extent did feel. Whether such devices really reduce one's temperature in any degree may be a question; but that they help the heat-oppressed body to forget present existence by transporting it in imagination to other and more comfortable experiences, there is no doubt.

Recently a book has been published from the pen of Dr. Sakunoshin Motoda, Director of St. Paul's College, Tokyo, entitled "An Analysis of the Japanese Mind," which throws an interesting light on what a clever Japanese thinks of the merits and demerits of his race. As good traits of national character among the Japanese, Dr. Motoda mentions loyalty, patriotism, devotion to ancestors, respect for family name, affection for relatives and friends, filial piety, love of children, cleanliness, power of adaptation and assimilation, appreciation of beauty in nature, Bushido as a national ideal, politeness, manual dexterity and a keen intuition of the spirit of things. Against these virtues he in-

stances such defects as weakness of public morals, deficiency of social sympathy and lack of public spirit, devotion to materialism, want of co-ordination in ethical ideas, nervous self-consciousness, careless respect for truth, official contempt of the common people, fickleness, unpunctuality, lack of economic sense, indulgence in personal criticism, clannishness, poverty of facial expression, indulgence in physical appetites and passions and the social evil.

There is no corner of the world where Britons have shown more practical and patriotic zeal for the cause of the empire in the present crisis than here in Japan, where, though British subjects are in no great numbers, they nevertheless have sent many of their members to the front, fathers and mothers of means and comfort freely giving up their sons to become officers, firms agreeing to place on half-pay office hands who volunteer, and everyone contributing liberally to the various funds, not only of Britain but of the Allies. The amount raised in Japan for the King's Birthday Fund alone was ¥71,113.43, or £3,177 : 3s : 5d, which is the equivalent of the upkeep of 61 Red Cross beds for one year. In this good work for the comfort of the soldiers wounded in the defence of the empire, the members of the British Embassy in Tokyo were conspicuous and valuable leaders, though every one did what was possible to aid in the cause. The amount of money subscribed for the Red Cross beds is but a fraction of the total contributed by Britishers and their friends in Japan since the war began, to say nothing of the numerous boxes of clothing sent off from month to month during the past two years.

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International Morals

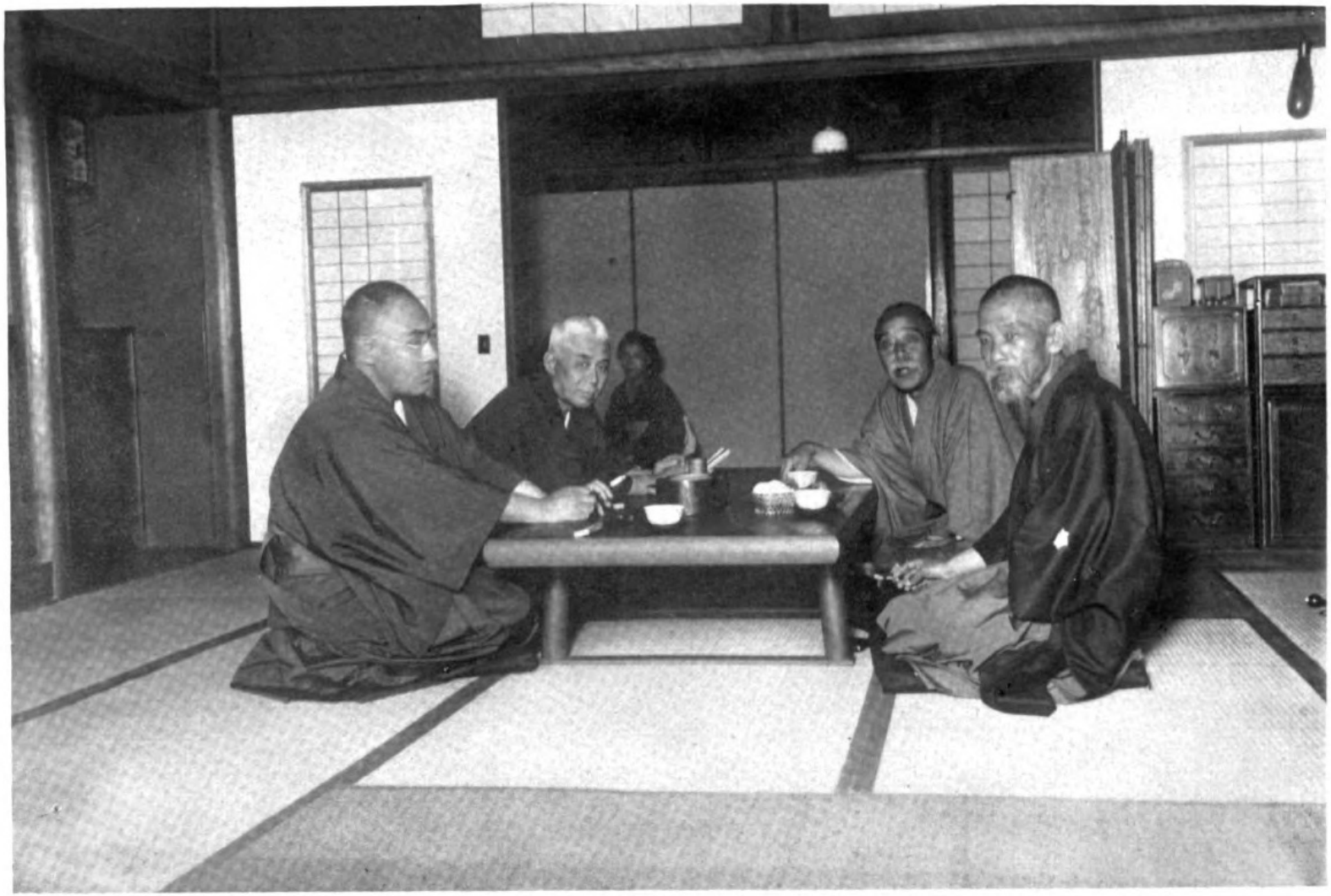
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For Britain

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LIEUT-GENERAL MIURA HOLDS POLITICAL CAUCUS TO UNITE DIVIDED POLICAL FACTIONS: BARON KATO AND MR. HARA ON LEFT: MR. INUKAI (FIRST) ON RIGHT

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THE IMPERIAL JAPANESE CABINET RECEIVE THE RUSSIAN AMBASSADOR
IN CELEBRATIONOF THE ALLIANCE WITH RUSSIA

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CELEBRATING THE RUSSO-JAPANESE ALLIANCE AT UYENO PARK, TOKYO



H. E. THE RUSSIAN AMBASSADOR RECEIVING MEMBERS OF THE MONSTER LANTERN PROCESSION IN HONOUR OF THE NEW RUSSO-JAPANESE ALLIANCE

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COUNTESS MIZOGUCHI

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

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ONOYE MATSUSUKE, A FAMOUS ACTOR OF TOKUGAWA PERIOD,
FROM A UKIYO-É BY SHARAKU

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THE JAPAN MAGAZINE

VOLUME SEVEN OCTOBER, 1916 NUMBER SIX

ART OF SHARAKU

By SOTARO NAKAI

IT is not now known just who were the teachers under whom Sharaku studied and received that inspiration which his hand always betrays. Judging from his methods and the manner of his achievement perhaps he was for the most part self-taught. According to the practice of the time art pupils took the name or *nom-de-plume* of their masters; but Sharaku evidently had no master whose name he could assume. Genius lives by its own inherent essence and originality, while mediocrity thrives on instruction and imitation. It was indeed well for Sharaku that he escaped this disadvantage. He was able to grasp the essence and leave crude artifice to others.

Only with the maturing of his genius did Sharaku begin to make his works public. The dates when his paintings were done for the most part are quite unknown. Guesses at the date of Sharaku's paintings have been attempted, but to no purpose. The seventh year of the Temmei era has been mentioned, but the pictures must have appeared later than that. His great patron was Tsutaju Juzaburo, shortened to Tsutaju, who took the name of Koshodo Shujin, as a business name, meaning Master of the Book Cultivating House. His establishment was on Abura-cho street, in old Yedo; and his shop was a fostering place of art in old Japan. He started as a petty seller of demi-monde pictures, and after he became wealthy he turned his attention to publishing art pictures. He encouraged such masters as Utamaro. taking him into his service as an artist. The novelist Bakin and the writer Kyoden were both patronized by him; and this man, Tsutaju also made Sharaku popular. Regardless of expense he went on publishing Sharaku's pictures, for he saw in them something exotic and unique.

Greatly moved by the interest and kindness of his patron Sharaku was inspired to great productions from his brush, dashing off sketches and paintings in rapid succession. The period of his activity has been set between the years 1787 and 1795. The date may easily be determined from the fact that at the time there lived a giant named Kwaido whose portrait was painted by Sharaku. There is sufficient independent evidence to show the date of the giant's birth and history, which was about the third year of Temmei; and it was in the second year of Kwansei that Sharaku painted the portrait of the giant youth.

This was, too, a turning point in the art history of Sharaku, when he began to turn out those naturalistic scenes as well as his peculiar mica pictures. As time went on the hand of the artist displayed

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greater fineness and delicacy, depicting burning emotion at white heat. He admired the genius of Danjuro V and was enraptured by the acting of Matsusuke. He took the hints they offered, but much improved on them, and showed wonderful skill in condensing the life and action of numbers in the space of an inch, the focus being tantamount to terror.

Strange to say the more perfect became his skill in the handling of the brush, the less popular was he with the public. The public mind had been degraded too long by surveying superficial models, and was disposed to look upon such superior art as that of Sharaku with contempt. He was intent on the inner beauty of things, which the vulgar eye did not see. But he had confidence in his art and went on to final victory. Though he passed away in the last days of the Kwanyei era, his fire was unquenchable and a light eternal still radiates from his masterpieces.

The genius of Sharaku lies in his intensification of art: he did not dabble in superficialities, but saw the inner life and depicted that. Many of his best pieces are the stage portraits of actors, whom he loved to portray during moments when they concentrated their efforts toward expressing their souls in their faces. Though Sharaku attempted full-length portraits, his forté was in heads; for to him the human face was the window of the soul. He would have the fire within reflect through the window. That was the life and purpose of his art. And the dramatic tendency of life in the later Tokugawa days furthered this idea; for it was a time when more attention was devoted to form than to content in drama. Sharaku proved that the form of the human face could show the soul. All the artists of the time endeavored to paint the faces of the great actors, perhaps because the women and girls were crazy about such pictures. Unlike the other artists who painted only what pleased them, Sharaku painted the truth; he depicted what he really saw in each face he drew. His faces were life-like flashes of the spirit within.

In Japanese drama the actor is successful in so far as he is able to re-live and represent the character he is playing. The plays of those times were simple but the plots were rather complex, when often great waves of passion concentrated in a single point toward which a hundred years of history and experience had been leading up. This Sharaku well understood, and tried to grasp the essentials of the problem in his pictures. He made the form represent the real substance of life. For this, sometimes the actor's face is calm and quiet, sometimes firm and tense, sometimes contorted to ugliness and horror; and every one of such phases of emotion and passion require a special study. The vulgar and unthinking could not be expected to follow such art as that. Their lives were superficial; and with superficial things they were concerned. Consequently they found fault with the paintings of Sharaku, though there were the perceiving few who caught the truth and appreciated it.

No painter has excelled Sharaku in portraying the naked individuality of the actor, through facial expression. He was able to see what the actor was as well as what he was trying to impersonate. Sharaku's ability to perceive accurately these two important points in stage character distinguish him from all other artists. It was indeed a new thing in Japanese art, where variety of expression was greatly lacking. No doubt Sharaku sometimes exaggerated the bad qualities of actors overmuch, which some critics have regarded as cynicism on his part though I fail to follow them. It is simply the artist's superior power of observation; and he was faithful to it, often at cost to his popularity.

The sweep of Sharaku's brush is full of tensity and life, revealing a genius comprehensive in its simplicity yet complex in the meanings conveyed; but over all thare is a harmony, a unity of purpose and beauty. Every line is necessary to the picture, and the lines are very few. Some critics have assumed that Sharaku was influenced by the masks of the *No* dancers, having been a dancer one himself. But the faces of the masks are quite regular unlike those painted by Sharaku, which often show exaggerated or disproportioned features, a way he had of emphasising points of character and interest.

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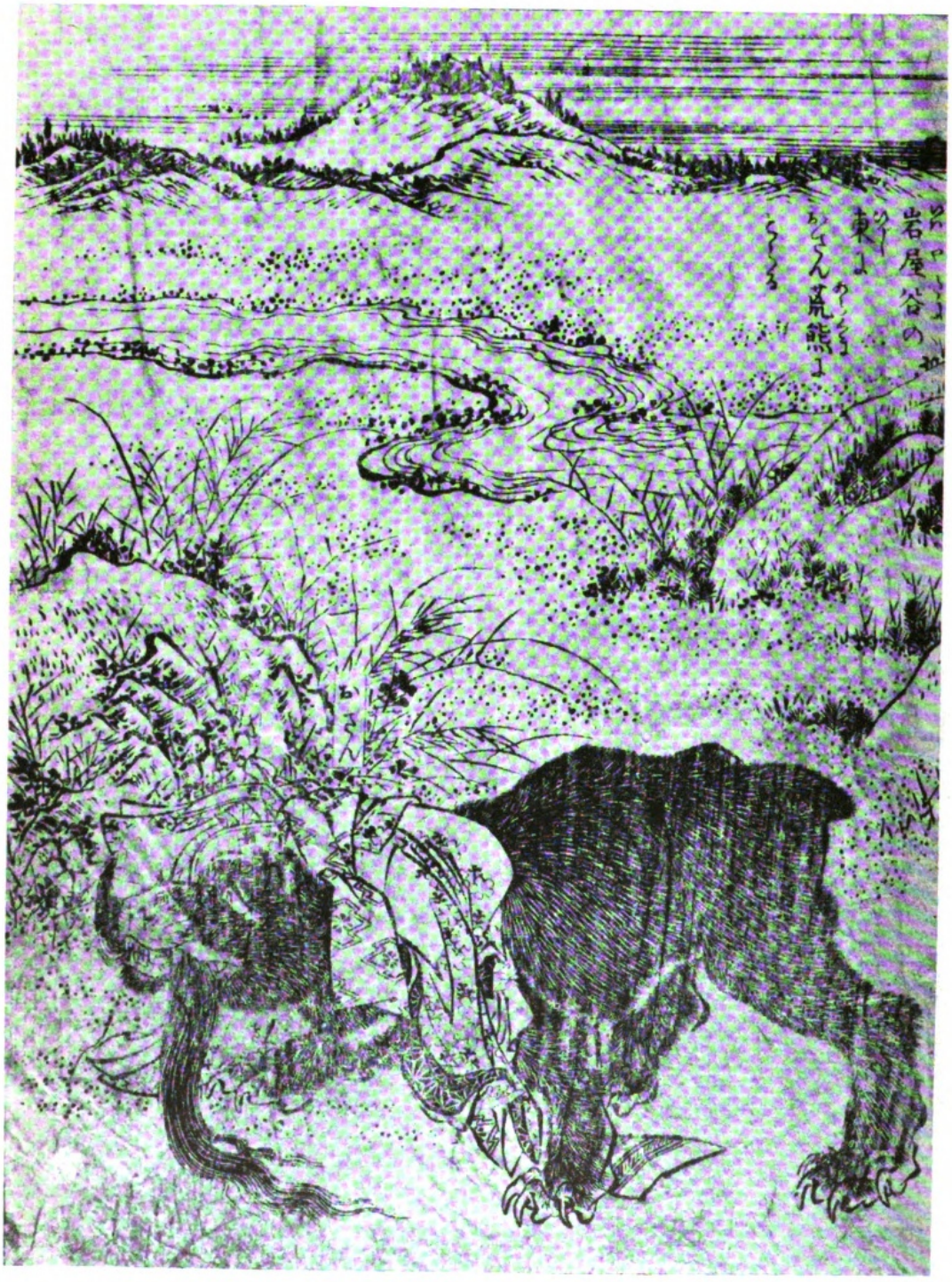


THE ACTOR YAMATOYA TOJAKU
FROM A PAINTING BY SHARAKU



THE ACTOR KINOKUNIYA TOSSHI
FROM A PAINTING BY SHARAKU

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BEAR CARRIES

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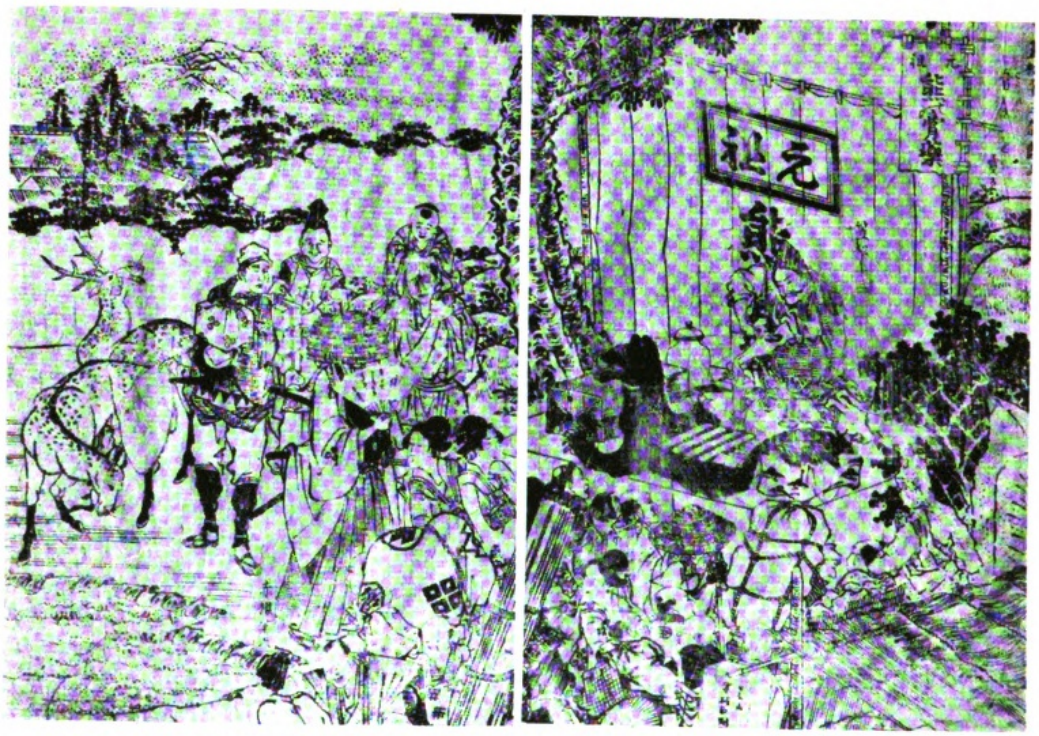
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KASAMATSU SELLING MEDICINE PLASTERS AT NARA



HANROKU AND HEIZO DISAGREE

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

V

Hanroku Hits upon a Plan

AFTER the period of mourning had ended Hanroku resumed his duties and appeared at the public office as usual, but did not cease to visit the house of Arimatsu Tenzen with accustomed frequency. As for his son, Hanshichi, in strict accordance with the injunctions of his departed mother, he left off visiting the house of Tenzen.

"I wonder if Hanshichi has taken offence in any way?" Tenzen asked Hanroku one day. "He has not paid us a visit for a long time. I am thinking of giving my son, Sotaro, and my daughter, Sonohana, a holiday to-morrow when they will go to the Nanyendo temple. Why not let your son, Hanshichi, go too?"

"It is indeed most kind of you to ask him," said the father. "We are highly favoured by such an invitation. My deceased wife was of a very reserved nature; and she used, as you know, to refuse all invitations for the boy, thinking he might be mischievous if he went out too often. But if I tell Hanshichi that you have asked him to go with your children he will, of course, be delighted."

As soon as Hanroku had reached his house in the village of Gojo he informed Hanshichi of the invitation and advised him to accept it, which the lad was not pleased to do, as he had promised his departed mother that whenever he went pleasuring it would be with his betrothed, the little Osan, who also did not care to see her lover going off without her. So Hanroku did not know what to do with the pair. If he scolded Osan about it she would just throw herself down and weep. However, after much coaxing, he managed to get Hanshichi to go with him on the following day to the house of Tenzen; but the father was not pleased that his son liked so little to make the visit. He brought Hanshichi to the fencing hall where a master was instructing Sotaro in that art. In this way he endeavored to excite the lad's interest in going to Tenzen's. Since it was now a matter of military art, which is indispensable to all samurai, Osan could not very well take exception to her lover practising it, while Hanshichi could not very well

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ignore his father's advice. At last Hanshichi found himself going every morning to Nara to practise fencing. When the lesson was over Hanshichi often accepted the invitation of Sotaro to go to the house of Tenzen where he used to spend the rest of the day. Being naturally a bright boy his character was much admired by both Tenzen and his wife, and he was showered with compliments.

"Our daughter, Sonohana, is but five years old as yet," remarked Tenzen to his wife one day. "But girls soon become women, and I am assured that from her we shall see our first grandchildren. Therefore it will be wise for us to select her a husband who can make her life happy; such indeed is the best way of expressing the love of parents. Having well observed the conduct of Hanshichi I am convinced that there is no other youth in the province of Nara that can compare with him for wisdom and prowess. And his father is a newly appointed official too, of good stock, and governing the village of Gojo; though, of course, not equal to our family. But the difference can be easily adjusted when the time comes. Talented husbands are not so easily had, though very easily lost. I think, therefore, I had better speak to Hanroku about it and at least hear his opinion, What do you think?"

"I have been thinking the same thing," replied his wife. "But from all I hear people say, Hanshichi has already gone through the marriage ceremony with that little girl said to be a niece of his late mother and brought by her with the object of having her wed the lad. If such be the case, it would be no use to consult with Hanroku. Hanroku may consent to whatever you say, seeing you are a higher official, but if you bring about the separation of two souls betrothed from childhood and give our little daughter, Sonohana, in marriage to Hanshichi, the people will surely speak ill of you. So think well before you do anything definite in the matter."

"Hanshichi is still but a child," laughed Tenzen; "and no marriage ceremony could yet have taken place between the two children. At any rate there is no harm in my making direct inquiry of Hanroku about the matter."

Just at that moment a servant pushed back the sliding screen and announced that Hanroku had come.

"Show him into the guest room," said Tenzen, while his wife quickly retreated to an inner chamber. Tenzen went in and greeted the visitor warmly.

"Recently we have been having cold winds," remarked Hanroku as he laid a bamboo basket before Tenzen. "If you care to have these I will pluck them," he continued.

Tenzen opened the basket and there was a brace of wild duck, for which he expressed his thanks. After various remarks the conversation turned to the subject of Hanshichi, whom Tenzen high-

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ly praised, going on to say that he had been thinking of having his daughter, Sonohana, betrothed to so fine a lad. "But I hear," he continued, "that your wife before her death had the boy betrothed to a niece of hers. The rumour has been an awful disappointment to me. Is it really true?"

"This is indeed an unexpected honour," replied Hanroku with a broad smile. "For a high official to give his daughter in marriage to the son of a newly appointed official is something hardly to be believed. It is quite true that we are rearing an orphan girl, the child of an older sister of my wife's. She has to retrieve the fortunes of her family when she grows up by marrying a man who will be adopted into the family. For this reason she cannot very well marry Hanshichi. But as they are of about the same age and have been brought up together the rumour has started, I suppose. But is no more than a rumour and I pray you take it as such."

The statement seemed like the truth to Tenzen, who now moved his seat a little forward and said:

"If that be the case, my proposal concerning the betrothal will have a happy issue. For the present, however, we must keep the matter to ourselves: I should not like people to know of it. It will be some time before Hanshichi reaches the age of twenty, and when Sonohana sees her sixteenth spring. By that time the lad will have been appointed to some official position in the province. But remember, whether by that time the income of the son will surpass that of the father, or whether father and son will both be reduced to the position of wood-cutters, their former state, all depends on me and on me alone! I presume you have told me nothing but the truth to-day. Now if you have no objection let us celebrate the agreement by drinking wine together."

"Should I fail to keep the agreement," said Hanroku lifting himself up in an exhalted manner, "you may punish me in any way you see fit. I would never question your sentence on me."

Shikinami, wife of Tenzen, now appeared from behind the screen, greeted Hanroku and expressed joy at the agreement to the betrothal of Hanshichi and Sonohana. So they ate and drank together, partaking of delicacies in celebration of the event, consuming the wild ducks that Hanroku had brought as a present.

Having thus unexpectedly secured the facilities for improving his position in life Hanroku already began to feel as if he were a really high official. He began to disregard the death-bed wishes of his wife and to give himself up to pleasing the Tenzen family in everything.

Meanwhile he could not but notice that the two betrothed children lived very affectionately together, always much in each other's company and carrying out faithfully the injunctions of the departed mother. Hanroku saw that it was going

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to be a difficult task to separate them after they were grown up; and yet he saw that his family would suffer sore punishment if he failed to keep his agreement with Tenzen. He, accordingly, deemed it necessary to get rid of Osan and so remove the cause of future trouble. He watched for a chance to do so, but it did not come as soon as he wished.

At that time there was a druggist who displayed his goods at stall near the Daibutsu temple, whose name was Kasamatsu Heizo. This man was a native of Osaka, and had been originally manager of a traveling theatrical troup. He used to go from town to town with actors; and once on his way by sea to a certain town the ship was overtaken by a storm and wrecked, he being the sole survivor. He had lost his all; and so he came to Nara where he eked out a miserable livelihood selling potions for all ills.

On a coarse straw mat he squatted down day by day, sitting on a bear skin, the head and tail still attached to it; and on the skin he spread out his medicines in shells or in the form of plasters. Beside the mat he set up a banner with the following device: "Bear Ointment!" And when passers-by failed to notice him he tried to attract them by imitating the cries of birds and beasts, until the citizens began to call him Bear Heizaburo.

On a certain day when Hanroku was passing the Daibutsu temple on an errand he heard Heizo commending his medicines in the usual manner:

"Oi, Oi! Ointment for chapped skin is plentiful enough. But mine is made from bear grease mixed with a medicine known only to my family and handed down for generations by them. This preparation does not soil the clothes, nor produce skin eruption. You have only to use it to find that it will heal any skin disease promptly and perfectly. For every one who buys but one shell-full I will imitate exactly the cry of any bird or beast. It is not a new thing to imitate birds and beasts on a flute; but I do so with the real voice, a thing which is very difficult. In fact there is but one person n all Japan that can do so; and that person is myself. If there happens to be among my customers the aunt of a dog or the uncle of a duck they will be able to prove the truth of what I say."

To this harangue Hanroku listened with attention. Then he hit upon a plan. As soon as the crowd had thinned out he called the medicine man to one side and said in a low voice:

"I am an official of the province. My name is Akane. Your face and voice both much resemble those of my deceased brother, which gives me an affectionate interest in you. I will buy all the ointment you have; so let us go to a restaurant near by and have a drink over the bargain."

After thus saying, he handed the peddler a gold *ryo*. Much delighted, the poor merchant accompanied Hanroku to the restaurant where they settled them.

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selves in a secluded room. After food and wine had been laid on the table, Hanroku dismissed the waitress, saying he would call her when she was wanted.

Hanroku and Heizo now being alone, exchanged drinks for an hour or so, during which time Hanroku remarked:

"It was not true what I said when I told you that you were like my deceased brother in looks and voice. I said so to get you here that I might talk to you, for I have a very serious commission for you to fulfill for me. I am confident you can be trusted with it. Take this first of all, five gold *ryo*."

Heizo pushed back the money and then said:

"When you say it is a serious matter I can well imagine what you mean. Now, although I am a poor man and live by a humble trade I have never consented to evil, nor done harm to any one; not in all my forty years. I like to get the five *ryo* all right, but I do not wish to take it at the risk of my life. Give me the details of your proposal, therefore; and if it is anything I can do for you with honour, I shall be ready to undertake it."

At this Hanroku put his hand on the hilt of his word, and with flaming eyes, looked at Heizo:

"Look here, you fellow, Heizo! Confident of your being a manly fellow I was going to ask your help. Do you mean to say that you do not know whether you will decide to carry out my plans after you have let me give you my confidence? That's an unpardonable insult to a samurai. I cannot have patience with you!"

At this Hanroku drew his sword; and as it flashed aloft, about to descend on the head of Heizo, the latter warded it off with a wine bottle, at the same time shouting, "Wait! As I valued my life I hesitated to undertake risky business, but if I am to die anyway, by your sword if in no other way, I shall help you in any way you want."

Then Hanroku sheathed his weapon, remarking that they must then talk the matter over, but Heizo must take the money first of all.

"But," insisted Heizo, "you can reply on me to do what I promise, even without pecuniary reward," pushing the gold to Hanroku as he spoke. "I will back up anything you propose if it preserves our friendship, after your kind entertainment of me here. But I do not want to take any money."

At this Hanroku appeared much moved; and he thereupon took out a piece of brass inlaid with oak leaves in silver, which was attached to the scab bard of his short sword; and said he would add that as a gift to the five *ryo* already proffered.

"It is not that I wish to tempt you with money," he said to Heizo. "These two things are two small gifts as a token of my gratitude."

On this condition Heizo could not very

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well relate the pleasants [illegible]

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The following was the one hundredth day since the death of Hamroku's wife, when it was his duty to hold religious rites in her memory at the family altar. So he invited the priests to come and chant the sutras and pray for the repose of the departed spirit of his wife. The religious ceremony being ended, Hamroku entertained the priests, together with other guests, at dinner.

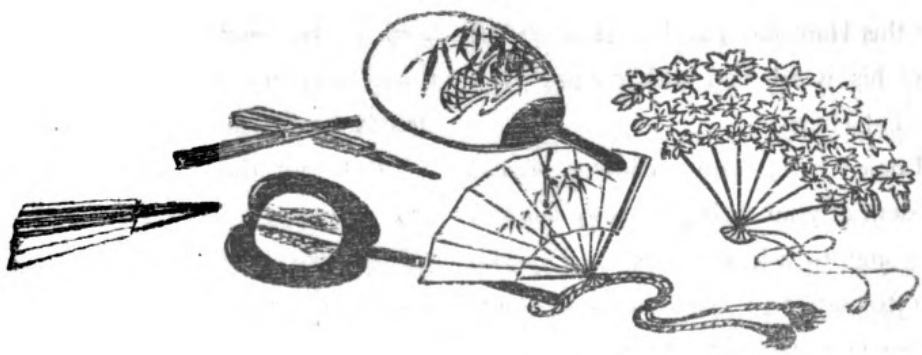
The next day Hamroku, accompanied by his son Hanshichi and the girl, Osan, set out to visit the Gwanjo-ji temple in the cemetery of which his wife lay buried. It was evening; and the sun was low over the western mountains, the shades of night fast coming on, as the little party toiled on up the temple pathway. As they ascended the mountain, following the path this way and that, all of a sudden there was a rustling sound in the trees. It came from a thick brushwood on one side of the path. The next moment something like a bear, about the bigness of an undersized ox, plunged out of the thicket, seized Osan and carried her off into the woods on the opposite side of the way.

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well refuse the presents. *Then Hanroku put his mouth very close to Heizo's ear and whispered something!*

The following was the one hundreth day since the death of Hanroku's wife, when it was his duty to hold religious rites in her memory at the family altar. So he invited the priests to come and chant the sutras and pray for the repose of the departed spirit of his wife. The religious ceremony being ended, Hanroku entertained the priests, together with other guests, at dinner.

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NORITO

By F. YAMAZAKI

AMONG the more ancient of Japanese classics is the Norito, or Prayers to the Gods, which is ranked in the same category with the other two most ancient records of the nation, the Kojiki and the Nihongi. The Norito represents what men of the mythic age sought to say to the gods and what they expected the deities to do for them. Here is found the faith of ancestral Japan and its conviction as to how the gods should be placated and appeased.

The people of Japan have long been noted for intense faith in ancestor worship; and to them the Norito seems one of the great classics demanding the devotion and reverence of the nation. That such a composition should be found coming down from the most remote period of historic time is in itself significant. As there was no way of writing in that far off period, the Norito in its earliest from must have been transmitted from mouth to mouth, and did not see itself in writing until the advent of Chinese ideographs. After its transference to paper the Norito remained unchanged down to modern times.

The Norito is in two parts: that in which the prayers of the Emperor are addressed to the gods; and the other part containing the prayers offered by the officiating priest. In ancient times the priest of Shinto was a government official and the office was hereditary; and official family names, such as Nakatomi, or Tsukibe, which refer to the profession, were conferred by the Emperor. To these ritualists were entrusted the important task of handing on the Norito, or ritual, unchanged from mouth to mouth in the days before the invention or introduction of writing.

The Norito is not intended as a literature to be read, but a composition for the ear only. Though it is all in prose, it is a rythmic prose and is chaunted in a musical tone of voice. Such an eminent authority as Dr. Haga considers that the Norito should be classed with poetry, like the Psalms of David. Compared with the *utai*, or poems of ancient times, however, the theme and thought of the Norito are profoundly greater. The poetic literature of the time is for the most part lyric and personal, and concerned with love or admiration; but the Norito is concerned with the creators and ancestors of the nation, and represents the devotion of the

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HOBILO

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nation's will to the gods. Thus there is a grandeur and sublimity about the Norito not to be found in any other literature of the time. It is the difference between the Bible and the poets of England.

The Norito is eloquently devotional in style and tone, giving the hearer a feeling of solemnity and reverence and worship, little attention being paid to mere literary embelishments. In the *Engishigi*, or ceremonial book of the Heian era, there are some twenty Norito, from which have been drawn the forms of prayer used by the priests of Shinto down to the present. Naturally the language of the Norito is too antiquated to be readily interpreted by the modern ear, or even eye; but Mabuchi Kamo, a great scholar of the Tokugawa period, made an exhaustive study of Norito and wrote a commentary called the Kujiki-ko, which removed most of the difficulties of interpretation. And Motoöri, a disciple of his, continued these Norito studies, revising some of Mabuchi's work.

The chief uses of the Norito to-day are in the national celebrations honoring the ancestral gods, and on the occasion of funerals of those who were adherents of the Shinto faith. The funeral ritual of Shinto takes for granted that the dead have become gods, and the exhalted spirit of the departed is esteemed and reverenced as a divine being. And the wish is expressed that the newly established deity will settle in the heavenly places, or on the Plain of High Heaven, and protect his country and people, especially the surviving family. This faith, that the dead become gods and have the power to protect family and country, is a fundamental tenet of Shinto. This is the secret of the numberless shrines dedicated to national heroes throughout Japan.

Something of the attempted expression of sublimity and exhaltation of the Norito may be, perhaps, inferred from the following translation of a passage taken at random:

"We beseech thee, O thou God of Heaven, who rendest the rockgates and pushest back the dense clouds before the holy place; and ye O gods of Earth, soaring above the mountain summits and scattering the illimitable mists: be pleased to hear with compassion the souls that bow before ye!"

The language of the Norito suggests that the ear of the gods is won by the attitude of the heart as well as the faith of the petitioner, which must be an attitude of submission and trust.

Another passage reads: "O, ye gods, who can sweep away our sins as swiftly and completely as ye do the clouds and mists, purify us like the wind with which ye so drive away the clouds. O, ye gods, of the wind that scatter the morning fog and dissipate the evening mists, hear us! O, ye gods, that cut the cable of life and set the ship asail in fair wind on favourable seas, hear us! O, ye gods, who cause the forest to dissappear as with a sharp sickle, keep and preserve us!"

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These dignified and poetic similes give some idea of the grandeur of the language and sentiment used in the Norito, though it must be admitted that the real spririt of the classic defies translation. The most primitive forms of the Chinese ideographs are used in the writing of the Norito, the prayers ending: "*Tate goto oe katematsura to noru* (And so we conclude our praise unto Thee, O God). The characters are written without any *kana* explanations or insertions, such as are used in modern times. Only a priest duly educated in such lore can read the Norito. On certain occasions it becomes the duty of provincial governors to read portions of the Norito as Imperial Messengers at certain shrines on great celebrations; and then the governor has to take some days of preparation, often having the *kana* syllabary inserted between the lines to enable him intelligently to read the office. The Norito has to be read with a certain tone and strength of voice, about midway between the singing of an *utai* and the reading of the Chinese classics, an art which the Shinto priests have to practise much before they can master.

On the 30th of June each year all government officials have to come before the gods and acknowledge their sins and shortcomings for the first half of the year, and ask the gods to forgive and purify their lives; and a similar service is held in the Imperial Household, the ceremonial reminding occidentals of an Old Testament scene. On such occasions the following Norito is used:

"O, ye gods, hear, we beseech ye, what the princes, officials and other subjects desire to say to ye! On this occasion of the *Obarai* held here on the 30th of the sixth month, we solemnly pray ye to pardon the sins of civil officials, military officers, and all other subjects of the Imperial Court, and to purify the delinquents. O, ye gods, now meeting on the Plain of High Heaven, we thank ye for constant care and protection of our people, giving our country peace and prosperity. But some of our people have commited dire offences, such as injuring rice fields, destroying ditches, breaking water conduits, wasting rice seed, throwing skewers and such things in the rice-fields, cruelty to animals, flaying them alive, inflicting personal injury, mutilating corpses, committing incest and committing wickendness with domestic animals. Forgive them also, we pray, O ye gods. And again we beseech ye, O Almighty Deities, that ye in your Holy Places, hearing what we have said, may sweep away, as the wind doth the clouds, all our sins committed in the Imperial Place, where reside the descendants of the great God of Heaven, as well as the sins committed throughout the whole land; and purify our country and people!"

The Norito for the Tatsuta Kazenokami Matsuri is one of great interest. This is used at the Tatsuta shrine in the province of Yamato dedicated to the

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goddess of the winds. In years of bad harvest the people of the district offer special petitions to the gods of the winds and the rains, thus:

"Hear us, we beseech thee, thou great god Tstsuta; for bad harvests have continued these two or three seasons; and especially in this year, the five cereals that must be offered as first-fruits at the table of the Emperor, the divine Descendant of the God of Heaven; and the several vegetables cultivated by the people of this land, have all failed of their usual crops. We consulted the augurer of the Imperial Court, but the oracle revealed nothing definite of the divine will. The Emperor, the divine Descendant of the God of Heaven, prayed in person to the gods, saying: 'We have served ye, O ye gods, always attentively, and have dedicated to ye shrines in heaven and earth without number. Nevertheless, to our regret, some mischievous deities have dared to interfere with the harvests and bring evil upon all. Pray, inform us, who is the guilty god?' Whereupon a god appeared in a dream to the Emperor and said: 'The gods to be blamed are two: Mihashira-no-mikoto of Heaven, and Mihashira-no-mikoto of Earth, who caused the harvests to be injured by fierce winds and floods. Make me an offering consisting of silk of five kinds fit for clothes, a shield, a halberd, a horse and saddle, and dedicate to me and my wife a shrine at the field of Tatsuta, a place of sunshine all day long. Then the calamity will cease and the fields be full of good crops, as usual.' The Emperor has followed the divine command and built the shrine as designated. Now, we approach thee as the Imperial Messenger, taking with us the two silk hangings and other offerings from the Emperor. Therefore, O god, hear us, we pray Thee! We offer thee, O god, Tatsuta-hiko, the silks of five kinds for clothes, a shield, a halberd and a horse and saddle; and to thee, O Tatsuta-hime, a case of golden lacquer for keeping hemp in, a golden spool for reeling thread, as well as a horse and saddle. In further devotion we beg to offer bottles of saké and rice in great quantity, as well as many animals with coarse, soft fur, caught in the mountains, plenty of sweet greens of the fields, many large fishes with big fins, many small fishes with small fins, and seaweeds. Be pleased to receive these gifts, we pray ye, O god and goddess, and may they suit your taste. We are ready to present more and other gifts in token of our thanks for your protection as soon as the people enjoy a prosperous year again. And so by Imperial order, we the priests of Shinto, humbly tender the selected offerings with profoundest reverence!"

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AN EPISODE IN THE OPENING OF JAPAN

By Y. SHINAGAWA

THE Meiji Restoration being one of the greatest events in their national history, the Japanese are accustomed to look back over the steps that led up to it with undying interest, and to regard those that had a hand in bringing it about so successfully, as the greatest of national heroes. Most of these men were accorded the highest positions of responsibility during the Meiji era and were finally created peers. But when great men appear in any country, they do not drop out of the sky, nor could the work they achieve have been done without its pioneers to prepare the way for it; and thus the ancestors and forerunners of a nation's progress are equally worthy of being taken into account.

Among the more distinguished pioneers of the new Japan was Yoshida Shoin. He was born in the little town of Hagi in the province of Nagato, being the son of a retainer of the Hagi clan, named Yurinosuke Sugi, who was a man of reverent manner and one of the most exemplary of samurai. In boyhood Shoin was adopted into his uncle's family, the house of Yoshida, who had inherited the office of teacher in the famous military school of Yamaga Soko. Yamaga had been the teacher of the noted samurai Oishi Yoshitaka, head of the famous 47 *ronin*, and his books on tactics were eagerly read by every intelligent soldier of the day. The late General Count Nogi had great veneration for Soko Yamaga. It is worthy of notice that Yoshida Shoin had studied these books from childhood; and such studies doubtless had much to do with the cultivation of his character. Even at the age of 11 Shoin delivered a lecture on a book of military tactics in the presence of his feudal lord who warmly complimented him. From this it may be inferred that Shoin was a man of talent even from his youth, though, of course, the duty of delivering lectures on military matters came to him as a hereditary offiice. At the age of 15 he delivered another lecture

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AN EPISODE IN THE HISTORY OF JAPAN

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in the presence of his feudal lord on the illustrated military work called *Sonshi*, and received a copy of the book in recognition of his mastery of it.

At the age of 21 Shoin traveled through Kyushu, and in the town of Hirado in the province of Hizen he came across the translation of a foreign book, which he read with great interest. He then took up the study of Chinese and Dutch, which he carried on at Nagasaki, enlarging his knowledge of things abroad. This new knowledge of the outside world had an immense influence on his after life. In the following year he came up to Yedo, now Tokyo, where he studied under Sakuma Shozan, a noted scholar of Shinano province, who did much toward directing the young patriot's attention to the course Japan should adopt in future. Shozan was a very great man, and had a great influence on his pupils. When Shoin first called upon him to request that he be included among his pupils, Shozan asked him if he desired to study science of merely to practise language, reminding him that if he wished to study science he must come to the master dressed as a pupil. Much impressed by what Shozan said, Shoin next time visited the great master dressed in students' clothes, and was formally admitted as a pupil.

In 1852 Shoin, without any formal leave of absence, left Yedo and made a tour of the north-eastern districts for a study of topography and manners. He was during that trip much impressed by the general character and disposition of the Mito clan, whose reverence of the Imperial House he greatly admired. This led Shoin to take up a study of Japanese history. On arriving back in the shogun's capital Shoin was obliged to suffer penalty for absenting himself without leave, being deprived of his family allowance and ordered to remain confined in his house. In that day no retainer could leave home without official permission.

In 1853 Shoin was released; and he forthwith set out on a journey to Shikoku and the Sanyo districts, having obtained permission to travel in various parts of the country for ten years. At that time there was a Russian warship at anchor at Nagasaki. On hearing of this, Shoin at once set out for that port, having first consulted with his old master, Shozan. Both men had the same idea, namely that Shoin should try to get passage to foreign lands and learn more of the outside world. They were convinced that Japan would never be able to settle her difficulties in relation to foreign nations without a knowledge of outside lands. So Shoin

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visited Nagasaki to beseech the capitain to take him abroad; but the ship had sailed before he arrived.

In the following year Commodore Perry visited Shimoda in Izu with the American fleet; and Shoin rejoiced over this as an opportunity for obtaining passage abroad. He duly arrived at Shimoda with one of his pupils. Changing his name so as not to be recognized, he visited one of the warships on March 27th, and earnestly requested the captain to take him to America. The request was duly laid before the Commodore, who deeply sympathized with him and was inclined to agree to the request. But for fear of offending the shogun, who prohibited the going abroad of Japanese subjects, and therefore prejudicing the object of his mission to Japan, Commodore Perry finally declined to accede to the request of Shoin. The young patriot left the ship greatly discouraged; but the authoritities got wind of what he had done, and arresting him, had him confined again.

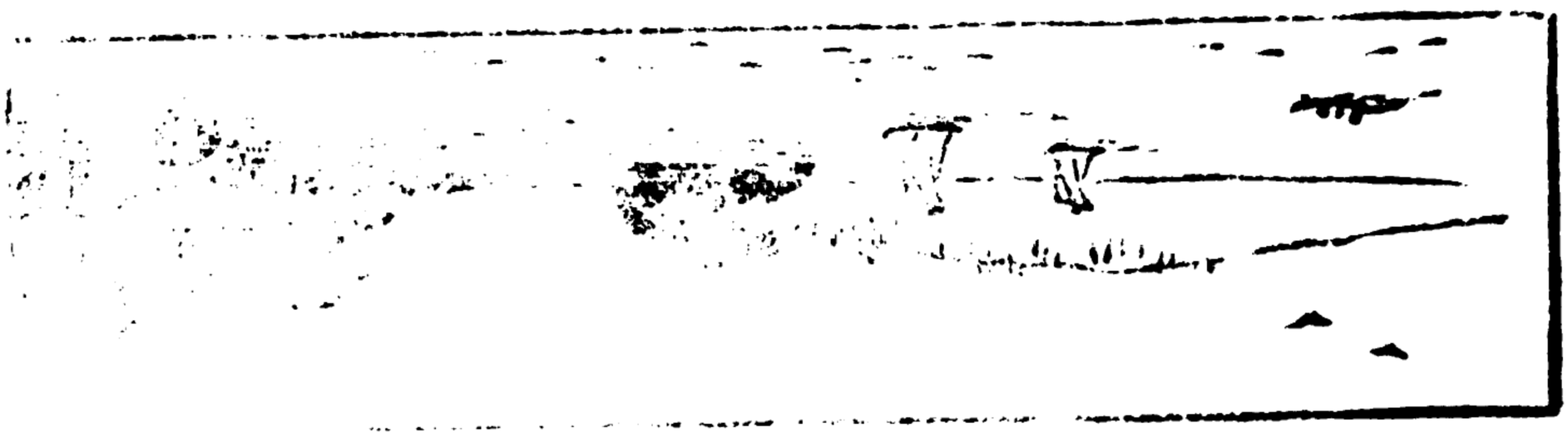
During this period Shoin was permitted to teach military science to the youg men of his clan. The clan authorities knew Shoin's real object in wishing to go abroad and sympathized with him, though the shogun was against him. He now established a private military school, in connection with his brother, known as the famous Shoka Sonjuku. His pupils from the first were all promising youths; and in this school was laid the egg that hatched the down-fall of the shogunate. From this time the influence of Shoin on his generation was great and far-reaching. He proved a reformer of immense importance. In his teaching he dealt with the main ideas of the age, including all public questions, as for example: "America had proposed friendly intercourse with Japan. How should the proposal be treated? How can Japan carry out the edict excluding foreigners?" Shoin led in ignoring the sterile conventions of the Chinese scholars of the day. He had a great influence over his pupils, who loved him as a father; and it was out of the school of Shoin that came the great men of the Meiji era. Such fathers of new Japan as Shunsaku Takasugi, the predecessor of Prince Yamagata; Viscount Shinagawa, formerly Minister of Home Affairs; Prince Ito and Viscount Nomura, all were the fruits of Shoin's teaching.

When it is remembered that Shoin was at this time only 27 years of age, and that the period of his teaching was scarcely more than two years, the strength of his influence may be imagined. It was due

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as much to his personality as to his aim and method in teaching. The small building where the Shoka Sonjuku school was held, still exists outside the town of Hagi; a building with only two rooms, but what great things were born there!

In the year 1859 the Tokugawa authorities began to realize how fast the power of the shogun was declining and that something must be done to stay the course of the movement for the Restoration of Imperial Power. Consequently a system of rigorous suppression was adopted, and Yoshida Shoin was one of the first victims of the new policy. He was arrested as a radical and taken to Yedo, where he was executed on the 27th of October, 1859 in his 30th year. In after years a shrine was erected to his memory at Setagaya in the suburbs of Tokyo; and in the Meiji era posthumous honours were conferred upon his valliant spirit, his relics being inspected by the Emperor himself.

Meeting a patriot's death at the early age of 30, Shoin could not leave much behind him in the way of annals or records; but his life and character are immortal. He was the author and beginner of great things which he had to leave to others to develop and achieve. What he bequeathed to his country was the inspiration he gave to the young men who came in contact with him and who in turn created the new Japan. Shoin sowed the seeds of national self-consciousness in Japan; he first set up the Imperial ideal and set in motion the thoughts that are considered most vital to the interests of the empire in modern times. Shoin was no mere philosopher, but a man of practical ideas, always profound and sincere. To-day the elders of Choshu revere him as a god, in the same category as one of his relatives, the late General Count Nogi.

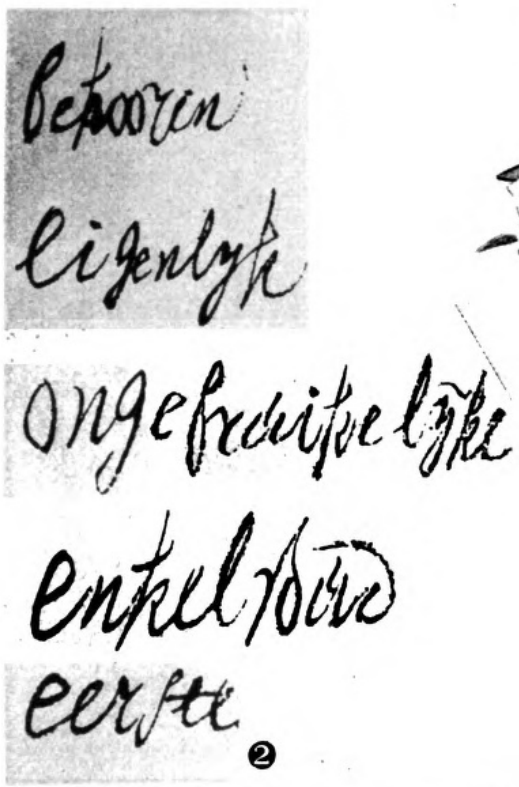


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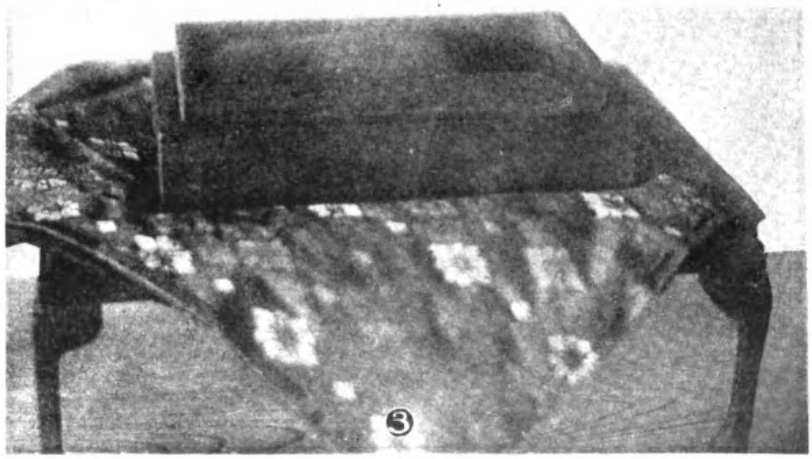
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1. YOSHIDA SHOIN 2. HANDWRITING OF SHOIN
3. WRITING BOX OF SHOIN

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BARON AND BARONESS SHIBUSAWA

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BARON SHIBUSAWA

By H. TSUKIHARA

THE withdrawal of Baron Shibusawa from his long occupied position as president of the First Bank calls attention to his eminence as one of the nation's great financiers and merchant princes. Some years, ago owing to increasing years, Baron Shibusawa resigned all the public positions held by him, and at that time he sought to withdraw also from the First Bank, being then in his seventieth year, but the repeated and urgent requests of his colleagues prevailed upon him to retain that position until the present, when he intimated his positive and final withdrawal, being succeeded by Mr. Yonosuke Sasaki, one of the leading directors.

Baron Shibusawa has been for more than half a century one of the leading figures in the financial world of Japan. He has everywhere been regarded as one of the most illustrious examples of a great Japanese. To his energy and genius is due the establishment of the nation's banking system, especially the National Bank; and he it was, too, who introduced joint stock companies in this country. Indeed the biography of Baron Shibusawa would be the history of industrial development in Japan. His contribution to the promotion of Japan's business world is too vast to be easily estimated.

The disappearance of so prominent a figure from the business and financial circles of the empire doubtless leaves a great void which it will be hard to fill. In retirement, however, Baron Shibusawa does not intend to remain idle. He hopes to devote his remaining days to charity, in which he took a prominent part during his busiest time, as well as to social amelioration generally, and especially to the improvement of relations between Japan and other countries. The whole nation admires his elevation of sentiment as well as his patriotic enthusiasm, and everywhere reveals a profound respect for his character.

As head of the First Bank Baron Shibusawa wielded an immense influence on the moral efficiency of national commerce and finance. All the enterprises he has been connected with would prove too many to mention. It is remarkable that a man of such supreme power personally has never shown any tendency to be despotic or arbitrary. All who have served under him, have regarded him as a father and one to take an interest in the welfare of all with whom he came in contact. Whenever he be-

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ring. Seven or eight plants are set together an inch apart in bunches. The soil must be dug a foot, five inches, deep in a furrow, on the bottom of which the seeds or plants with pebbles are placed and covered to a depth of six inches. A porous soil which takes water quickly and as quickly dries is best for indigo cultivation. The plants must be kept quite clear of weeds and insects. During the months of April and May, August and September, the plants have to be weeded every other day; but in June and July it should be done every day; and in October, November, December and January every third day is sufficient. Many farmers sow their indigo between the rows of wheat drills, as wheat land is good for the plant. In the silk districts the indigo plant is cultivated between the mulberry trees as a subsidiary undertaking. Drought is the most injurious thing that can happen to indigo, as it reduces the amount of blue accumulating in the leaves. The indigo harvest should not be reaped in wet weather, as the leaves should be dry when the plant is cut down. It is rather a difficult matter, as sometimes the harvesting has to be postponed too long on account of weather, and then the plant comes out in seed, which greatly weakens the strength of the dye.

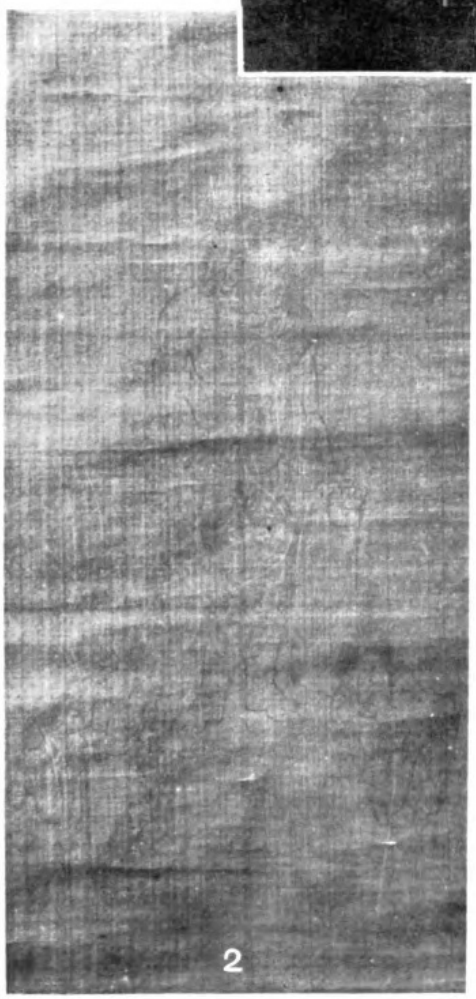
After reaping, the plant has to be exposed to the sun till throughly dry and then it must be wrapped in straw sheaves of about a foot and a half long. To extract the juice or colour the indigo is put into a receptable specially designed for the purpose and boiled at a degree of 130 F; and after some three hours the water is a purple colour. The water is drained off into another vessel and lime water added, when in about half an hour a muddy deposit of indigo-black is seen. The indigo is then boiled again for a few hours, after which it is steamed in a sack until the lime is removed, leaving nothing but pure indigo.

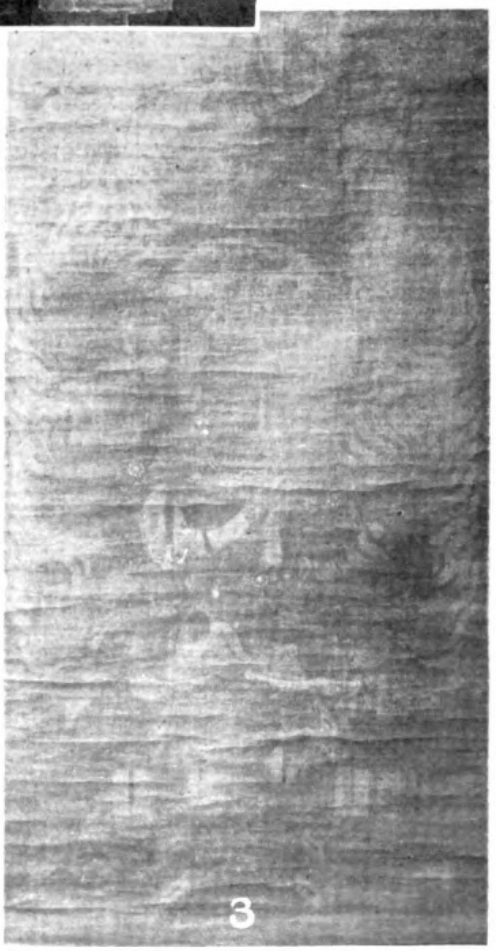
Japanese natural indigo is greatly admired abroad on account of its vividness, the same tint as the sky which appears in the paintings of Hiroshige, in which indigo was used. Cloth dyed with Japanese indigo does not fade, the colour remaining fast until the material is threadbare. On account of primitive methods of manufacture the price of Japanese indigo is comparatively high and the output limited. Owing to the increased use of artificial indigo the cultivation of it in Japan decreased. Ten years ago the indigo plant was widely cultivated to meet the growing demands of the coloured textile industry; but German artifical dyes drove the natural indigo out of the market. Now with the stoppage of imports from Germany the demand for natural indigo has revived, and new companies for promotion of the industry have appeared. The most important of these is the Daido Indigo Manufacturing Company with a capital of one million *yen*, which, since the cessation of German imports, has been making a profit of 20 per cent. Whether the demand for natural indigo will continue after the war is another qusstion.

As the indigo industry is an ancient one in Japan those who follow that trade in this country are well skilled in it, as well as in the cultivation as in the dyeing. The dye is used almost universally in colouring the clothes of the common people, especially the cottons worn by children, which are turned out in patterns too numerous and complicated for description.

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1. WOODEN FUDO, KAMAKURA PERIOD OF ANCIENT TIMES, NOW IN THE IMPERIAL MUSEUM

2. TWO NOTED FUDO PAINTINGS

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1. WOODEN IMAGE OF FUDO 2. AND 3. TWO WOODEN STATUES OF FUDO IN HASE TEMPLE

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FUDO-MYO-O PHILOSOPHY

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ALL the Buddhas which bear the name of Nyorai, (in Sanscrit, Tathagata), have three different faculties ascribed to them: namely, Self-enlightenment, Capacity for Preaching, and Possession of the Rod of Punishment. While the Buddhisattva represents only the preaching faculty, the Myo-o personifies the third quality of the Nyorai Buddhas. In short, the task of the Myo-o Buddhas is to open the ears of those too prejudiced or stubborn to hear the teaching or preaching of the Buddhisattvas by punishing them as they break the commandments. The Myo-o Buddhas are, therefore, always represented with appearances that inspire terror in the beholder.

Fudo is the chief of the Myo-o Buddhas, and he is one of the most popular gods in Japan. Seated, with a countenance calculated to cause fear in all eyes, on an immovable rock among flames, he holds a sword in his right hand and a rope in his left, and is regarded as a partial incarnation of the Dainichi Nyorai treated in the April number of the JAPAN MAGAZINE. The idea is that Dainichi sometimes condescends to assume the form or body o Fudo to rescue people from their obstinacy.

According to the sutra, Fudo should be a fat person, and rather ugly and repelling in appearance, modeled after the youthful slaves of India. The reason why Fudo was obliged to assume so low form of humanity is very interesting. All the other Buddhas have some form of oath to keep; and Fudo, too, has his, which is to deliver people as a servant. And his appearance shows that neither flames, ropes nor fear will prevent him fulfilling his duty. If one examines the iconography of Fudo there will be ample proof of this.

The flames of Fudo stand for wisdom which burns off all dross and wickedness that hinder the progress of the spirit. Sometimes among the flames the beaks of mystic birds are depicted; these are the *Garuda*; and the duty of these birds is to devour the wicked dragon; and so the Fudo flame is called the *Garuda* flame. The sword in the right hand of Fudo signifies that the god has power to cut off the three most wicked passions of man, as well as despatch all man's spiritual enemies. The rope indicates that all who

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ENDO-WYO-Ō PHILOSOPHY

BY NORITAKE SHODA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ALL the Buddhist writers agree that Wyo-ō is the name of Nyoirin, the seventh of the Kwannons (Avalokiteśvara), have three different faces, and are ascribed to three : namely, Śākyamuni-Tathāgata, Vairochana Buddha, and Amitābha Buddha. In short, the face of Wyo-ō Buddhas is to obey the commandments of the Tathāgata, or Preaching of the Buddhas, and to lead the people to the right path. The Wyo-ō Buddhas are the personified Wisdom of the Buddhas

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the Federation? Japan will find much profit in the

Japan can since the 11th century and

Japan in the 11th century, it would seem to be

suggested in the Times by the

Such is the opinion of those

stated on good authority that the Japanese

Count Okuma [illegible] the Japanese

[illegible] Japan will find much profit in the

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are too prejudiced to hear the teaching of Buddha, Fudo, will bind and bring to the place of enlightenment. The lotus flower on the head of Fudo suggests the numbers he has saved: that is, the people; he is carrying all who believe in Buddha, on his head. Every representation of Fudo shows a plait of hair hanging over his left shoulder. This symbolizes the unchanging mercy of Buddha toward men; he is always toward men as a father toward his children. On the brow of Fudo there are a few furrows; and these suggest his sorrows for the world of men. His left eye is closed and the other open, to say that one must keep an eye to the right path, and the other closed to the way of evil. One upper and one lower tooth project between the lips of Fudo, causing him to have a cynical grin, which sympolizes his outbursts of anger against the demons that afflict mankind, and his mercy toward man. The colour of Fudo is a sort of blue-black. In the Dainichi sutras blue and black are represented as possessing the power of destruction.

On either side of Fudo stands a youth; the one calm and gentle; the other with a red face and a weapon called the *sanko*. The good boy is called the *kongaradoji*, and stands for susceptibility to the teaching of Buddha; the other lad is known as the *seitakadoji*, and symbolizes the bad nature that is averse from the truth of Buddha.

Such is the meaning of Fudo as suggested in the sutras and the esoteric documents available. In this matter the student owes much to the priest of Ajari, Gonda Raifu, president of Buzan University, belonging to the Shingon sect of Buddhism.

Faith in Fudo has been popular in Japan ever since the 11th century; and the popularity is due no doubt to the belief that he is the sworn servant of mankind and will assist and deliver all who believe in him. One of the most famous shrines of Fudo in this country is at Narita, eastward of Tokyo, where many devotees go from the capital, leaving in the temple coffers more than one hundred thousand *yen* annually. The Meguro Fudo is also famous; and, of course, there are many other temples of Fudo in Tokyo.

The devotion indicated by the number of carved images of Fudo seen in Japan is immense. Many of these images come down from ancient times; and some of them are masterpieces from the point of view of religious sculpture. Among the great state treasures of Japan there are no less than 78 images of Fudo. The yellow Fudo in possession of the Onjoji temple at Omi is the oldest painting of the god in Japan; but such care is taken of the piece of art that it is very difficulty to get a look at it. A similar painting of the same period is preserved in the Manjuin at Omi, but at present it is a state treasure at the Imperial Museum in Tokyo. This Fudo is standing on a rock with the usual sword and rope; but the body is yellow, and there are no attendants. The picture of Fudo at the Myo-o-in on Mount Koya is also from the 11th century, and is very beautiful as a specimen of ancient art, following the directions of the sutra faithfully.

It is well to note that there are various forms of Fudo, not in accordance with the directions in the sutras. These no doubt are the children of the fantastic imaginations of certain devotees from time to time, through the centuries during which Fudo has been worshipped in Japan.

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JAPAN AND RUSSIA

By OTOHEI SUZUKI

IT is indeed a matter of sincere congratulation that Russia and Japan have recently entered into closer diplomatic relations by the new Convention just signed, which will doubtless make for the peace of the Far East. The prejudices and revengeful feelings created by the late war are now softened and will soon altogether disappear and Japan herself will much benefit by the change, especially in her activities in Siberia. Thus the European war has brought Russia and Japan closer together by making Russia dependent on Japan and by Japan's readiness to respond to Russia's need. It is mutual gratitude that has led the way to the new alliance.

Japan's commercial and industrial interests have been enormously helped and developed by the European war, causing the rise of numerous new industries and undertakings, to the great increase of the nation's productive capacity. One of the markets to which Japan looks forward to with much hope is Siberia. With the disappearance of German trade in Russia that country will have to depend more and more on itself, and Japan can have some prospect of participating in the supply of demand. England and France are already looking forward to a large share in Russian trade, and for this purpose are establishing banks and making every preparation. In Russia sales are on such long terms of credit, sometimes three or four years, that foreign exporters could not well meet the situation without special economic facilities. This feature of Russian trade Japanese exporters and manufacturers have not yet fully realized, and so they have not been prepared to meet it. The Germans well understood the difficulty and had arrangements for obviating it. They never waited for a Russian order to be given, but saw long beforehand that such an order was likely, and had the goods all ready to fill it as soon as the Russians decided to give the order. Owing to the long credit system the price was exorbitantly high, and the banker advanced the money; so that the profit

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JAPAN AND KOREA

to the German firm was naturally large. In this contest between the unsophisticated economists of Russia and the shrewdness of German traders the latter always had the best of it.

Thus the commercial position of Germany in Russia before the war was very strong, while that of England and other countries was unstable; and this is why the Entente are now making up for lost time by preparing officially to enter the vast trade fields of Russia as soon as the war ends. Japan, too, must pursue this policy if she is to take full advantage of her new relations with that country. The organization of a Sino-Japanese bank is useful and necessary, as is contended, but the establishment of a good Russo-Japanese bank is still more necessary to afford facilities for trade between the two countries. As Russian bankers hold this opinion as strongly as do the Japanese, there should be no delay in having such financial institution.

After the war is over Russia will no doubt take steps to extend her trade in Asia, especially in Asiatic Russia, and she will require much machinery that Japan can very well furnish if we are ready to undertake orders. Already Russia is beginning to look to Japan for capital; and she will also look to us for goods, especially machinery of all kinds. Even now we are supplying Russia with all kinds of electric apparatus and equipment. Japan may not only find a sphere of consumption for her immense industrial output caused by the war, but she may even hope to find in Siberia a field for immigration to relieve her surplus population.

The most attractive feature of the new compact with Russia to many Japanese capitalists is the right it gives Japan to navigation on the Sungari river, which has hitherto been limited to Chinese and Russian ships. The right of navigation on this river will enable Japan to bring out the products of Manchuria to the world's markets more conveniently and cheaply, as well as create closer trade relations with Russia and China. It is to be hoped that the business men of Russia and Japan will cooperate for the conclusion of an economic and commercial alliance as useful and complete as the political alliance just concluded; and the benefits to both countries will be very great indeed.

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MORE QUEER CUSTOMS

By S. YAMASHITA

IN the last number of the JAPAN MAGAZINE occasion was taken to describe some unique marriage customs prevailing in certain parts of Japan. In this number some remarkable forms of amusement will be narrated. Among these one of the most striking is the bull fight. The disposition of human beings to take amusement out of seeing a contest between animals seems universal, and is probably due to man's inherent love of fighting. The bull fights of Japan are very little like those far-famed animal contests one hears of in Spain and elsewhere. The most noted districts for bull-fighting in Japan are in the neighborhood of Uwajima in the province of Iyo in the island of Shikoku, where the fight is not between bull and man, but between bull and bull. The arena selected is usually some valley secluded in the mountains, where terrace-like seats are formed and a big crowd invited. The arena is very quickly and simply prepared.

On the day appointed all the bulls of the neighborhood, that intend to participate, come together with their masters, sometimes as many as a hundred animals, each animal with its name embroidered on a girt about its body, the band being of woolen cloth or crêpe. The bulls look very proud and grand in their outfit awaiting the fight. The bull representing a certain district or village is brought in, led by the principal man of the place and his followers, with great êclat.

The fighting seldom begins before noon; and the commencement is not unlike an ordinary wrestling match. The names of the animals are called out, and the beasts then respond by entering the arena from the respective stations, east and west; and no sooner do the animals see each other than their tempers rise and the fight begins. Each side has its umpire supervising the match, just as in the case of wrestlers. The umpire holds in his hand a wand of split bamboo with which he whips or goads his bull to the contest. As soon as a bull attempts to run away, or holds out its tongue lowing, it is adjudged worsted and must retreat in disgrace. When the victor perceives that his opponent is beaten, he usually begins to put on airs and tries to gore him as he runs, or is being taken away; but the owner of the victor has to take the beast in hand and prevent this, if possible. The two contestants are then brought to a secluded spot and treated for recovery or congralulation, as the case may be. The victorious bulls have conferred on

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MORE ODDER CUSTOMS

BY S. YAMASHITA

In the last number of the Japan Mail- very fond and fussy in their outfit and fed by the principal men of the place and his followers with great gusto.

The fighting seldom begins before noon, and the commencement is not unlike an ordinary wrestling match. The names of the animals are called out, and the people then respond by entering the ring from the respective stations' east and west; and on sounds of the animals' gong they begin to fight. The bull represents a farmer pulling a cart, and the other animal is usually dressed as a hunter. The two contestants are then brought to a scuffled spot and fronted for recovery or congratulation, as the case may be. The victorious bulls have covered on woolen cloth or cape. The bulls look

On the day appointed all the bulls of the neighborhood, that intend to partic- ipate, come together with their masters' sometimes as many as a hundred animals, each animal with its name embroidered on a gilt spout its body, the hand being of woolen cloth, and simply brandy.

contests one hears of in Spain and else- where. The most noted districts for bull- fighting in Japan are in the neighborhood of Uwajima in the province of Iyo in the island of Shikoku, where the light is not allowed to be extinguished. Among these one of the most striking is the bull fight. The disposition of animals begins to take place two days before the fight. The bull- fighters usually are a class of people who are considered as outcasts, but between bull and man, but between bull and bull. The fights are usually arranged between animals whose natural enmity is roused, and in the ring they are provoked by the sight of their opponent. The bull is then led by the principal men of the place to the ring, and simply brandy.

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a prisoner of war by the other side. At this moment a boy from the same side is lodged by the enemy in one of prisons.

Another direct mode of amusement is the Tug of War of Ogi in Hungs pro-vince, a game carried on moon of the 15th August according to moon. On the

tortoise. Yet they are as often treated as combatted to crawl three times like a tortoise about the room among the guests. Ladies are generally the most vigorous in landing away the game, as they speak all things dislike the indignity of having to crawl about the floor like a tortoise.

Another latter assumes amusement in Ichijo and is the Tortoise dance of Jijin-ching: Ayamompo-ha'; Ayamompo-ha'; which means Game of tortoise. By force of the landing the game rises or move on the floor: and each rise by turning to bregant the game abbreviating to Ayamompo-ha'; Ayamompo-ha'; the person against whom the game is carried on is called Kiyo a tortoise: he will be

cobbet coins' for weight. The wooden figure is set in the middle of a large sitting room, and ten or fifteen guests tortoise about the room among the guests. Ladies are generally the most vigorous in landing away the game, as they speak all things dislike the indignity of having to crawl about the floor like a tortoise. Yet they are as often treated as combatted to crawl three times like a

pond. It is the custom of visitors to letter up their bills and give them special treatment and training for some days before the play. This custom of pull-fighting is also practised in both of Ichijo and in the island of Oki.

Another letter assumes amusement in the Tortoise dance of Jijin-ching: Ayamompo-ha'; Ayamompo-ha'; which means Game of tortoise. By force of the landing the game rises or move on the floor: and each rise by turning to bregant the game abbreviating to Ayamompo-ha'; Ayamompo-ha'; the person against whom the game is carried on is called Kiyo a tortoise: he will be

not, and so are applied to animals the them each a two-coloured flag, which

them each a five-coloured *hogei*, which the animals bear off in triumph after the fight is over.

The spectators often number as many as a thousand; and as the fight proceeds, they sit around on the terraces, eating and drinking and acting as fans to the bout. It is the custom of farmers to fatten up their bulls and give them special treatment and training for some days before the fight. This custom of bull-fighting is also practised in parts of Echigo and in the island of Oki.

Another rather strange amusement in Japan is the Tortoise dance of Hiroshima, which takes place in January. The figure of a tortoise is cut out of a board; and to each of the protruding feet and to the head and tail are attached copper coins, for weight. The wooden figure is set in the middle of a large sitting room, and ten or fifteen guests assemble around it, fanning it vigorously, crying: *Dsubombo-ya! Dsubombo-ya!*, which means *kame* or tortoise. By force of the fanning the figure rises or movse on the floor; and each tries by fanning to prevent the figure approaching him, as the person against whom the figure rests must give a forfeit: he will be compelled to crawl three times like a tortoise about the room among the guests. Ladies are generally the most vigorous in fanning away the figure, as they above all things dislike the indignity of having to crawl about the floor like a tortoise. Yet they are as often beaten as not, and so are obliged to amuse the gathering by imitating the tortoise. This game is popular even among high-class families, as well as among the commonality; but more so among the upper set. It is not so amusing to common people to have to crawl about the floor in this manner, as they do it as a matter of course without awkwardness, and there is nothing funny to them in it.

The quoit-throwing of Kushikino in Satsuma is also a form of amusement somewhat unique even in Japan. The game is practised chiefly among boys. Groups of boys arrange themselves on either side in lines about 240 feet apart, one side westward and the other eastward. From the west side a lad advances with an iron ring about 5 inches in diameter, throwing it towards the opposite side. At this moment a boy from the east side advances and puts a bamboo pole through the ring, which if he succeeds in doing, he at once hurls the ring back towards the opposite side whence it came. This is repeated until he fails to put the pole through the ring, when he is counted out. The side which has the fewest failures is victorious. Each one who fails is made a prisoner of war by the other side, so that victory is judged by the number of prisoners.

Another queer mode of amusement is the Tug-of-war of Obi in Hyuga province, a game celebrated in honour of the moon. On the 15th August according to

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the old lunar calendar it was an old custom to honour the moon by offerings of *mochi*, persimmon and chestnuts, all over Japan. And this is the day chosen for the rope game. In the evening the young lads of about 15 years old come together in nothing but shirts and turbans; and, dividing into two groups, they engage in a tug-of-war with a rope made from materials the boys have collected during the previous months.

The *Shiranuhi* of Suwo is also a remarkable custom of ancient origin. In old times the Unknown Fire was said to be seen floating over the sea of Higo in Kyushu, the Castor and Pollux of ancient tradition. It was left for the people of Suwo to attempt to imiate this strange fire for amusement. At the fishing village of Akihonoura the young men of the place take a holiday on the 7th of June, old calendar, and prepare their entertainment on the decks of the ships in the harbour. Lanterns are hung on the masts of the ships and along the beach, where mats are spread on which they sit and feast to music and singing. More than a thousand candles are got ready. At nine p.m. the Buddhist temples of the village ring out the announcement in unison, at which signal all the boats and ships light up their red lanterns and move out to a position off the coast. Hundreds of candles are then lighted and stuck on small pieces of board and turned adrift on the furface of the sea, the ships moving among the drifting candles. Such is the amusement known as the *Shiranuhi*, or Unkown Fire. The day of the celebration is a date sacred to Benten, goddess of the sea.

In many provincial hamlets there is a pastime known as *Yamijiru*, or dark soup. On a certain day, or preferably at night, a large quantity of soup is prepared in a big cauldron in a kitchen, each youth taking part in the fun, bringing something to add to the soup, such as fish, turnip or other vegetable, and what each drops in is a secret. After the soup is cooked all sit around and partake of it, fishing for the strange things it contains, which constitutes the amusement. The contents of the soup naturally depend on the place, localities near the sea furnishing ingredients quite different from those inland. In some places, such as Tamba, the young men go and fish for what they put in the soup; and the custom is known as *mekuragui*, or blind eating, as they go at night and are supposed not to know what they catch; and thus the surprise is greater when the soup is attacked, to find some fishing out such undesirable relishes as water-lizards, frogs or tadpoles.

The flower processions of Nemuro are an interesting form of amusement, but found only in Hokkaido, having their origin probably with the efforts of Buddhist priests in ancient times as a device of worldly wisdom to inculcate religion. In the month of April after the snow has gone young girls, sometimes as many as

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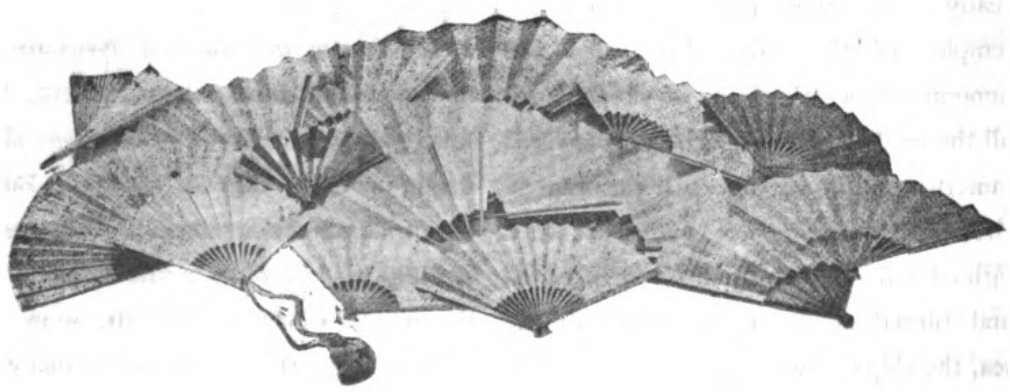
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cradle. Such is the summersault known as the 'Anastasi' or Lukomo Trip. The custom to remove the moon by offerings of bread, fruit, and wine on the 29th day of the celebration is a relic preserved to the present day. The Anastasi is known as Lukomo Trip because it is performed by the people in a kitchen, each one having to add to the song, such as 'Lukomo, Lukomo bring in the bun, bring in the pie, bring in the cake, bring in the fruit, bring in the wine,' and so on. On a certain day, or Lukomo Trip, the instrument known as Lukomo or Anastasi is placed in the centre of the room, and the performers, standing round it, begin to sing the song in a low tone, gradually increasing the loudness of the voice as the excitement grows. Then they commence to dance round the instrument, keeping time to the music and singing the song louder and louder, sometimes as many as 200 people joining in the dance. The dancers, holding each other by the hand, form a circle round the instrument, and commence to move slowly round it, keeping time to the music. Then they sit down, forming a circle round the instrument, and commence to s

several hundred, march around a Buddhist temple preceded by a priest or two, all bearing flowers. On the first day the procession is made up of little girls; but on the second day the older girls form the procession. Though originally the custom had some religious significance, now it is not so, as most of those taking part in it have little or no interest in Buddhism. But it is a pretty sight, and so it is continued from year to year. Parents regard it as a fine occasion for dressing up their girls and showing what beautiful clothes they have and how pretty they look in them; and those who wish to see the prettiest girls of the place and have the chance of selecting a wife may thus go and get the necessary knowledge in a happy and innocent manner. The spectators admire the procession as living flowers, which suggests love-making, always a fitting pastime for newly settled places.

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THE AINU

By Y. KIKUCHI

AS almost everyone familiar with Japanese history knows, the Ainu represent the aborigines of Japan; and their remnants are still a rather primitive tribe inhabiting the regions of Hokkaido and Saghalien. The present population numbers scarcely more than 20,000 and the number is not increasing.

It is supposed that about one thousand years ago the islands of the Japanese archipelago were inhabited by Ainu, more especially the main island; and that they were partially exterminated and driven gradually northwards by the invading Yamato, the ancestors of the modern Japanese race. The Kashima shrine of Hitachi and the Katori shrine of Shimosa are dedicated to gods who were great leaders among men in the days of the wars with the Ainu. There is every reason to believe that the Ainu bravely and obstinately resisted the advance of the Yamato northwards; every foot of the way had to be fought for. But under the leadership of great warriors like Prince Yamatodake-no-Mikoto the savages were subdued and Japan brought under the rule of the Yamato race. The methods of subjugation adopted then did not vary much from those now used in the suppression of the wild tribes in Formosa. The Prince marched triumphantly northward as far as Hitachi, where a great barrier was erected, as is still done in Formosa, to keep back the tribal assaults of the savages. The ruins of some of these ancient barriers are still to be seen, such as at Shirakawa and Nakoso, mentioned in Japanese literature.

The troops engaged in the subjugation of the Ainu were not ordinary soldiers. Every step gained they occupied, and tried to cultivate the land, bringing with them their wives and families. It was not only an armed movement but a migration as well. Even Emperors participated in the work of subjugating the savages and colonizing the lands taken. The names of the Emperors Keiko, 71-130; the Emperor Nintoku, 313-399 and the Emperor Yuryaku, 457-499, A. D. are mentioned in this connection. It is also recorded that a distinguished warrior named Abe Hirabu in 648 attacked not only the Ainu savages but also a powerful race inhabiting north Korea, who had come over and instigated the Ainu to rebellion.

The official policy of the time was evidently to exite fear in the savages and keep them in terror of opposing their conquerors, and at the same time to civilize and bring them into harmony with Yamato life and customs. The Ainu that submitted and were absorbed by the Yamato, were in turn used to attack and subdue their obdurate kindred; those who surrendered and accepted the Yamato rule became the best warriors in overcoming the remaining aborigines, since they were quite familiar with their secrets and customs, as well as with the geography of the country. The Ainu who submitted were granted self-government as far as possible, the most powerful tribes and families being set over the weaker ones. It is remarkable that the Ainu were made Japanese citizens and naturalized. Many of them however were given to the samurai as slaves or servants. It is also worthy of remark that from of old it has never been the Japanese habit to illtreat or injure prisoners of war, which respect for humanity may have been due to Buddhist teaching, which had usually been respected by the Imperial House. There is reference in

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THE MIND

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Japanese history to the despatch of 23 Korean nuns who were naturalized in Japan, to teach Buddhism to the Ainu and seek their conversion. And Ainu who became priests, were accorded special treatment. Indeed it is probable that it was Buddhism that first introduced civilization among the Ainu. Thus by sending Buddhist teachers to the savage tribes of the north the Yamato were carrying out, a thousand years ago, what Christian missionaries are now endeavoring to do among the semi-barbarous tribes of the world.

During the 25 years reign of the Emperor Kwammu, when General Tamura-maro was sent to subdue the Ainu rebels, great progress in their civilization was made in the Mutsu districts. At that time the southern half of Rikuchu passed under the jurisdiction of Japan and a government was established there. The headquarters of the Ainu forces had been at Izawa; but the Imperial troops advanced from two directions, through Rikuchu and Mutsu. From Echigo northwards the tribes yielded earlier than elsewhere, as these came more in contact with the Yamato. Those isloated by mountains and islands held out longest. The Mutsu districts in time enjoyed peace, and the obedient Ainu were absorbed into Japanese life and civilization, being given title and rank as Japanese subjects; but in the Dewa districts there was frequent rebellion, until complete subjugation was effected by General Ono Harukaze, and then those Ainu who refused to obey emigrated to Yezo, now Hokkaido, the remnants in Honsho being gradually assimilated with the Japanese.

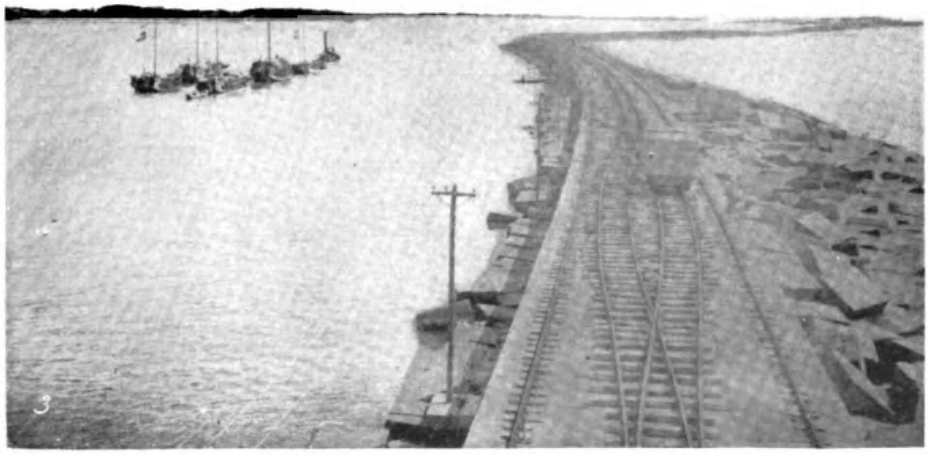
In the year 1057 there was a great rebellion among the conquered Ainu tribes, led by one Abe Yoritoki, who had been granted a high position among them. Indeed he grew so proud of his power and influence that he dreamed of freedom and an independent kingdom of his own. But Yoriyoshi, of the Genji clan, in time brought him to order and the rebels were put down. Kiyohara Takenori, another Ainu leader, greatly assisted the government in subduing Abe and his followers. And so Takenori was made governor-general as a reward for his distinguished services, and acquired a powerful influence among the fellow tribesmen. But too much power turned his head also, and he imitated Abe in fancying he could acquire independence, and was conquered by Yoshiiye the son of Yoriyoshi, Fujiwara Hidehara taking his place as governor-General. This was about the time that Yoritomo established his military government at Kamakura. As Yoritomo quarrelled with his brother Yoshitsune whom he attempted to kill, the latter sought refuge with Hidehara who refused to surrender him. A man who could thus defy Yoritomo, must have had a great influence over the Ainu. But after his death he had no son fit to take his place, and the last great Ainu family passed away.

Of course the assimilation of the Ainu was not a rapid process; it occupied centuries of struggle and patience. It is remarkable that so powerful a race as the Ainu could be absorbed by another race at all. But the Ainu lacked the virtue of unity; they were more concerned with individual leadership and prowess than tribal interests, and were often found to be betrayers of their own cause. They also had the immense disadvantage of possessing no ruler like the sovereign of Japan. Thus in spite of their strong individual traits and their great courage as a race they could accomplish nothing. Those of the Ainu that settled in Hokkaido, have preserved their racial characteristics even down to to-day. Those left on the main island have been so completely absorbed that no trace of them can now be found. Indeed the assimilation of the Ainu in Japan proper is more complete than any similar amalgamation of races in western countries. History is full of examples of conflict between divergent races; as, for instance, the Maioris and the British, the English and the Irish, the Germans and French in Alsace and Lorraine, the Poles and the Slavs, and so on. The complete assimilation of the Ainu proves that while the Japanese race may not be readily assimilated by other races, it has at least the capacity to assimilate alien races and absorb them beyond identification.

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1. NIIGATA MARKET 2. THE FAMOUS BANDAI BRIDGE
3. NIIGATA HARBOUR

SCENES FROM NIIGATA

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HAKUSAN PARK

NIIGATA SCENES

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NIIGATA

By Y. TODA

THE city of Niigata is one of the busiest centers of province of Echigo. It is connected with Tokyo by the Hokuyetsu railway, which has its terminus just before it crosses the Shinano river by the great Bandai bridge, 2,500 feet long, as it approaches the city. Situated near the mouth of the Shinano river, Niigata faces the Sea of Japan, while sand dunes protect its western side. Thus stretched along the coast the streets running east and west are short and those north and south are long. The present population of the city is about 65,000.

Being one of the largest ports facing the Japan Sea Niigata has enjoyed great commercial prosperity even from the days of the Tokugawa régime. When Lord Makino took up his resience there as head of the Echigo clan, he built a castle at Nagaoka and did all in his power to promote the commercial importance of Niigata, the citizens of which were exempted from taxation with the hope of greatly increasing the population. Under such encouragement the place experienced rapid development.

Though the big river and the great bridge which crosses it were formerly regarded as picturesque advantages to the city of Niigata, they are to-day looked upon as drawbacks to its interests, as it is inconvenient to have to cross the bridge to connect with the railway, while the bridge itself, being constructed of wood, is rather too flimsy for a permanent structure. In the old days Shinano river was a highway for inland navigation, but in recent years the mouth has become filled up with silt and sand, and navigation is impossible. From the year 1910 onwards a system of dredging was carried out, but without any very satisfactory result. On account the immense downflow of mud from the upper reaches of the river it soon fills up again, and riparian work is also very difficult.

In the latter days of the Tokugawa rule it was thought that Niigata would become a great port for trade with Russia; but results have not at all come up to expectations in this respect. Although the city produces sulphuric acid, lacquered ware, woven tissues, mats, umbrellas and matches to the value of 800,000 *yen* a year, but a small proportion of these is exported to Vladivostock, Tsuruga in Echizen having detracted greatly from the importance of Niigata as a port.

Niigata carries on important public works and has good educational facilities, having seven primary schools, one Middle and one Girls' High School, besides a Commercial School and a medical college. There is also the prefectural Reformatory and the orphanage, as well as the school for blind and deaf persons, and a prisoners' protective association. The Prefectural Office and the Office of the Department of Communications are fine buildings. Niigata has also a number of places of more than ordinary historic interest. The

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Hakusen public garden toward the south of the city has many fine old pine trees surrounding the shrine of the same name. Ascending the hill one has a splendid view of the Echigo plain and Mounts Yahiko and Tsunoda beyond. The late Emperor once visited this garden and enjoyed the view from the hill. There is a song which sailors sing as they enter the port, to the effect that the heart of the sailor lad is always elated as he sails into the harbour of Niigata and sees the pines of Hakusan shrine rise though the mists of dawn, reminding him of happy days under them with sweethearts of now or long ago. There is another pretty hill northward along the sea-shore, called Hiyoriyama, on the summit of which stands an observation tower used by shipping agents in the old days to see when their vessels were approaching the harbour, and which now affords a good view of the environments of the city, as well as the plains and the sea, Sado island risking like a purple gem from the distant ocean.

Owing to the heavy fall of snow experienced in Niigata every winter the roofs of the houses are different from those of Japanese houses in other cities, being for the most part covered with shingles instead of tiles, the shingles having stones laid over them to keep them from being blown off by the fierce sea winds. The houses are quite low, with long, projecting eaves to keep the snow off the sidewalks, which render the interiors somewhat dark. The soil of Niigata is mostly sand, as much as a hundred feet deep, it is said; and consequently the willow is the only tree that thrives on the streets of the city. The town is intersected by numerous streams and canals, necessitating still more numerous bridges, as many as 150 in all. As the river and canal sides are lined with willows, Niigata is called the city of willows, streams and bridges. In this way Niigata somewhat resembles Osaka.

In modern times Niigata is more famous for its beautiful women than for anything other one thing. It is said that the long bracing winters so modify the effect of the sun as to produce a peculiar complexion, very white and tender, as the Japanese say; and this complexion, combined with a certain curve of the neck, which distinguishes the Niigata lady, is said to give them an advantage over all other Japanese women. The Niigata girls are among the most noted *geisha* in Tokyo; and for this reason the people of Niigata prefer a family of girls to boys, and so are different from all other citizens of Japan. The restaurants of Niigata are naturally famous, as they are supposed to have the prettiest girls of any place. The two most noted are the Yukinaritei and the Nabejaya, which have special dishes of their own, served nowhere else in Japan, and the cooking is renowned.

Another distinction of Niigata somewhat paradoxical as it may appear, is that most of the manual labour of the city is done by the women, who are the hewers of wood and drawers of water to the community. It is quite a common sight in Niigata to notice women pulling heavy carts along the street. And the women of Niigata are given name squite different from those used in other parts of Japan, where female names are usually those of plants or objects in nature, represented by ideographs having a pretty significance. But the Niigata names for women are usually meaningless, as Hin, Chin, Rita, Sase or Oso, which strike the visitor as very strange, even ludicrous. Niigata is the only city in Japan where one can have oysters served in summer. Another remarkable thing about the city is that the Bon dance there is drummed out on cask heads. Though Niigata is not growing as other cities in Japan, it is a fairly prosperous place; and is always a pleasant spot to visit, especially in the snow season.

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JAPANESE RAGMEN

By S. YANOUCHI

AMONG the poor of Japan there are ragmen, though they do not collect bottles, as do their confréres in western countries. And among Japanese ragmen there are classes or ranks, the lowest being those who go about with a basket on the back, picking up, with two sticks fastened together to form tongs, bits of paper and rags they chance to find along the streets and in the gutters of the city, including old tins and pieces of iron as well. A second and higher class is represented by those who go about with a cart on which are large baskets or boxes to hold the odds and ends they find by the way. These, as they go along, cry out: *kusu wa gozai!* or more fully, *kusu no oharai wa gozaimasen ka?* which means: Have you no old paper or rags to sell? The highest class of ragmen keep their own shops, where they buy such odds and ends as are brought to them by the two lower classes, and in some cases they have collectors that go out for them.

The lowest class of *kusuya* are usually persons of questionable morals, and will carry off anything that comes in their way, from the dirty scraps of paper along the highway to the clothes hanging out to dry. These men have no capital wherewith to buy, and they have to get what they can for nothing. The second class can pay for what they get, and deal usually in old newspapers. They carry their purchases to their little establishments in the poorer suburbs of the city, where the cargo is assorted by nimble hands. Nippori in the northwest of Tokyo is a favorite resort for ragmen. There they have as many as 300 houses all engaged in rag picking. Mountains of rags and waste paper are everywhere about, and a brisk trade is carried on, as may be seen from the banks and postal facilities of the district.

Among the higher class of ragmen there are divisions of trade, some dealing in woolen rags, some in cotton and some only in paper, while others again deal in waste string. There are a great many kinds of rags known to the trade, including woolen, cloth, cotton, silk, muslin, dyed rags and undyed and so on. For each kind there is a special dealer. It can be said that there is no kind of textile

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JAPANESE BACCHUS

BY S. ARNOUCHI

AMONG the poor of Japan there are many who, though they do not complain, are yet poorer than others. Children in the capital, including old fish and pigeon dealers, are well. A second and higher class is represented by those who go about with a cart or wheelbarrow to sell their goods, and who are known by the way. These are the ones to whom the shops and cafés look for their customers. The lowest class of vendors are usually found on the pavement, with a basket or tub before them containing their wares. Their cry is a peculiar one, and is known by all. Some of these people are very poor, and their goods are of the cheapest description. Others are well-to-do, and their goods are of the best quality. Many of these people are to be found in the streets and in the vicinity of the theatres, and in the evening along the streets and in the vicinity of the

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refuse or paper that is not made use of in the Tokyo *kuzu* trade. Of course there are as many kinds of paper as there are of rags, including various colors, qualities and so on.

The cotton rags are used for making course paper in foreign finish. Rags with dye in them have the colouring matter taken out, and the dye is used for coloring porcelain, especially the indigo color. Other dyes are used in colouring paper. Silk rags have various uses, the larger pieces being of value for covering the bats for battledore and shuttlecock, or for doll dresses. Cotton waste, especially that of red and white colour, is used for cleaning or wiping machinery. There is a big demand by the factories for material used in wiping and cleaning machinery; and parts of old clothes or bits of waste cloth are employed in this way, as well as the usual cotton waste. Rags are also used for pen-wipers, erasers, and making toys. Muslin is usually unraveled and the thread again made into yarn for weaving, which work is in itself a specialty. Waste hemp and jute are used for hair in plaster and for making thongs for cheap *geta*.

In former days the rag centers were sources of danger from disease, as they were great germ-breeding places; but now the police insist on the rags being disinfected, and the dealers have to have special rooms for their rags; so there is no longer any danger from this trade. This has added considerably to the expense of the rag dealers, for the buildings must have metal roofs, and brick walls going below the surface of the earth so as to prevent rats entering, these pests being noted carriers of disease germs.

Since the outbreak of the war in Europe the price of rags has risen considerably, as there is a great demand for woolen rags to make shoddy used in most of the army cloth sent to western countries. Owing to scarcity of paper the price of waste paper has gone up a good deal too.

Though the ragmen are regarded as the lowest class of merchants in Japan, some of them make money at it and are quite well off. In former days the lowest class of *kuzuya* was a more dangerous character than he is to-day. There is a story told about one of these ragmen of the Tokugawa days, who used to rob jewelers by going into their shops and asking to see precious stones. While examining the jewels, he would manage to slip one into a piece of paper with which he blew his nose and then threw the paper into the street. An accomplice would come along as a *kuzuya* and pick up the dirty paper in the usual way; and so they would go on from shop to shop, reaping a harvest. Police detectives often disguise themselves as ragmen when on duty, and are thus enabled to enter dens and places where otherwise they would be at once suspected. Frequently they are able to ascertain the whereabouts of thieves and robbers by this means.

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TRAINING OFFICE HANDS

By K. MASUDA

WITH the progress of modern civilization in Japan division of labour is becoming more and more pronounced, and the old-time custom of depending on apprentices is proving a failure. To produce efficient shop clerks, bankers and hands for commercial houses generally there must be something more in the way of systematic instruction and practice than was afforded by the apprentice system of old Japan. Even those who go direct from the home into office or shop have be given time for attendance at night school to fit themselves more quickly for useful service. Some of the larger firms have teachers come to their offices to instruct the younger members of the business at certain times in the day.

Such opportunities given servants and office hands are inspired usually by either the motive of sympathy with a sincere desire to help aspiring youth, or for the sake of producing efficient service, and sometimes happily both motives obtain in the same case. The motive of obtaining efficient service for the most part prevails among those who afford clerks and shop hands opportunities for self-improvement, though the desire to help the men personally is often apparent in the policy of certain banks and larger commercial houses. The Mitsu Bishi, the Okura and the Furukawa companies, for instance, lay stress chiefly on efficiency of service, while such firms as the Yasuda, the Tokai Bank and the Maruzen company give more attention to the personal improvement of the men they employ.

Such firms as the Yasuda and the Mitsukoshi obtain boys by advertizing for them in the newspapers; while the Tokai Bank and the Maruzen Company get their boys through recommendations of friends. The Yasuda Bank takes 36 boys into its employ every year, and the Mitsukoshi about a hundred boys, giving them their keep and educating them for the service of the firm. The boys have to be of good physique, of good character and have graduated from a middle school and be less than 22 years old. The Tokai Bank and the Mitsukoshi boys are usually about 13 years of age at the time of entrance, and therefore have only a primary school education. Before entering they are examined in English, Mathematics, composition, penmanship and so on, and the best ones are selected. The Yasuda Bank and the Mitsukoshi lodge all their boys in special establishments erected for the purpose. The boys in the employ of the Maruzen Company lodge at home as far as possible, only those far removed from home being lodged by the firm. The boys have to rise early every morning and clean their rooms and appear at the office at a certain hour. They return to their lodgings after five o'clock, and in the evening attend night school. The boys are allowed about three yen a month for pocket money and stationery; and are

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TRAINING OFFICE HANDS

BY M. MANDY

taught to practice the principles of the simple life. Some of the boys are given off-time on Sundays. In the Mitsukoshi firm the boys rise at 5 a.m., clean their rooms, and be ready for work in 10 minutes. They have lessons from 5:30 to 6:30 a.m. and then go to the office, where they have breakfast, and are ready for the day's service at 8 a.m. After the big shop closes they return on foot to their dormitory at Honjo and have to be in bed at 9 p.m. They are taken to lectures and other forms of edifying entertainment two or three times a month.

After a year or more of this sort of training they are assigned to various departments in the firm and its branches. The Mitsukoshi boys have had four years of training, according to aptness and ability; and it is the same in the Maruzen Company. The training of the boys, at such places as the Mitsukoshi the Maruzen and the Yasuda firms is much the same as at a good public school, only of a more practical nature in preparation for their life work. The strictness of the training eliminates undesirables and lays a premium on talent and character, while creating a thorough understanding between employer and employed. All the men are thus brought up in the firms they serve and thoroughly understand their work, as well as being more reliable than hands obtained in any other way.

Compared with students trained in the schools the men brought up in the schools of the big firms are much more practical and men of the hand, while graduates of the common and special schools are apt to be for the most part men of the head, having theoretical knowledge only. Nearly all the larger firms find it better to take boys early and train them to the special work of the firm. The Nippon Yusen Kaisha first tried teaching their boys at night, and this having been found impracticable, they were left to attend night schools of their own accord, and those who succeed in examination at the age of twenty were received into the permanent service of the company. The Mitsui Bussan Kaisha sends its boys to night schools and has them pass an examination once a year. In the Furukawa and Okura companies the chief positions are held by graduates of the higher national schools. But such firms as the Yasuda Bank, the Tokai Bank, the Mitsukoshi store and the Maruzen Company are convinced that boys specially trained by the firms themselves make the best clerks and win the most customers.

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THE SUN AND THE MOON

(A FAIRY TALE)

INNUMERABLE centuries ago there lived in Japan a divine couple named Izanagi and Izanami. They had three children, the eldest of whom was called Amaterasu-Omikami, a goddess. She was very clever, courageous and tender; and her beautiful countenance and gentle disposition caused even the worst to respect and obey her. Her younger sister, Tsukiyomi-hime, was equally attractive; but her brother, Susano-no-Mikoto, was a brave and fear-inspiring person with a thick beard. Any one at whom he looked trembled with fear; and when he shouted, it sounded like the crumbling of a mountain.

One day the three children were summoned before their parents who thus addressed them. To Amaterasu-Omikami they said: "Daughter, you must go and ascend Mount Takamagahara and enlighten the people. They already regard you as the sun, and will no doubt greatly respect you."

Then they turned and spoke to Tsukiyomi-hime and said: "Gentle daughter, you shall go to Takamagahara with your elder sister and help her to love and care for the people."

And to the young god, Susano-no-Mikoto they said: "Son, go thou across the sea and conquer foreign lands. Stay not it this land, where you do nothing but tease and torture the weak. Certain we are that your sword will put terror into the foreign rebels and that your arrow will pierce their foreheads. Your two elder sisters will work together to make Japan shine as the sun before mankind throughout the world.

The divine children willingly obeyed their parents. Amaterasu-Omikami and Tsukiyomi-hime ascended Takamagahara, and Susano-no-Mikoto left the country and crossed over the sea to subdue foreign lands.

A number of years passed peacefully away; and the people called Amaterasu-Omikami the Goddesss of the Sun, and Tsukiyomi-hime the Goddess of the Moon.

One day the two divine sisters were seated on the balcony of the palace of Takamagahara, in deep discussion about Japan. In conclusion the Goddess of the Sun said to her younger sister: "In Japan there is reputed to be a clever god called Ukemochino-kami. Go and see how it is that he is able to rule that country so benevolently."

Tsukiyomi-hime consented to this and departed on her journey. After a long and ardous passage through myriad miles of misty sky she came to Ukemochino-kami, who warmly welcomed her and entertained her cordially, assuring her that he would give her a treat not to be had in Takamagahara. No sooner had he said this than he turned toward

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THE SUN AND THE MOON

(A FAIRY TALE)

IN NUMIKABIE countless ages ago there lived in Japan a divine couple named Izanagi and Izanami. They had three children, the eldest of whom was called Amaterasu-Omikami, a goddess. She was very clever, courageous and tender; and her beautiful countenance and gentle disposition caused even the worst to respect and obey her. Her younger sister, Tsukiyomi-hime, was equally attractive; but her brother, Susano-no-Mikoto, was a brave and fear inspiring person with a thick beard. Any one at whom he looked trembled with fear; and when he shouted, it sounded like the crumbling of a mountain.

One day the three children were summoned before their parents who addressed them. To Amaterasu Omikami they said: "Daughter, you must go and ascend Mount Takamagahara and enlighten the people. They will regard you as the sun, and will no doubt greatly respect you."

Then they turned and spoke to Tsukiyomi-hime and said: "Gentle daughter, you shall go to Takamagahara with your elder sister and help her to love and care for the people."

And to the younger, Susano-no-Miko to [illegible] Sun, so thou across the sea and come or foreign lands. Stay not in this land, where you do nothing but tease and torture the weak. Certain we are that your sword will put terror into the foreign lands, and that your arrow will pierce their foreheads. Your two elder sisters will work together to make Japan shine as the sun before mankind throughout the world.

The divine children willingly obeyed their parents. Amaterasu-Omikami and Tsukiyomi-hime ascended Takamagahara, and Susano-no-Mikoto left the country and crossed over the sea to seldine foreign lands.

A number of years passed peacefully away; and the people called Amaterasu-Omikami the Goddess of the Sun, and Tsukiyomi-hime the Goddess of the Moon.

One day the two divine sisters were seated on the balcony of the palace of Takamagahara, in deep discussion about Japan. In conclusion the Goddess of the Sun said to her younger sister: "In Japan there is reputed to be a clever goddess called Ukemochi-hime. Go and see her. It is said that she is able to rule that country so peacefully."

Tsukiyomi-hime consented to this and departed on her journey. After a long and arduous [illegible] through [illegible] of [illegible] to [illegible] [illegible] [illegible]

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the plain behind, and, opening his great mouth, blew a prolonged blast of breath. Lo, the plain was forthwith covered with full grown white rice. Then he blew another blast toward the sea, and behold, in a moment, every kind of fish appeared, and leaped out of the water into the house. Finally he blew toward the mountain when all kinds of oxen, animals and creeping things came scurrying toward the house. Of the rice, the fishes and the animals Ukemochino-kami took as much and as many as he would, and cooked them, laying the choice repast on more than two hundred tables; and then he proudly invited Tsukiyomi-hime to taste them, expecting her, apparently, to be much pleased with his performance and treatment.

But his expectations were sadly disappointed. Gazing at the wonderfully prepared dishe s the goddess blushed and soon turned pale with anger, crying out: "How rude of you to treat me in this manner, inviting me to partake of what you have blown from your mouth! I could not eat the vomit, even of a god." Whereupon she drew her sword and slew Ukemochino-kami on the spot.

Tsukiyomi-hime did not return at once to hurry back to Takamagahara through the myriad miles of misty sky. And when the Goddess of the Sun heard of the affair she was exceedingly wroth and said: "How violent of you to go and slay one who desired to be so kind to you, treating you with divine delicacies! I can no longer live with one so merciless and cruel as you. Go hence at once!"

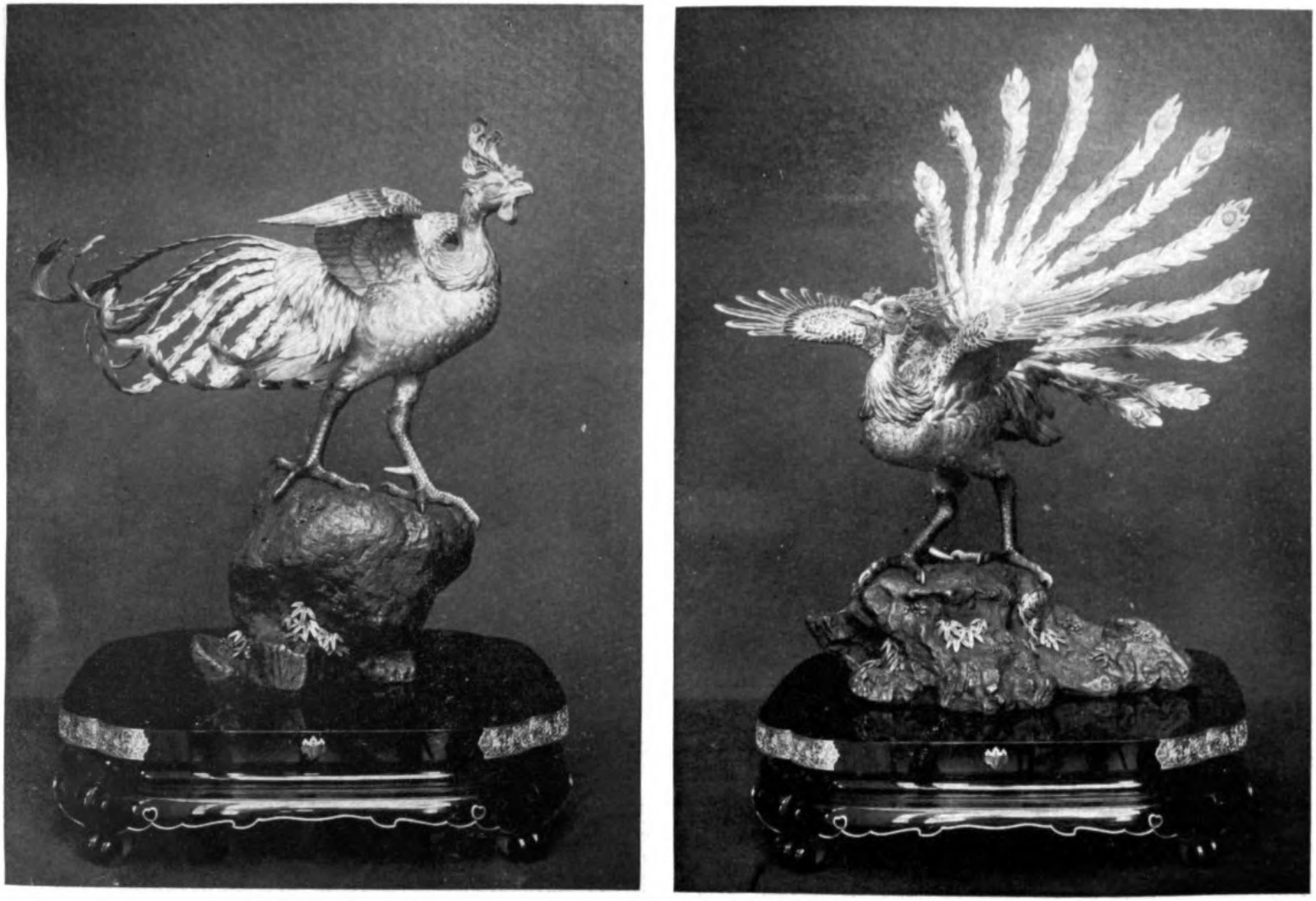
And so the goddess was turned out of that place and became the Goddess of the Moon; and she deeply repented of her rash violence and sought pardon, but the Goddess of the Sun would not listen. And thus the Goddess of the Moon had to betake herself away and wander aimlessly about the sky, traveling alone through endless mountains and valleys of cloud.

Though the Sun Goddess thus turned out the Moon Goddess, her sister, she could not forget her but was constantly anxious for her welfare. Going up on the balcony of the palace of Takamagahara, the Sun Goddess saw how sorrowfully her sister sobbed along the lonely way. She was indeed so grieved at the lot of her lone sister that she threw herself down in lamentation and wept. She would not be comforted, and at last left Takamanahara in search of the wayward sister, Tsukiyomi-hime.

The Moon Goddess traveled only in the evening, as she was ashamed to be seen in broad daylight; and as she walked she was always in tears. On came the Sun Goddess with dazzling eyes in search of her lovely younger sister. There she saw the Moon Goddess night by night sobbing along her solitary way from east to west. At daybreak the Sun Goddess arose and ran quickly from the east in pursuit of her lost sister. And so it has ever since gone on, this search of the one sister for the other. Peering into the heavens at night one sees the Moon Goddess still sobbing along the same lonely road; and in the eastern sky the Sun Goddess is seen running straight towards the west with eyes of glittering brilliance, searching for her lost younger sister.



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SILVER ORNAMENTS IN FINE ART PRESENTED BY THE PEERS' CLUB TO HIS MAJESTY, THE EMPEROR, IN MEMORY OF THE CORONATION

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THE LATE ADMIRAL BARON KAMIMURA AND HIS FUNERAL

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan's Mission

Some time ago in one of his essays in the *Kokumin*, Mr. Tokutomi, the distinguished editor of that journal, enlarged on what he conceives to be Japan's mission. He notes how proud the Japanese are as a race and he goes on to show how old this pride is nationally. As far back as the time of the Empress Suiko (593-629 A. D.) the prime minister in addressing a letter to the Emperor of China said the Empress of Japan, who ruled a land where the sun rises, was sending a letter to the Ruler of the country where the sun sets, which smacks somewhat of the national vanity even then in evidence; and to-day the pride of the Japanese in their country was stronger than ever. At the same time the people of Japan have never fully realized the important mission that they are destined to fulfill as a nation. During the early years of the Meiji era Japan had no time to think about her mission; she was too much occupied with devising means of warding off foreign aggression and with reorganizing her internal administration. During the latter part of that era her influence abroad developed, but the development was passive rather than due to any active movement forward on the nation's part. Even now the people of Japan seem not quite awakened to a full sense of responsibility with regard to the mission of the empire. This much-to-be-desired consciousness of a national mission is a characteristic of the German people. There are those who assume that this war was started by militarists and by the Ruler of Germany; but this is only partially true. This war is the war of a people thoroughly convinced that in waging it they are fulfilling their national mission. The Japanese, on the other hand, have but a lamentably vague idea of their mission; and instead of a steady policy toward a definite destiny, they are content too much with spasmodic effort and outbursts of violence. Japanese statesmen, educationists and publicists have failed to teach and lead the nation toward any definite goal; and so the national aspirations of the Japanese have not yet been focused to any definite point or shape.

America Orientating

The *Kokumin* is inclined to the conviction that the United States is disposed to use its immense profits from war munitions in extending American influence on the Pacific. Inroads at first will probably be in the direction of industries and loans, the effect of which on China and the Orient generally, says the paper, can well be imagined. The Americans are now fanning the spirit of enterprise in the Far East, goes on the *Kokumin*, which believes that recent remarks of President Wilson and such influential papers as the *New York Times*,

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Absorbing Orientalism

The Asahi is inclined to the conviction that the United States is disposed to use its immense pecuniary and war munitions in extending American influence on the Pacific. Inroads at first will probably be in the direction of industries and loans, the effect of which on China and the Orient generally, says the paper, can well be imagined. The Americans are now fanning the spirit of enterprise in the Far East, goes on the *Asahi*, which believes that recent remarks of President Wilson and such influential papers as the *New York Times*,

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point in the direction of America's increasing ambitions eastwards.

Marquis Okuma and Commodore Perry

Some remarks of Marquis Okuma quoted a little time ago in the *Kokumin Shimbun* to the effect that it was the Russian Admiral, Nicholas Lizanoff, and not commodore Perry, who first opened up Japan to the comity of nations, seem to have caused natural surprise abroad, especially in the United States, where the people are familiar with the oftrepeated affirmations of the Sage of Waseda with regard to the part America has played in the removal of Japan's isolation from the modern world. The Japanese press, on the whole, agrees that all the credit for the opening of Japan cannot be given to the American Commodore, though he must not be deprived of the part he *did* take in so important an episode, or process, as it should be regarded. Of course the opening of Japan was the outcome of a long succession of events, in which the Portuguese, Spanish, Dutch and British, as well as the Russians and Americans, had their part. But there is no doubt that it was Commodore Perry who succeeded in bringing the opening of Japan to a practical possibility, when he obtained from the Japanese authorities the first treaty of friendly intercourse between Japan and a foreign nation. The suggestion of some that he came with a motive menacing to Japan is not borne out by history, as may easily be seen from the instructions he received from President Fillmore and from his policy on arriving in Japan. That Commodore Perry insisted on the concession of a treaty from the Shogun must not be interpreted as an infringement on the rights of Japan; for American sailors had been murdered and illtreated on the coasts of Japan for some years; and it was to secure protection for American subjects cast ashore on these coasts that Commodore Perry opened negotiations with the Yedo authorities. Those who have any doubts as to the motive of Commodore Perry's visit to Japan should read the life of President Fillmore by Dr. William Elliot Griffis, where the original records are carefully reviewed and the reason of Perry's despatch to the Orient accurately set forth in a manner not to be disputed. Much of the talk over this question appearing in the vernacular press of Japan shows limited as well as illdigested views of history.

Japan Will Not Forget

The *Asahi* in commenting on the episode of Marquis Okuma's remarks about the coming of Commodore Perry, assures Americans that they need have no anxiety that the famous American sailor will ever be forgotten by the Japanese. The name of Commodore Perry, says the paper, is well known to every child, even though he be no more than three feet tall; and the great work he did for Japan is commemorated in the noble monument erected to him at Uraga, where the American fleet first touched on its visit to Japan. No talk of even the Marquis Okuma could ever obliterate the memory of the great American, now forever a part of the Japanese mind. The visits of other nationals to Japan in the days of the seclusion, says the *Asahi*, are remembered only by scholars and historians, by men like the Marquis Okuma, who have a powerful memory for historical events; but the name of Commodore Perry is a household word known and admired of

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all classes in Japan. It is futile now, thinks the *Aashi*, for any one to try to change the "eagle" into the "bear." The paper is anxious that, just as Russia, once a bitter enemy, has now become a friend, so America will remain forever the true friend of Japan, and ensure the unbroken continuity of the bonds established by Commodore Perry, unweakened by all the ignorance and prejudice of the ensuing years.

Slander

When the jingoistic *Sekai* asserts that the real object of Commodore Perry in coming to Japan was the conquest of the empire, it utters a base slander which is without the slightest ground in history.

Had such been his object it would have been very easy for him to have gratified it in a measure. He could have bombarded Japanese cities and blockaded the coasts. But no naval officer with an iota of common sense would have set out on a mission of conquest with so few ships and means of conquest. Perry had only sufficient force for his protection; and no one will deny that protection was necessary. The assertion of the *Sekai* is, therefore, as gratuitous as it is false.

Death Rate

Compared with thirty years ago the death rate of Japan now shows a considerable increase, which, says the *Mainichi*, has to some extent been met by a remarkable increase in the birth rate. When the yearly increase of population stands at well over half a million in spite of the increasing death rate, what would the increase of population be, were the death rate decreased? What Japan most fears is the coming of a birth rate as small as that of Europe. There is no doubt that the high death rate in Japan is largely due to lack of hygiene and sanitary conditions generally. By improvement in this direction the death rate of Europe has been greatly reduced, and a similar improvement could easily be effected in Japan. The *Mainichi* notices the rather unusual phenomenon that while Japan has been making remarkable progress in sanitary science and medical knowledge generally, the death rate has increased; and goes on to ascribe the evil to the fact that conditions of living among the laboring classes have not kept *pace* with the increase of medical knowledge among the higher classes. Economic pressure is heavier now than ever on the working people, with no improvement in modes of living. The foreign factory system has been introduced without the protection to employees which foreign countries have enacted. The new social and industrial conditions have had much to do with the increasing death rate.

Shipbuilding Subsidies

Owing to the abormal expansion in shipbuilding on account of demands created by the war, the subsidies paid for the encouragement of dockyards by the Japanese Government have so greatly increased that there is an official proposal now to reduce the amount. The subsidy at present granted on the construction of steel steamers of 1,000 tons and upwards, is at the rate of from 11 *yen* to 22 *yen* per ton according to size, class and other particulars; and an additional subsidy of five *yen* is granted per horse-power on engines, provided that Japanese material is used for most of the engine-room equipment. In spite of the subsidy, Japan had to import many steamers every year to meet the demand;

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but after the opening of the war, when it was no longer possible to purchase steamers abroad, there arose a sudden and enormous expansion in the shipbuilding industry of the nation, entailing a corresponding increase in the amount of subsidy granted by the government. For the present fiscal year subsidies paid have jumped from 1,630,000 *yen* to 3,120,000 *yen*, and threaten in the near future to amount to no less than 6,000,000 *yen*. The main question, according to the vernacular press, is whether a reduction of subsidy will lead to a check in the progress of shipbuilding, which has been so greatly stimulated by the war. The general opinion is that the old scale of subsidies is too liberal. In recent years the cost of ship-construction material has been going down in Japan; and if the present high duties of 60 *sen* per 100 kin on steel, and *yen* 5.50 per cubic metre on teak, 20 to 25 per cent on machinery and 50 per cent on cabin accesories, be reduced, the cost of building will be further lessend and the present large subsidization become unnecessary.

Advice to Tagore

In the pages of the *Yomiuri* Mr. Iwano addresses an open letter to the great Indian poet Sir Rabindra Nath Tagore, recently visiting Japan, in which he undertakes to express some frank opinions respecting the poet's criticism of Japan's worship of materialism. Quoting the old Japanese proverb, that "Good medicine is bitter to the mouth," Mr. Iwano goes on to assure the poet that the Japanese are in no mood to take such advice as the poet has been offering them. The poet reminds him of one who has spent his life among hermits and the struggling portion of humanity. The poet's condemnation of material civilization seems to Mr. Iwano a misunderstanding of things spiritual. To the Poet material civilization appears to have complicated life overmuch, an idea that possessed the old-fashioned *samurai* of Japan after the Meiji Restoration. The notion that oriental life should cherish pantheism, and believe everything has life, is too antiquated for a modern people like the Japanese. It is no wonder that India is not an independent nation, if most of the people there hold to ideas like Tagore. Japan can never accept a philosophy which lays more stress on the development of individualism than on the evolution of the state. The impossible idealism of the poems of Tagore is an obstacle to modern progress.

Japan and India not in same class

In the *Shinjin*, the famous Congregational pastor, Dr. Danjo Ebina, also takes Tagore to task for his misunderstanding of Japan. To attempt to classify Japan with India, thinks Dr. Ebina, is a mistake, for Japan is to be classed only with such countries as Britain, Germany and France: that is, with modern nations. These nations imported Greek, Roman and Christian civilization which they modified to suit their national purposes, and thus have continued to flourish while the founders of former civilizations have passed away. Japan imported Indian, Chinese and other religions and civilizations, and she is now importing and assimilating western religion and civilization, while European countries are, in turn, importing something of good from oriental civilizations. There is now a happy tendency among nations to coalesce. The thought that oriental civilization may revive to supplant all others

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is but the wildest of daydreams. No national mind can suppose that the west will ever abandon its civilization for that of the orient. The poet evidently does not understand why such civilizations as those of Assyria, Babylon, Greece and Rome have gone to ruin, while the nations that have hit upon a happy blending of the material and spiritual in life, have prospered more and more. While Japan must admire and reverence the poet for his great ability and noble character, she can never afford to be led by his attitude to modern science and civilization, lest she find herself in the place of India. Japan has secured her position in the modern world by adopting the very opposite policy suggested by the Indian poet.

Individualism

The Japanese educational authorities appear to be somewhat exercised over the rapid growth of what are regarded as hyper-individualistic opinions among the rising generation; and at a conference of teachers convened some weeks ago, steps were taken to organize a campaign against such tendencies of thought. Attempts are to be made to remove the evils of individualism and to encourage the spirit of loyalty to the nation. According to this, individualism is looked upon as tending to weaken loyalty, an idea quite opposed to that generally prevailing in the west, where the more intelligent the individual is the more he will do for the interests of his country. The *Chugai Shogyo* suggests that, while the authorities are engaged in rooting out the evils of individualism, they should be careful lest they interrupt the progress of modern civilization. The *Nichichi* is inclined to think that true individualism need not necessarily conflict with loyalty to the state, nor with that general spirit of altruism which all citizens should cultivate. If evils accompany the development of individualism in Japan they should be removed, says the paper; but it is a critical operation, requiring great skill and caution. The foregoing opinions indicate a certain degree of misunderstanding as to the real meaning of individualism. True individualism simply means the perfection of the individual, mentally, morally, spiritually and physically. To say that the more highly developed the individual is, the more likely he is to be disloyal to his country, is to confound individualism with egoism and selfishness. If individualism leads to egoism and the worship of selfish pleasure, it is only because education is defective and parents negligent or ignorant. The individual in Japan, historically, has not shown a higher sense of loyalty to the state than the individual in western countries, where millions are as ready to die for their fatherland as the people of the orient. On the other hand the undue suppression of individualism leads to lack of originality and initiative, without which no nation can have great leaders and prophets, for want of whom nations perish.

Racial Marriage

The announcement that Japan is to give one of her Imeperial princesses, the Princess Masako, daughter of their Imperial Highnesses, Prince and Princess Nashimoto, in marriage to Prince Yi of Korea, is the first instance of an Imperial personage in Japan being allowed to intermarry with one of alien blood; which indicates how sincerely Japan is striving to bring the two peoples closer together and unite them as one nation. This union of the Imperial houses of Japan and Korea is one of the most significant events in the history of Japan's relations with the Hermit Kingdom. Now that the privilege of marriage with a Korean Prince has been conceded, can it be supposed that the privilege will be limited to the Korean royal house, and not extended to the royal houses of Europe?

The War

Japan continues to take uninterrupted interest in the progress of the war in Europe, though, as an Ally, she has not actively participated in the struggle since the fall of Tsingtau, except by way of supplying munitions and other necessities to Russia. There seems a very general conviction among the Japanese that the Allies are bound to win, though the progress of the war is not so fully reported as one might expect. Recently Professor R. N. McElroy, head of the

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department of Politics at Princeton University, has been visiting Japan, on his way to China, where he has been sent to lecture on modern government. He delivered a very illuminating lecture here on the backgrounds of the war, together with his experiences in Germany during mobilization. The lecture showed in a remarkably striking manner how the idea of representative government had been born in Germany and was then cast adrift under the pernicious influence of Roman absolutism, finding a haven on the shores of Britain and America, whose peoples had developed it until to-day it stood as the foe of absolutism and was being borne back to the place of its birth by the marching legions of France and England. After its re-establishment on Prussian soil had been effected, the German people would have hope of becoming a modern nation in place of a mere expansion of Prussia.

Tips

The custom of giving tips to hotel servants is as common in Japan as in the west, and is beginning to be regarded also as an evil and a nuisance. In Japan, innkeepers, their servants, waitresses, waiters, barbers, bath-house keepers, jinrikisha pullers, in fact almost every one who does a service, expects a tip; and as the Japanese are naturally liberal in such matters, those expecting tips have their appetites whetted to a keen edge. Since the rise of the "new rich" who frequent hotels and resorts, the size of tips has increased, to the dismay of less lucrative folk. Tales are told of waiteresses at popular restaurants who have accumulated immense fortunes in tips. A Tokyo paper relates the experience of one maid who saved half a million *yen* as a waitress. Others get as much as from 100 to 150 *yen* a month in tips. It is, of course, well known that the Japanese, when they have money, are far more extravagant than foreigners in the use of it; so much so that the average foreigner is looked upon as miserly in his expenditure of money. At present, with the enormous inflow of specie through war orders, the rich are more extravagant than ever, and places of public amusement are reaping the harvest of their lives.

Voiding an Election

Recently in a Japanese court the election of a member of the Imperial Diet was declared void by the judge on the ground that the paper used in the ballot was thinner than the quality demanded by the regulations. In the lower court the judge decided that the thickness of the voting paper could not constitute a valid ground for voiding an election, but the judge of the Appeal Court took a different view; and his decision effects all the members of the prefecture, since the same paper was used in the election of all the others. To call for another election on such grounds seems indeed a needless trouble and expense to the country. But judges have remarkable ideas sometimes. Recently a man who received a counterfeit coin in change and afterwards, not knowing it to be bad, passed it in buying three *sen* (1½ cents) worth of food, was sentenced to three years penal servitude for using counterfeit money, a danger (and presumably a sentence) to which even the most innocent is at any time exposed.

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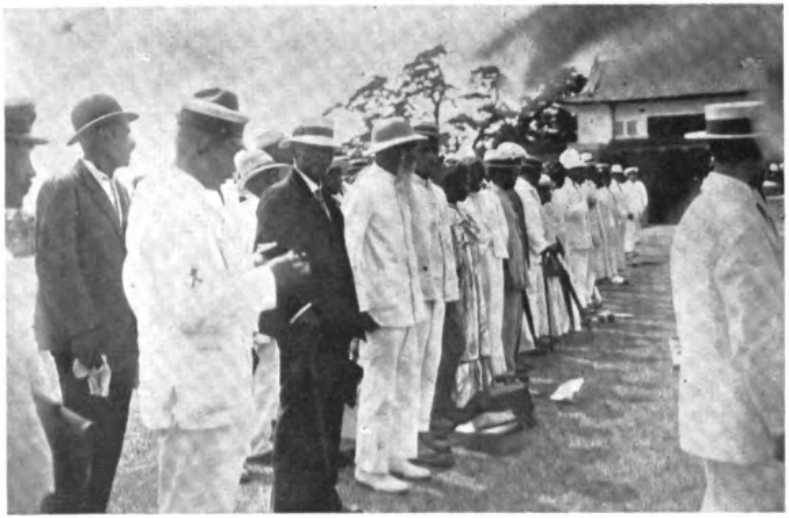






UPPER : LT.-GENERAL MATSUKAWA ARRIVES IN TOKYO
MIDDLE : MINISTER OF FOREIGN AFFAIRS WELCOMES NEW CHINESE MINISTER TO JAPAN
LOWER : FIRST AUTUMN GRASS BLOOMS AT TSURUMI

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SOUTH SEA ISLANDERS VISITING JAPAN



THE HOKKAIDO CONFLAGRATION



IMPERIAL UNIVERSITY STUDENTS TAKE RIDING LESSONS DURING THE SUMMER HOLIDAYS

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THEATRE WHERE SANKATSU DANCES

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THE JAPAN MAGAZINE

VOLUME SEVEN NOVEMBER, 1916 NUMBER SEVEN

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

VI

HEIZO AND OSAN

WHEN Hanshichi saw the huge bear seize Osan from the mountain path and carry her off into the forest, he threw his hat in the air in a fit of terror and was about to plunge into the thicket to rescue her from the beast, when his father, Hanroku, restrained him, saying:

"Where do you think you are going, rushing off in such an impetuous manner?"

"Do you suppose I can stand by and see a bear carry away Osan before my very eyes and then return home with any feeling of selfrespect and honour?" cried the lad. "I will pursue the beast and be revenged," he concluded.

Hanshichi attempted to go into the thicket again, but his father held him fast by the sleeve, saying:

"As might have been expected, my son shows great bravery. But you are as yet only a child. It becomes the son of a warrior to be of such a spirit. But you, my son, should cultivate self-knowledge, especially of your own powers. To act on the impulse of mere blind courage is only to be laughed at. You are indeed brave, but what can a lad of eleven do? How could you hope to face that wild beast with your small arms? It would be very dangerous, to say the least. I deplore the loss of Osan; but the loss of my son as well, would be more than I could endure. You should be resigned to fate. We had now better return and send out hunters to search for the bear and take revenge. If you do not take my advice you will be but a disobedient son. Now let us get back home as quickly as we can."

Hanshichi heard this advice with deep sighs, gazing wistfully up the mountain with tearful eyes; and then he reluctantly went home with his father. That same evening they engaged hunters who went out and searched everywhere for the bear. The hunters discussed among themselves the improbability of finding a bear on that mountain, as no such beast had ever been seen there. And they continued their search for seven days, but all in vain.

Hanshichi lamented the loss of his Osan, and daily mourned for her, regretting that he could not at least kill the bear. He carefully noted the day and date of her decease and had a memorial tablet made for her, which he placed beside that of his mother on the family altar; and before it he offered incense and flowers morning and evening.

One day his father took occasion to find fault with the conduct of Hanshichi and to remark:

"You had better cease so much devotion to the spirit of Osan and such overmuch prayer-saying. It is not quite becoming in a lad like you. You can never bring back the dead to life."

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THE TALE OF A PIPE

(TOBACCIANA III. DE L'HOMME JAMAIS ASSEZ DE TABAC. TRADUIT)

IV

PAPA VAN OSTA

WHEN Hendrikje was dead, and the boys had left home, and the house was empty, old Van Osta would sit for hours together in the chimney-corner, smoking his pipe and thinking of the past. Now and then he would take down the Bible and read a few verses (for he was a godly man), but more often he would sit and dream, and his pipe would go out.

"Do you smoke, Papa?" I asked him one day, when I had been there a week.

"Yes, my son," he answered, "I smoke."

"Where do you get your tobacco?" I asked.

"Hendrikje always bought it for me," he said, "and I have not learned to buy it for myself. Now I must do without."

"I will bring you some," I said. "I will bring you some to-morrow."

"Thank you, my son," he answered, "thank you."

So I went to the village and bought a pound of tobacco, and I gave it to him when I came back.

"Here is your tobacco, Papa," I said.

"Thank you, my son," he answered, "thank you."

He filled his pipe, and lighted it, and sat back in his chair, and smoked and smoked and smoked. He smoked all that day, and all the next day, and all the next week, and all the next month. He smoked and smoked and smoked, and he never said a word. He just sat and smoked.

At last I could endure it no longer.

"Papa," I said, "why don't you talk to me?"

"My son," he answered, "I cannot talk and smoke at the same time."

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From that time Hanshichi outwardly observed his father's injunction, but whenever he got opportunity he stealthily offered the wonted prayers and offerings before the altar; and his days were unhappy indeed.

As to Osan, the bear carried her for about ten *cho* up the mountain; and she was in such a state of terror that for a time she knew not whether she were dead or alive. She resigned herself to fate, however, and did not utter even a cry or a scream, praying only to Buddha and the gods of deliverance. The bear continued to trudge on with her, further and further into the mountain, and then he suddenly put her down. The beast did not proceed to eat her at once. The bear stood looking about him, before and behind, just like a human being.

What was her surprise and relief when at that moment the bear opened his mouth and began to speak, saying:

"Little maiden, you must have felt terribly frightened!" And as he spoke, the bear tore open his skin at the breast and pealing it back over him, revealed the body of a big man of about forty years of age.

"Oh!," exclaimed poor Osan. "It is not a bear, as I supposed, but a highway man, which is far baser than a beast. Perhaps you have carried me away up here in order to turn me over to some disreputable house for money. But remember that I will never submit to that kind of life, even if I have to give my life itself."

The man listened, admiring her brave spirit and her determination to defend her honour even unto death.

"There are many fair maidens in the world," observed the man; "but there are few like you. I am neither a highway man nor a swindler, nor even a kidnapper. I have done this at the earnest request of a certain man."

"That is very strange, indeed," replied Osan doubtfully. "If it is not your purpose to rob me of my clothes or to sell me to a disreputable house, why did you carry me off into this mountain? At whose request, pray tell me, have you done this thing? I want the name of the man."

The fellow nodded and took out from his sword sheath an ornamental hair-stick, which he held up, saying: "Do you recognize this?"

Osan took it and examined it closely. It was of bronze, with inlaid silver oak leaves. Osan at once knew that it belonged to her foster-father, Hanroku.

Then the man confessed and said that Hanroku had bargained with him to do away with Osan, even to depriving her of life, and consequently the scheme was used. He then proceeded to relate to her how he met Hanroku at Nara, how he was entertained by him at restaurant, drinking wine together, and the cirumstances that led up to his being asked to make away with Osan.

"My name is Kasamatsu Heizo," the fellow went on. "Though I am a man of humble circumstances, I am not one who would take life for the sake of money. But when Hanroku asked me to do him this favour and would have killed me had I refused, I consented just to ease his mind. But from that moment my main thought has been how to save you, my little maiden. By your present conduct you convince me that you are of a noble spirit and superior to the most gallant of men. I can see how necessary your death seems to Hanroku, and for that I feel extremely sorry. Now, if you will but trust yourself to me, I will take you safely to the capital and there have you well looked after."

When Osan heard all these things she burst out weeping, and the tears streamed down her cheeks like a cataract. Wiping away the tears with her sleeve, she at last said:

"Oh, how is it that I am so unfortunate! When a little child I was separated from my mother. I saw my father meet a terrible death. My foster-mother, on whom I relied fully and loved sincerely, also died. And when I wished only to be a faithful daughter to my foster-father, he hates me to the extent of having me killed. If I can be of no use to Hanroku by going back to Gojo, why should I return there? If you have any sympathy for me, take me to your own home. I will serve you as my father and

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will never forget your kindness in allowing me to live."

Heizo was deeply moved by the words of the unhappy maiden. He told her that he had neither wife nor children; and that often he thought how lonely he would be in his old days; and that he would be now ever grateful to heaven for bestowing on him the gift of this sweet little girl to comfort his declining days. Heizo then took Osan on his back and proceeded with her down the mountain side. As dusk began to fall, they entered the capital, Kyoto. Heizo had only the six gold *ryo* that Hanroku had given him; and with this money he opened a new business for himself and Osan.

The little girl told Heizo about her dead father, Tanbaichi, and of her mother, as well as about Hanroku and Tagashino. She told him all about her bethrothal to Hanshichi,—everything to the utmost detail she related to Heizo; and said further that it was her greatest desire to find her real mother.

At that time there lived in Kyoto a dancing girl named Kasaya Natsu; and to her Heizo made application to teach and educate Osan, to which the lady consented. In four or five years Osan's skill in music and dancing showed great progress, while her physical beauty soon surpassed even that of her teacher, Natsu. On reaching her sixteenth year Osan gave a special exhibition of her art for the first time publicly at the Gi-on temple, taking the name Kasaya Sankatsu for stage purposes. Her fame spread soon throughout the city, and throngs came to the temple precincts to witness her dancing and hear her music.

When Sankatsu wore her dancing costume she usually put on an ornamental crown called the *tenkwan;* and the rest of the costume consisted of a hunting habit, a skirt and a sword; and she danced to the accompaniment of a couple of drums, one large and one small. As her fame spread her income proportionately increased; and now both she and Heizo were able to live quite comfortably. Heizo gave up his trade and assisted Sankatsu, accompanying her to the place of her performance and carrying her costumes and things for her.

VII

Hanshichi Marries

Time is like an arrow, as the saying goes: it ever speeds forward and there is no returning.

Sonohana, the daughter of Arimatsu Tenzen, was already fifteen years old. As Tenzen had long cherished a secret desire to make Hanshichi, the only son of Hanroku Akane, his adopted son, he occasionally recommended both Hanroku and Hanshichi to his master, the lord of the province. Through his influence Hanroku was raised to the position of Deputy of Gojo village; and Hanshichi was appointed one of the attendants to the son of the *daimyo*, Yoshiwakamaru.

As Hanshichi was not only a clever youth but was conspicuously loyal in service, his master took a fancy to him and raised him to the position of head of the men in waiting and gave him an income larger than that of Hanroku his father. And thus among all the retainers of the lord of the province Hanshichi and one named Atsukura Tomoharu were spoken of as the two perfect jewels of the service.

Hanshichi was now just twenty years of age. One day toward the close of the year Hanroku called his son to him and said:

"Mr. Arimatsu is indeed a benefactor of us both. We owe our present high positions to his commendation. Now Mr. Arimatsu proposes to give you his daughter to wife. It so happens that to-day is a lucky day in our family calendar. Therefore both Mr. Arimatsu and myself intend to send petitions to the lord of the province to permit the carrying out of our proposal: so be pleased with the marriage."

For a few moments Hanshichi seemed lost in thought; he gazed silently at his father, and at last said:

"Of course I do not like to gainsay anything you propose; but, you know, I am betrothed to Osan by the dying command of my dead mother. Though she was carried off by a wild beast, there is yet no proof of her death. How can I marry another without disobeying my mother's last request? At the same

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Illinois in 1673

"... Illinois, was not only a splendid country, but [illegible] in
[illegible] the Mississippi, as the safest route to the
Gulf of Mexico. [illegible] Although his men [illegible]
[illegible] the Illinois, [illegible] Illinois [illegible]
[illegible] Illinois [illegible] Illinois [illegible]
[illegible] Illinois [illegible] Illinois [illegible]
[illegible] Illinois

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time I shall be unfaithful to Osan! It is not too late for a man to marry even at thirty. Therefore give me a little more time for consideration."

On hearing these words the face of Hanroku became crimson; but he controlled his feelings and appeared to think better of it, remarking: "It is quite reasonable, what you say. But now eight or nine years have passed since Osan was taken by the bear. You might as well expect a dead branch to produce sweet blossoms as to expect Osan to come back. It is simply stupid not to consider the future of one's family, and all for the sake a mere girl. Think well over it, my son!"

Hanshichi was, however, unmovable; whereupon Hanroku drew his sword, swept it aloft and rushed outside, exclaiming:

"If you lay so much store by your mother's last request and disregard my command, I must here and now end my life. I have arranged with Mr. Arimatsu to make his daughter your wife; and if I break that agreement, I am sure he will visit us with his anger."

Hanshichi could only gaze on this manifestation of feeling with utter astonishment. He seized his father by the skirt and held him; but Hanroku insisted on being allowed freedom. At that moment Hanshichi remembered the old adage: If a father does not listen to a son's expostulation after three times, the son should give in; and so he at last consented to marry the daughter of Arimatsu, as his father desired.

Hanroku was thus greatly delighted, and soon presented his petition to the *daimyo* to have the marriage allowed. The *daimyo* returned favourable replies to both Hanroku and Arimatsu. The marriage was set for a day in January the following year. The betrothal gifts were duly exchanged.

At this time the roof of Hanroku's house was newly thatched; and the walls were at the same time rewhitened with plaster. The floor mats and the sliding screens that divided the rooms and walls were also renewed, all by way of preparation for the wedding.

The day of the marriage at last arrived. When the bride, Sonohana, was about to enter the palanquin to leave her father's house her mother stopped her and said: "A woman has no home in three worlds, as the saying goes. There is no definite home for a woman. Her pleasure and pain depend on another. Therefore be diligent in obedience, and never be jealous. A woman must obey parents in youth, her husband in maturity and her children in old age. Be obedient to your husband above all things. Never parade the authority of your parents nor act in any way arrogantly, so as to be despised by your husband."

Such was the affectionate admonition of her mother. And the ceremony ended smoothly. Sonohana was sweet sixteen, and of figure beautiful and stately. Hanshichi was just twenty-one, handsome, bright and clever. The whole province talked enviously of a couple so marvellously well matched.



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OSAN BECOMES A GEISHA AND TAKES THE NAME OF SANKATSU

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THE HEIAN SHRINE, KYOTO

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FOUNDING A CAPITAL

By T. TAKEKOSHI

IN the course of her long history Japan has had many capitals, more than sixty in all, it is said, due to the fact that in ancient times there was a superstitious dread of any place where death had taken place. And just as the sons of a dead man had to build themselves a new house, so when an old Emperor passed away, his successor had to find for himself a new capital. As time went on, especially as a more permanent civilization began to take root from China, the inconvenience of removing the capital with each accession to the Throue began to the felt ; and thus we find that in the eighth century Nara in Yamato remained the capital for eight reigns.

The Emperor Kwammu ascended the Throne in 781 A.D., being grandson of the enlightened and valorous sovereign, the Emperor Tenchi, and the son of the great Emperor Konin. On assuming the sceptre of state the young Emperor found the government under the undue influence of a Buddhist priest, Dogyo, into which condition it had fallen during the rule of his predecessor, the Empress Koken. The Court was under the influence of inferior officials, while the feudal lords were almost independent and oppressed their people. There was an alliance between Court favourites and provincial chieftains to further their own interests, and the national taxes were frequently appropriated by officials who pretended that the people had not paid up. It was a time when each did what was right in his own eyes ; and what he did was always for himself rather than for the state, higher officers always placing the blame on lower ones and so evading responsibility. The officers of the Crown could do nothing to remedy matters, for the offenders were secure in remote parts of the country ; and with difficulties of communication, it was not easy to get at them. Some of the provincial governors never went to their provinces at all but remained in luxury at the capital living on the big salaries they drew for doing nothing. Taking advantage of the slackness of the government the Ainu

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savages began to press southward again, which brought on a crisis.

Consequently the first acts of the new Emperor Kwammu were to dismiss the useless and insolent officials, including even the chief of the great Fujiwara clan, who had bæn the most powerful minister in the last reign, and to choose young men from the various provinces to be trained as imperial forces to subdue the refractory feudal lords and chieftains. At the same time the Emperor despatched the famous warrior, General Sakanoue Tamuramaru, northwards to subdue the rebel Ainu in those districts. To get all government away from pernicious influences and centralize it as much as possible the new Emperor began to lay the foundations of a new capital at Kadono in the province of Yamashiro, being so advised by the loyal Kiyomaro. Up to that time various places, such as Otsu in Omi province, Asuka in Yamato, Nara in Yamato as well as Naniwa, had been centers of the Imperial monarchy, all of which, with the exception of Naniwa (Osaka) were defective in water supply, one of the reasons that caused the removal of the capital to Kyoto.

The new capital was very favourably situated from a scenic point of view, with mountains on the north and west and fertile plains stretching away to the south, the site a natural fortress. The Emperor was quite familiar with the site before he selected it, having often visited that place for hunting purposes. The construction of the city was commenced in the 13th year of the Enryaku period and completed in eleven years, about 805 A.D. The supervisor of construction was the famous Kiyomaro, one of the most loyal ministers of the Imperial House, who had accused publically the priest Dogyo, a favourite of the late Empress, and had him banished from Court. The work, however, was under the direct supervision of General Tamuramaru, although planned by Kiyomaro. A famous scholar and architect named Sugano Mamichi, had the construction of the Imperial palace; and the Emperor himself often came to see the progress of the work and to make suggestions. This is why the construction of Kyoto was carried out in such an ideal manner. The site of the new city was an extended paralellogram, with the Imperial Suzakumon facing the Rasho gate in a straight line, the latter being the principal entrance to the city. And this highway divided the city into two: Sakyo, or left city; and Ukyo, or right city. In Kyoto one of the most familiar words for distance is *jo*: as, one

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jo, two *jo* and so on. Four houses make one *gyo*; 4 *gyo* make 1 *cho*; 4 *cho* make 1 *ho*; 4 *ho* make 1 *bo*, and 4 *bo* make 1 *jo*. Both Sakyo and Ukyo are each 9 *jo* in length, making in all 18,432 houses or families. But one house may include several families. The entire city is laid out in squares like a checkerboard, the streets running at right angles from east to west and from north to south, 1216 streets in all, ideally broad.

The central avenue, the Shujaku, is 280 feet wide, and the adjoining streets are about 170 to 120 feet broad, with others from 80 to 40 feet, the latter being known as the *koji* streets. A birdseye view of the plan of the city would be as follows:

Kyoto is sourrounded by moats ten feet broad, and high walls, just like a Chinese city, of which it is a model. Running north and south through the city 8 small canals were dug, for purposes of transportation, and to add beauty to the situation; but at present only one of these canals remains, the Horikawa, which means artificial river. The Rasho gate, being the principal entrance to the capital, was the largest, standing 26 feet from north to south, and 16 feet east to west, and was a storied gate, roofed with tiles. The Imperial palace stood between the first and second *jo* of the city, facing south. The southern front measured 4,600 feet, and 3,840 feet from east to west. The Imperial apartments were in the center, surrounded by the rooms of officials. From it went out spacious streets, 30 in one direction and 38 in the other, with numerous smaller streets and allies between.

The expense of constructing the new capital was borne by the provinces through taxation, the twelve gates of the city being built by the largest landowning lords and chieftains. To the south of the palace was the beautiful Shinsen-en park, indicating the grandeur of the new capital. The park is now gone, the present Nijo palace being on the site. The present Shinsen-yen park south of the Nijo palace is a more modern one, in memory of the old one. The Emperor Kwammu had set up at the palace a statue of a warrior, 8 feet high, clad in armour and bearing a bow and arrow, to be the patron hero of the new metropolis. This statue is now to be seen on Higashiyama, under the name of Shogun-zuka; and tradition has it that this statue makes noises when great changes are expected.

Thus the new city was builded; and thus, for the most part, it has remained for the last 1075 years, until the capital was removed to Tokyo in 1869, the 2nd year of the Meiji era. But the sovereigns of Japan are still crowned at the ancient capital. Of course the old capital has witnessed many vicissitudes and changes during the long course of its history. One hundred and sixty-six years after its foundation it was reduced to ashes, in the reign of the Emperor Murakami; and the seven southern provinces had to bear the expense of its reconstruction, which was

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on a much inferor scale. After this the right section of the city began to lose prosperity and the left section to increase, chiefly on account of the superior water communication on the left side, to say nothing of its fortunate escape from the conflagration. In 1178 an attempt was made to remove the metropolis to Fukuhara near Kobe, but it proved futile; and though the capital returned to its old site, the former glory never returned. During the latter part of the Heian era the Ukyo section of the city so depopulated that it became a wilderness, and it was said that at this time a demon dwelt in the Rasho gate, which was the cause of the misfortunes of the city.

When Ashikaga Takauji set up another Emperor against the southern dynasty he received the Emperor Komyo in the Takakura palace at Tsuchimikado, still extant, but nothing to be compared with the old palace built by the Emperor Kwammu. Ashikaga Yoshimitsu, the famous shogun, built a beautiful palace at Muromachi known as the Hana Gosho, or Flower Palace, with numerous mansions for his many officials all around. This is the present Ichijo Muromachi. Oda Nobunaga and Hideyoshi in turn made great efforts to restore the ancient glory of the old capital; and Hideyoshi especially did much to improve it, removing the Buddhist temples that had monopolized the best sites in the center of the city, to the suburbs, and building a great embankment and moats and bridges, which gave Kyoto the shape it bears to modern eyes. At present the Sakyo is the chief section of the city, extending up to the foot of Mount Higashi, taking in the Kamo river and running into Teramachi, or the place of temples. Even Murasaki-no, or place of purple fields, has been taken into the city, north of Ichijo; so the old Ukyo, or right section, of the city has completely disappeared, being now a planted field. The site of the former Imperial Palace is now called Ouchi; and the modern railway station stands at the 7th *jo*, while the 8th *jo*, called Hachijo, is now in the suburbs. Kyogoku, the eastern extremity of the city in the days of Hideyoshi, is now the center of the city, something like the Asakusa section of Tokyo.

The modern Kyoto is less than half the size of the ancient capital. As it was an artificial city, it has seen more changes than a city like London, which grew up naturally. No one can visit Kyoto, however, without being impressed by the grandeur of the scheme planned by the great Emperor Kwammu; and so long as a vestiage of the ancient capital remains, it will form a monument to the greatness and glory of one of the nation's greatest rulers.

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1. UJI BRIDGE 2. SHIP RAILWAY 3. SANJO BRIDGE 4. RAILWAY STATION

KYOTO SCENES

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1. CHION-IN TEMPLE, KYOTO 2. BYODO-IN TEMPLE, UJI
3. KODAIJI TEMPLE, KYOTO

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A HAIKAI POET

By T. MASAOKA

THE Japanese *haikai* poets, or *haijin*, as they are sometimes called, are the writers of short epigrammatic verses of only 17 syllables. These diminutive poems are like gems, reflecting tiny glimpses of nature, and form beads on one's string of experience, on a trip or just going through life. The *haikai* poets are usually lovers of the simple life, and not in the least worldly minded. The standard poet of *haikai* verse is the famous Basho. Issa, the subject of this sketch, was another.

Issa, the name meaning one cup of tea, was born in the town of Kashiwabara, high in the Japanese Alps, in the province of Shinano in the year 1763. He was the son of a farmer named Kobayashi, who also kept packhorses. The boy was called Yataro, and only took the name of Issa after he became a poet. At the age of three the lad lost his mother, and for some time was left to himself, when he used to pass periods of loneliness in trying to compose poems, for which his father also had some talent. One of his *haikai* couplets at this time shows what was the feeling then uppermost:

"Come to me, O ye motherless
sparrows,
And I will play with you!"

During those years the boy was under the care of an aged grandmother. When the boy was eight the father married again; and as a second family began to grow up, the stepson was illtreated. It must be admitted that it was a sore trial to a farmer's wife to find the oldest boy given to writing rymes instead of attending to the work of the farm. There was a well-off gentleman of the town, named Nakamura, who took a great interest in the talent of the boy, and did what he could to further the boy's education; and a poet named Jakuo, who lived with Nakamura, also assisted and encouraged young Yataro, becoming his teacher.

At the age of 14 we find Issa in Yedo, having been sent there to study by the father, as he could get no good of the boy on the farm. For the next ten years it is difficult to say just how he put in his

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time, though there are some poetic effusions of that period. About the year 1787 his name became quite well known as a *hokku* poet of some merit. In a few years more his name was known all over the empire as one of the most illustrious in the realm of *haikai* poetry. At this time he traveled in various parts of the country, including Shikoku and Kyushu, observing well and writing poems on what interested him. After four years of wandering he returned to Yedo and settled own to his art. The illness of his father took him back to his native town in 1801, when he nursed his aged parent till the latter passed away. The father left part of the property to the young poet, but the brother at home was covetous and wanted to keep all. Issa let the matter rest until the anniversary of his grandmothers death, when he again went back to his native place and demanded his patrimony. Succeeding in getting his rightful share in the property he settled down on it and married a wife, being then in his 52nd year. Issa had four boys and one girl in family, all of whom died young. His wife, who must have been delicate, also died, in 1823. Thus his short family life passed away like a dream. He married another wife, the daughter of a certain samurai of the Iiyama clan, but in a short time she ran away and left him. He then married another wife, this time a nursemaid, but in four years he himself died leaving his young widow.

This brief outline of his life shows that the creations of his pen were the fruit of adversity. His poems reflect the experiences through which he passed. Like the poet Burns, he had great sympathy for those suffering similarly to himself. Over his world of vicissitude and discontent plays a redeeming light from some divine fire. He writes of beggars and beasts with equal interest and sympathy. Passing a bridge where some beggars are resting he sees a child among them and writes:

How poor is this child!
His only shelter from frost is his mother!

Once when the lord of Kaga, the Marquis Mayeda, was on his way to Yedo, he stopped over night in the town of Kashiwabara, when he requested the chief man of the town to ask the poet to visit him. The chief man hastened to Issa and informed him that the lord of Kaga, having heard of the great reputation of the poet, desired to meet him. But the poet replied that poetry was for people of refinement and high culture;

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not for calculating speculators and vulgar curiosity. And so he would have nothing to do with the great man. The chief man of the village, however, would not be thus put off and insisted on Issa going with him to visit lord Mayeda. The chief man instructed Issa how he was to present himself before the great daimyo and pay his respects. But Issa presented himself before the great man very informally and proceeded to read him a lecture on the principles of *haikai* poetry, which, he said, were like Confucianism, something that had to be well understood before they could be appreciated; and that men of busy secular life could not be expected to appraise them at full value. The lord of Kaga was greatly pleased with the poet's frank honesty and bestowed on him valuable presents in the way of clothes, as was the custom under such circumstances. After returning home, he gave away the clothes, saying he had only received them in order not to be rude.

One day Issa went to a meeting of literary men at the house of one of his pupils; and when the meeting was over, the poet's *geta* could not be found. The poet finally presented himself at the door, and when they said they could not find his *geta*, he pointed to a pair of horse-sandals lying outside and said they were his. His pupils wanted to buy him a new pair of *geta*, but he would not have it, and proceeded on his way home in the strange footgear in which he had come, saying he had borrowed them of a horse and must duly return them to the owner.

Issa was very fond of the cherry blossoms; and one spring he went to see those at Yoshino. Among all the wealth of bloom that adorned the hillside he found one tree with no blossoms. This touched him deeply, and he immediately composed some verses in sympathy:

Let me, oh tree,
Be one with thee,
Just a cherry tree!

On a certain occasion when a great family had a grandson born, Issa was invited to celebrate the occasion and to write a poem for those present, when he offended all by writing:

Parents, you shall die!
Children, you shall die!
Grandchildren too shall die!

But a literary man present put a better interpretation on the poem and said it was highly complimentary to the family, meaning that the family would go on in eternal succession, never lacking one to represent it. At this the party changed its opinions and began to praise the poet for his philosophy.

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Of course no attempt can be made here at giving any adequate translation of his poems, most of which would require some measure of comment to be appreciated by western readers. The following couplet presents a picture familiar in all lands:

What a shame, that caterwauling,
With rice still sticking to your whiskers!

Another poem reads:

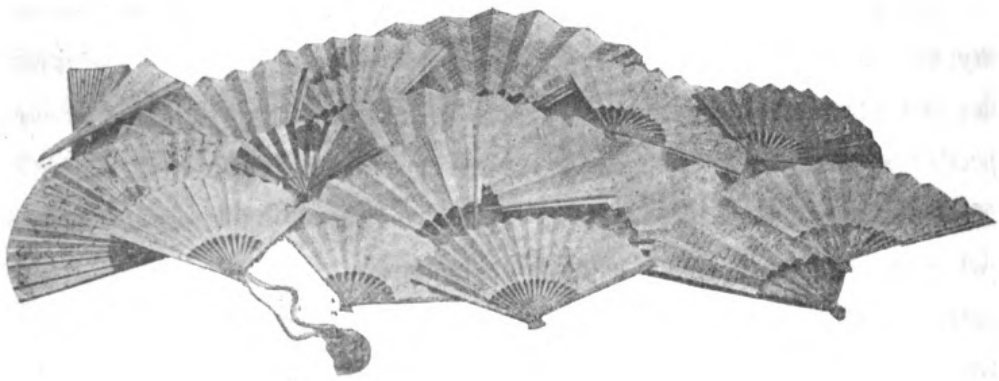
Be not perturbed O lean frogs:
Only Issa is here!

Geese will be noisy,
Even though the shogun's!

With my back to my stove
I gaze on a daimyo procession!

Be unmolested, O ye geese:
Remember you are in Japan!

Every one of the above verses has a point of wit that anyone familiar with Japanese civilization, past and present, can well appreciate. They show the democratic feelings of the poet, no less than his deep patriotism.



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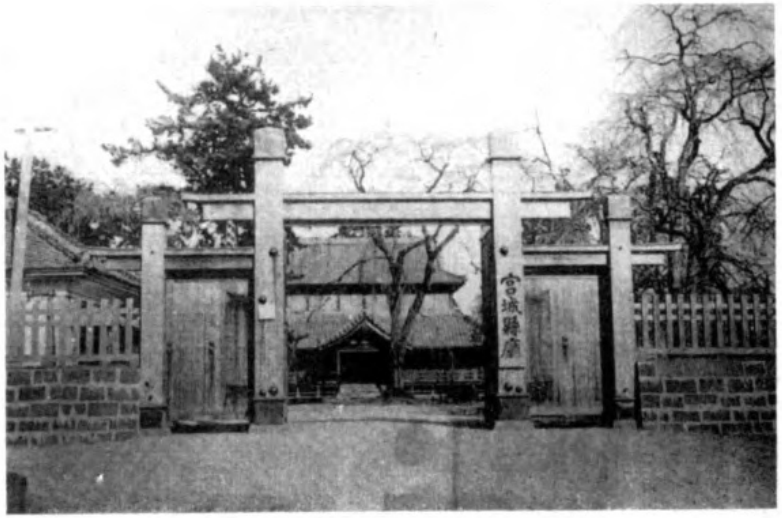
GATEWAY TO HEADQUARTERS OF SECOND ARMY DIVISION



SENDAI R. R. STATION



SENDAI CITY



GATE OF PREFECTURAL OFFICE

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BASHO-NO-TSUJI



SENDAI PARK



TOMB OF HAYASHI SHIHEI



A SENDAI STREET

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SENDAI

By T. HORIYE

SENDAI, the largest city in northern Japan, is in the province of Rikuzen, surrounded on the southern and western sides by the green slopes of Mount Aoba. On the west side the city stretches over the plain of Miyagino till it reaches the Pacific. The origin of the city is very ancient, so much so that it now lies obscured in the mists of history. Some say that the city began with the erection of a castle on Mount Aoba by the Emperor Keitai in 507 A.D., while others ascribe its origin to the reign of the Emperor Yomei in 586, when Buddhist images to the number of one thousand (Sentai) were erected in the place. The site was at first a marshy plain covered with reeds, stretching between the foot-hills and the river Hirose, now a stream running through the city; and it is probable that the first settlement there was a garrison at Taga castle to prevent incursions of the Ainu.

When the famous Yoritomo suppressed the Fujiwara family of the north-eastern district he gave Sendai to lord Chiba, who built his mansion at Mount Aoba and made Sendai his castle town. Later, in the age of the civil wars, Date Masamune, belonging to another powerful family in the district, arose and brought under his sway the whole Ou region; and in the Tokugawa period at the beginning of the 17th century, he removed his castle from Yonezawa to Sendai, when the town was remodeled and became the greatest town in the north. It then had 300 houses and as many shrines and temples.

To increase the population and encourage trade, everything possible was done for the protection of merchants, who were allowed to bring their merchandise direct from Osaka and Yedo, while the rest of the fief was obliged to be satisfied with tradal restrictions. This caused all trade to center in the castle town, for the outlying places could buy nowhere else. In return the Sendai traders had to keep open regular markets for the sale of all kinds of goods and do everything possible for the facilitating of trade, so as to supply the necessities of the people of

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surrounding districts. Moreover, as a castle town, it was visited by a great many people and assumed an air of great importance.

After the Restoration of the Meiji era and the consequent fall of the Sendai clan, the town began to decline; and naturally the clan revolted against the Meiji government which was supported by Choshu and Satsuma, who had long been enemies of the Sendai clan. It was, however, finally forced into submission; and as a matter of course, none of its people were allowed to enter the service of the new regime, not for some years. The traders of Sendai, now deprived of the assistance and patronage of the clan government, had to shift for themselves and a fierce struggle for existence ensued. Naturally there was a decline in commercial importance, and the products of the place were limited to a few pieces of handicraft of domestic make, such as dyed articles, earthenware, lacquered ware, writing brushes and bamboo ware, amounting in all to no more than 4½ million *yen* annually. The number of houses in Sendai in the year 1879 was 11,500, which has now risen to 20,470, with a population of 97.100.

Sendai shows little development as a commercial and industrial town; but it is regarded as an important political, military and educational center. It is the seat of the Prefectural Office, the Sendai Court Appeal, the Administration Office of Communications and is the headquarters of the Second Army Division. Educationally Sendai has the Imperial North-Western University with its colleges of Science, Engineering and Medicine; and also the Second High School. There is also the famous Mission College, the Tohoku Gakuin.

The city Sendai is surrounded by many places of interest. Crossing the big bridge of 360 feet long over the Hirose river to the west of the town one reaches an ascending road and comes out before the main gate of the Sendai castle, known as the Aoba castle, built by Date Masamune, which is now occupied as the headquarters of the Second Army Division. This gate is the only remnant of the old castle now extant, as the first governor of the place after the fall of the Tokugawa government, was so indignant over the opposition of the Sendai clan, that he had the castle razed to the ground, and what may have survived his wrath was destroyed by fire in 1882. It is said that the present main gate was formerly the gate of Hideyoshi's mansion at Nagoya when he was commander

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of the expedition sent to Korea; and that Date Masamune obtained it and had it brought to Sendai where it was set up as his main castle gate. It still has its golden chrysanthemum crests of 20 petals and its Paulownia leaves, the crest of the Tokugawa clan. On the site where stood the central tower of the castle there is a monument in commemoration of the soldiers who fell in the war with China. The monument is 67 feet high, and has a bronze kite at the top, whose wings measure 22 feet from tip to tip.

Zuihozan is the ancestral sepulchre of the Date family, standing on the summit of Kyogamine hill with its pines and cedars. Within stands a statue of the famous Date Masamune, looking very grave in court dress. In former times the tomb, with its corrdors, gate and sanctuary, was as grand as the Tokugawa tombs at Nikko, but the splendour has passed away, having been mutilated by the enemies of the Tokugawa clan, whom the Date family supported. At present there are only the shrines of Masamune and two other lords remaining; and the place is a center of veneration for the people of Sendai.

The plain of Miyagino extends westward from the city and is noted for its beautiful wild flowers and its singing insects, whose fame has been recited in a thousand songs and poems. The *hagi* flower is specially noted and admired. In the days of Sendai's glory the Date family used to present a grasshopper annually from this famous plain to the Tokugawa shogun. Most of the historic plain is now a radish field and a parade ground for drilling troops.

In the wood near Miyagino stands the Yakushi temple of Kinoshita, which used to belong to the Kokubunji whose temple covered the country in the Tenpyo era. The Date family had this temple reconstructed on a magnificent scale and made it one of the most representative structures of the Momoyama age. The Ozaki Hachiman shrine is on Yawata-machi in a beautiful park covered with ancient trees. The shrine was designed by Hyuga Umemura and carved by the famous Hida Jingoro. The same architect built the Sendai castle palace. Umemura was brought from Kyoto for the work; and he found the Hachiman temple so far on the way toward erection that he could not change it to please him; so he let it go; but afterwards when he was engaged on the Zuigan temple at Matsushima he made special efforts to make up for what he failed to do in the

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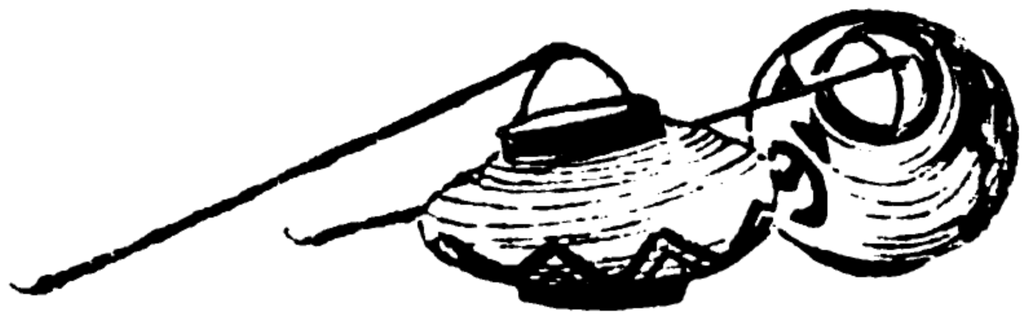
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Hachiman shrine. Models of the Zuigan temple of Matsushima, the Toshogu of Nikko and the Hachiman shrine were exhibited at the Anglo-Japanese Exhibition in London in 1910 as the most representative types of old Japanese architecture.

Another interesting spot to visit is Tsutsujigaoka park, a hilly place situated eastward from Sendai on the plain of Miyagino. It was on this site that Minamoto Yoritomo camped when he came north to attack Fujiwara Yasuhira with his 280,000 Kamakura warriors. Date Masamune had trees planted there and set up a shooting gallery, making a park of it. Not much of the old garden now remains. At the end of the park stands the barracks of the Fourth Infantry Regiment and the local Military Preparatory School.

Turugaoka park lies behind Hirose river in the western portion of the town, and has many pines and cherry tress in its gardens, which command a fine view of the city. With its many hills, trees and streams Sendai is on the whole a pretty town, and must be called the Boston of Japan, if Kyoto is to be called the Moscow of the empire. There is no place where the departed glory of the Tokugawa regime may be better studied. Kanazawa in Kaga is the only other town in Japan that bears any resemblance to Sendai in physical features and historical traditions. Foreigners and Japanese alike always love these two old towns. In addition to its inherent historical interest Sendai has the lovely Matsushima in the vicinity, one of the three most beautiful places in Japan.



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AIZAN-MYO-O, IN THE HOBODAI-IN ON COLORED SILK, 12TH CENTURY

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TWO-HEADED AIZAN-MYO-O, 12TH CENTURY

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AIZEN-MYO-O

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ANOTHER familiar Buddhist deity is Aizen-myo-o, though he is not so widely popular as Fudo, treated in our last number of the JAPAN MAGAZINE. Aizen-myo-o is the Indian god known in Sanscrit as Raga-vidyaraja. Raga usually means colour, especially red, which symbolizes love or affection. Vidya means finding, and Raja a king; and sometimes the Sanscrit name used for this deity is Namu-vajra-raga-vidyaraja, or again simply Ragaraja.

Aizen-myo-o is said to be a partial incarnation of Kongo-satta, in Sanscrit Vajrasattva, who took an oath to expel from mankind all wicked passions and to hasten the coming of all men to Buddha, giving them happiness and good fortune.

This god is represented commonly in red with three terrible eyes, six arms, the figure seated on a lotus pedestal with lion headdress. Some ideas associated with the iconography of Aizen-myo-o may be inferred from one of the old master-pieces of painting representing him. The most beautiful and interesting of these is in the Hobodai-in temple in Kyoto. The painting is now a national tresure, and at present is on view at the Imperial Museum, Tokyo. A minute examination of the piece shows that the body and features have been painted in red. In the sutra referring to this deity his heart and body are said to shine as the sun; and it is probable that the red colour was selected to represent this, as well as to suggest reality. The gaping, terrible eyes sparkle marvellously in the red face, one of the eyes being placed lengthwise between the usual two. The three eyes are to give the beholder an impression of terror and awe as well as to suggest that this god has the oversight of three different aspects of the world. The eyes are blue with golden eyebrows. The mouth is open and has a grotesque grin with teeth gleaming, a common characteristic of Aizen to represent truth indestructible; the Logos, which, in Buddhism, is symbolized by the first letter of the alphabet.

The hair on the head of Aizen stands erect in bizzare fashion, and a cap, in shape like a lion, is placed on the head with a fine-pointed *kongo-sho* stuck in it. The erect hair is intended to symbolize the subjugation of all evil agents. In his first left hand Aizen holds a bell; and in his first right hand another *kongo-sho*, both of which are symbols of mercy, bringing the peace of Vajrasattva to men. In the second left hand he holds a bow and in the second right hand an arrow, to dispel the four demons and the three other obstacles of man, shooting especially the pessimistic passions. The third left hand is extended in a grasping attitude with nothing in it, and in the corresponding

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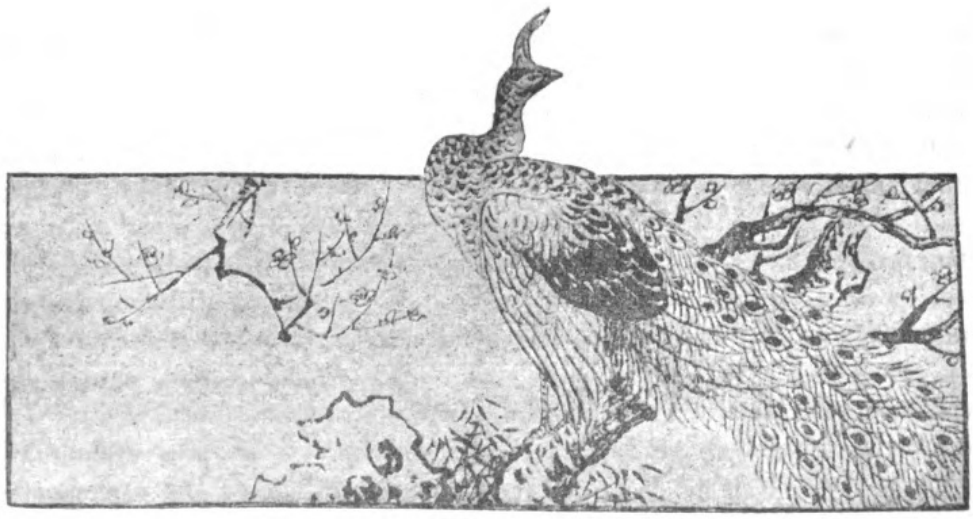
right hand a lotus bud is just opening, the gesture suggesting that the bud is to be thrown at something. This symbolizes the driving out of all worldly trouble by lotus-like purity. The red lotus on which the god is seated, typifies the stability of his will. In front of the pedestal stands a treasure jar, around which are scattered treasure symbols, which suggest the bounty of the deity to all in need.

It is noticeable that red is the prevailing colour in the icons of this deity; and this is always so, because in esoteric Buddhism red always stands for love and the faculties that make for affection and compassion. The painting just described comes down from the 12th century and may be taken to represent Aizen-myo-o in his most orthodox form.

Several other forms, however, are found among the representations of him, as, for example, some with four heads or two heads and four hands, but such divergences from the conventional form are rare.

The Aizen-myo-o is the god of the upper classes chiefly, especially since the Fujiwara period, as he is believed to have the power of staying calamities, or gaining happiness, for those who serve him. On occasions of worship an altar of red is erected and a red image of Aizen placed thereon; and the officiating priests were also robed in red.

There now remain in Japan some 21 representations of Aizen-myo-o which are listed as state treasures. In addition to the painting above mentioned there is a very beautiful one on silk in the Gokoku-in in Tokyo, as well as a very fine gilt statuette of him in the Imperial Museum, Tokyo, which is dated February, 1297 A.D.



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JAPAN AFTER THE WAR

By DR. NAITO

(KYOTO IMPERIAL UNIVERSITY)

THIS war, no less than others, impresses on us the fact that nations must be always ready for unexpected results. In the war between Japan and Russia the number of the troops necessary, the means of their transportation and the amount of money required, all proved different from what was expected. What happened defied all that had been calculated. At the commencement of that war we supposed that the maximum of troops that would be sent to the front could not number more than 250,000; and Russia made similar calculations; and the means of communication and transportation was reckoned accordingly. In loans we expected that not more than 6 or 8 hundred million *yen* could be raised. But things turned out quite differently. After the war broke out troops and funds doubled what had been calculated. Japan showed double the financial strength she had counted on; and her military power exceeded twofold what she had estimated. Such unexpected developments taught us a valuable lesson for the future. We now know better how to understand the development of nations: not only our own but other nations. We learned also that war increases the burdens of the people and wears out the nation economically. The question inevitably suggests itself: What would have been the result to the belligerent nations had they settled the dispute without resorting to arms?

Such a question appears futile after the event is past; but no thoughtful mind can ignore the fact that a right answer to it is rich in important national and international lessons. Supposing Japan and Russia had sent one-third each of their forces for the subjugating of China instead of fighting with each other, how different the result would have been! And the object would have been attained in less than half a year. But such a thing was inconceivable at the time the two nations went to war. Yet after the war, the two countries concluded con-

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ventions with much the same results as they could have had without war. The present relations between Japan and Russian could just as easily have been concluded before the war with Russia as afterwards. Surely there is a very valuable lesson internationally in this fact. May not a similar lesson be drawn from the present war in Europe?

Public opinion seemed convinced that a world-war could not last over six months; but their calculations have been proved erroneous. The war has now gone on beyond even the wildest dreams of enthusiasts, both in the time and the amount of destruction in men and money. The most enormous expenditure that the world has ever seen, is being kept up day by day without yet exhausting the resources of the fighting nations. Is not this beyond all that was calculated? The war is a surprise on all sides and from every point of view. Japan, from her experiences in the conflict with Russia, can see further than other nations the result of the present war on international relations. She is convinced that the new relations will prove of great importance to herself, holding, as she does, a peculiar position in the Orient. It is very difficult from the present condition of international relations in Europe, to say what the situation will be after the war. Should Germany and France ever come to realize what an immense change they could bring about in the world by uniting, what a difference that would make in results! At present such a thing seems impossible; but who is to say that such a thing will be impossible after the war? It is no more impossible than the present Alliance between Japan and Russia, which seemed so impossible during our conflict with that country.

Japan, in faithful allegiance to the Alliance with Britain, participated in the present war, though it had no very intimate connection with the Orient; but Japan might have fulfilled the terms of the Anglo-Japanese Alliance in some other way. For instance, after Japan had destroyed the German base of operations in the Far East, she might have assumed an attitude of neutrality towards the European war, in which case she would have been in the same position as the United States in regard to economic relations and the supply of munitions. But would the result have been a gain or a loss to Japan? It was not desirable that Japan should take any attitude that could be interpreted as unfaithful to the Allies, especially toward England, and especially during the war; but who is to

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say that after the war occasion will never arise for thinking that we should have taken a different attitude? All international relations are based on national safety; and if in the future any new group of nations should arise, threatening our safety, we might be obliged to change our present attitude. At present we do not blame ourselves for faithfully adhering to our obligations, but how long, can we say, this attitude will be wise to continue?

One of the primary lessons we have to learn from the war, so far, is that the real strength of the belligerents is much greater than was at first anticipated; and yet we may not be beyond supposing that even in a war wherein the greatest powers of the world are locked in deadly combat, some country of minor importance might yet decide the issue. In time of peace economic power is of great importance, and all nations ensure economic protection by armamental force; but as a matter of fact there are few occasions where force is necessary to protect economic strength. Germany no doubt occupied Tsingtau for economic reasons; but in the war, Japan was able to remove her from there without trouble; and the same is true of the German south sea islands. In this there is also a lesson for the world. In this war the fate of the British and French colonies is altogether dependent on the attitude of Japan. After the war is over colonial administration will doubtless go on as before, without any greater measure of protection or any increase in military strength; but they cannot forget how during this war they were dependent for protection on Japan, and will always be so dependent so long as the present situation continues. But when all these powers and colonies awake to their real strength, a new situation may arise and then Japan may have to a take a new attitude. It is, therefore, a quesition of paramount importance how Japan should conduct herself not only now but in the days of the coming peace conference. After the end of this war the belligerents will have their hands full repairing the losses sustained and will not dare to risk further war for years. They cannot, however, afford to ignore anything that belongs to their safety. Already Russia has come in with Japan as a measure of self-protection, in spite of their long years of suspicion and unfriendly relations. In the regrouping of nations that will probably follow this war, the influence of Japan may be sufficient to change the balance of power.

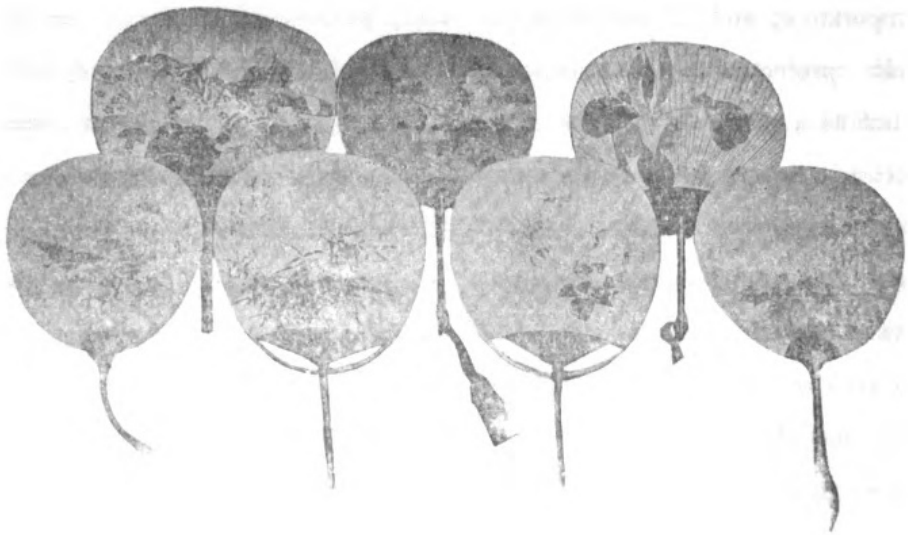
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After the war the financial conditions of the belligerents will have quite changed; those that are most weakened economically will be the least disposed to fight again. After the war with Russia our financial strength was of slower recovery than Russia's. Yet Japan was not in any unfavourable position as a great power, Russia suffered, however, as to her position in the Balkans. She was despised by both Germany and Austria. How the powers will be able to maintain their positions after the war depends on the ability of the statesmen they possess. In any case Japan has acquired such financial stability through the war that she cannot be ignored in balancing the situation. The only question is whether Japan will have statesmen equal to the occasion. One thing Japan cannot forget is that the financial expansion of the United States on account of the war is much greater than her own; but the general situation of the Powers will fix Japan's position among the European nations, concerning which the attitude of America may be regarded as insignificant.



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JAPAN'S MARINE INDUSTRIES

By S. TAKATA

WITH her enormous coastline, including Formosa, Korea and the northern seas, Japan has very prolific fishing grounds, and the fishing industry is to be ranked among her most valuable sources of income. She is not only engaged in catching fish, but in propagating them. At present she has a very great extent of fish hatcheries, where the most important kinds of fish are reared. The number of those engaged in fishing is well over half a million, and if all connected with the business are included the number will be nearer one million. This is a very large number compared with the whole population of Japan, showing what an important position the fishing industry occupies in the country's progress and wealth.

The number of boats used in fishing is now 414,000 for native style and 855 in foreign style, the scarcity of western fishing craft being due chiefly to want of capital. But the number of foreign-style boats is always increasing, and the rate of increase may be inferred from the fact that the present 855 have grown from 418 ten years ago. The change, however, indicates more than an increase of foreign fishing boats; it means that the fisheries are not only increasing but that they are changing from coastal to deep-sea fishing. Korea has about 20,000 fishermen with about 5,000 boats, while in Saghalien there are 15,500 men and 3,250 boats. In the northern waters about Kamchatka there are some 9,700 fishermen and 274 boats; and in the Kwantung region 5,500 men with 289 boats; all of which shows the enterprising spirit of the Japanese fisherman.

The annual value of Japanese fisheries is 7,600,000 *yen* for inland waters and 95,000,000 *yen* for sea fisheries, while for the fisheries of Formosa, Korea and northern waters 20 per cent more may be added.

Naturally there are a great many companies dealing in marine products. The Toyo Hogei Kaisha, or Far Eastern Whaling Company, is among the larger and more flourishing firms in this business; and there are numerous others, too many to mention, all of which differ more or less both as to merit and profits. Some of them, such as the Kii Suisan company, have realized as much as 40 per cent profit on capital, while the Teikoku Suisan Kaisha made only 6 per cent, the difference arising probably from lack of scientific modes of operation. Most of the companies have small capital, seldom more than half a million *yen*, and usually about 200,000 *yen*, though one company, the Toyo Hogei Kaisha, has a capital of 2,000,000 *yen*. With stronger companies no doubt the fishing industry could be still further profitably increased.

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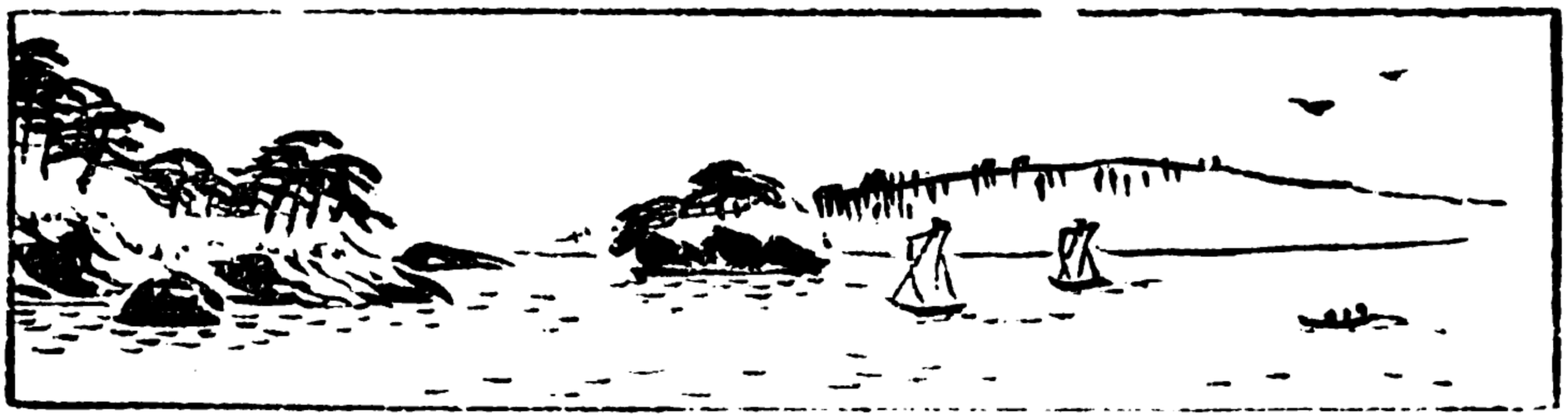
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Among the more prominent and successful promoters of fishing industry may be mentioned Mr. Hitaka Kamesaku, who is a great land owner as well a successful fisher. In 1875 he invented a new kind of net, a sort of seine for surrounding tunny, which can take 3,000 in a single haul. When it is borne in mind that this fish is big and heavy, usually from 4 to 5 feet in length, the size of the net may be imagined. It is about 6,000 feet long, and takes three boats to spread it. This gentleman continued to make great profit until numerous imitators sprang up and soon the tunny was scarce. Then Mr. Hitaka tried to invent a new net, spending two or three thousand *yen* in his efforts. When his son returned home after graduating from the Marine Industry School in Tokyo, the father and son put their heads together to invent a new net, and were more successful. One day they took as many as 3,500 tunny and the next day 6,000 of the fish. This attracted fishermen from all parts, who wanted to be taken into their employ to learn the secret, but Mr. Hitaka employed only those from a distance, bringing them from the province of Bungo. For five years there was an immense harvest in tunny. One year they took as many as 250,000 of these fish. Soon competition came and profits again dwindled; but they spread to other waters where tunny gather and now have 18 fishing stations in various provinces, giving employment to a great many fishermen in these places. In one province a memorial was erected to the honour of Mr. Hitaka for the benefit he has conferred on the community by his industry. Another addition to the trade is a chemical compound Mr. Hitaka has invented for preserving nets, which are apt to rot from sea water. By ships for the purpose the Hitaka fishing stations are kept emptied of their catches regularly, the fish being brought direct to Kobe or Osaka. At the home town of Akamizu, the Hitaka factory makes nets and everything required in fishing, employing 250 men regularly.

In 1914 the Hitaka industry made over 800,000 *yen* with 300 boats and 280 men. Mr. Hitaka's son is now a member of the House of Peers as one of the highest taxpayers of the empire; and the father is known everywhere as *Buri-daijin*, or Tunny-king.



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YAMAGA SOKO

By R. USAKI

AMONG the great men that appeared during the Tokugawa era there were few that had a deeper or more lasting influence than Yamaga Soko. Not only during his life but long after his death he continued to exercise a potent moral force on Japanese civilization and progress. An ancestor of his was the noted Fujitsugu, young erbrother of Hidesato of the celebrated Fujiwara family. When Fujitsugu went to live in Yamaga he adopted the name of the place, a little town in the province of Chikuzen, of which he was the feudal lord, his posterity long afterwards being associated with the district.

During the strife of the Juei era (1182-83) the family took the side of the Heike clan against the Genji; and after the fall of their clan some of the family returned to the brovince of Chikuzen and others to the province of Ise. Among the descendants of the Yamaga family in Ise was a *samurai* called Takamichi Yamaga, who excelled in both literary and military attainments. Makino, Sakon one of the noted retainers of Gamo, Tadasato lord of Aizu, paid Takamichi every respect and gave him 250 *koku* out of his own annual allowance of 20,000, at the same time giving him a maid of his to wife; all of which indicates that Takamichi was no ordinary man. In the meantime lord Gamo had offended the Tokugawa government and was deprived of his estates and ruined; and his chief retainer, Sakon Makino, now came into the service of the Tokugawa family on 5,000 *koku* a year. Thus reduced in his revenue, Sakon was now unable longer to afford Takamichi the 250 *koku* a year, and wanted him to come into the direct service of the Shogun, but Takamichi would not consent to become a petty government official. He had served Sakon simply because the latter respected him and always treated him as guest, but he was not willing, even for a friend's sake, to accept direct service under the Tokugawa government, even with the inducement of a greater pension. He allowed his eldest son to serve the government and he himself became a physician. One of his many sons was the famous Yamaga Soko.

Yamaga Soko was born at Aizu in August, 1622; and in his 3rd year the child was taken to Yedo where he was brought up by a nun at a small temple known as the Saishoji at Yenoki-cho in Ushigome ward. At the age of 9 Soko

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became a pupil of the famous scholar Razan Hayashi, then in the service of the government as an authority on the classics; and under him the young pupil made marked intellectual progress. At the age of 15 the lad took up the study of military science under Obata Kanbei and Hojo Ujinaga, and by the time he was twenty young Soko was an expert among his fellow students. After graduating he started a military school of his own. At the same time he took a great interest in Shinto and the national classics. The Tokugawa interests in Kii, hearing of Soko's military genius, wanted to take him into their service; and about the same time, Abe, lord of Bungo, an influential official of the Shogun, sought his services. Soko could not offend one by accepting the offer of the other, so he was obliged to decline both. He began to lecture on the *Soji*, a volume of Chinese classics; and his lectures were so unique that scholars resorted unto him, as he explained the classic from a Japanese point of views.

In the year 1647 Tokugawa Iyemitsu requested Hojo Ujinaga to draw up plans for Yedo castle; and the latter asked Yamaga to assist him, though at that time he was ill in bed. By the time Yamaga was 25 his military and scholastic fame had spread so widely that even great lords like Matsudaira were glad to become his pupils. For a noted scholar and government official of sixty to become the pupil of a young man of 25 was enough to turn the head of even the best and noblest, for at that time it was regarded as inconceivable that a *daimyo* should even visit one who had no official rank. This led finally to the Shogun Iyemitsu, employing Yamaga as his teacher. He privately requested Yamaga not to serve any one else; and he at the same time sent his own must trusted *samurai* to Yamaga's school.

Unfortunately Yamaga's two greates, friends, both Matsudaira and the Shogun, died in 1651, and so he was deprived of his best chances of further promotion. In 1652 Asano, lord of Ako in the province of Harima, sought the services of Yamaga, and he consented to serve him for 1,000 *koku* a year, being employed simply as a teacher. After nine years he withdrew, the reason being not quite clear. Probably his ambition prevented his being content to remain the teacher of a petty feudal lord; for he was worth at least 10,000 *koku* to any *daimyo*; and though many *daimyo* would have been glad to employ him at this rate, they were nevertheless too poor to afford it. For some time, therefore, Yamaga put in a sort of *ronin's* existence; but he was not without good support, for he had over 3,000 students, including several *daimyo*, and so had a good living.

In the year 1666 Yamaga was summoned before his old friend Ujinaga Hojo and was ordered to be banished from Yedo under the custody of lord Asano, on the ground that his military school,

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the *Seikyoyoroku*, was offensive to the government, as Yamaga had been teaching that the doctrine of *shushi*, which the Tokugawa government upheld, did not teach the real doctrine of Confucius; but the excuse given was regarded by all as a mere pretext, the real motive being that the *bakufu* authorities were afraid of Yamaga's great military genius and influence among the various *daimyo*, and this fear was accentuated by intrigues like those of such *ronin* as Yui Shosetsu and Marubashi Chuya, who wanted to upset the shogunate. All men without masters were soon under suspicion, and Yamaga was no exception. So he was sent to the estate of lord Asano in the province of Harima, under strict guard. Asano was naturally pleased to welcome a man of such genius as Yamaga, and treated him with every consideration. He was represented among the people as a teacher. Yamaga spent ten years of his life this way at Harima. In 1675 he was allowed to return to Yedo. He was always grateful to lord Asano for the kind treatment he had received while in Harima, and at the same time had the satisfaction of knowing that he had done something himself for the education of lord Asano's people. He knew that the fruit of this education would show in emergency; as well it did, for the emergency soon came.

The grandson of lord Asano Naganori, had to commit suicide for having assaulted lord Kira in the shogun's palace; and his followers, the famous forty-seven ronin, led by Oishi, took revenge for the death of their master. This Oishi had been a pupil of Yamaga's. Indeed the feat performed by the forty-seven ronin in accomplishing the death of their lord's enemy was nothing but a following of the tactics of the Yamaga school.

After this Yamaga went down to Yedo again and opened a school at Asakusa, taking every precaution not to incur suspicion; and there he died in 1685 at the age of sixty-four.

Yamaga was a voluminous writer, and left behind him 600 volumes. Most of his books show the influence of bushido. In them he treats of the daily life and conduct of the samurai, his attitude toward his master, his friends and his wife. Soko's teachings were all practical and full of national selfconsciousness. Bushido he regarded as the embodiment of all that is good in Shinto and Buddhism, especially the Zen sect, and Confucianism. His attitude was a reaction against the scholars of the time who adored everything Chinese and had no realization of national consciousness. Soko asserted that the Japanese must possess a spirit of independence as a nation. All his works are based on this idea. In his *Buke-jiki* Yamaga offers criticisms of Japanese history from the standpoint of bushido; his *Chucho Jitsu* deals with Japanese nationality and the need of national awakening; he dwells especially on the existence of Shinto from time immemorial, through which the

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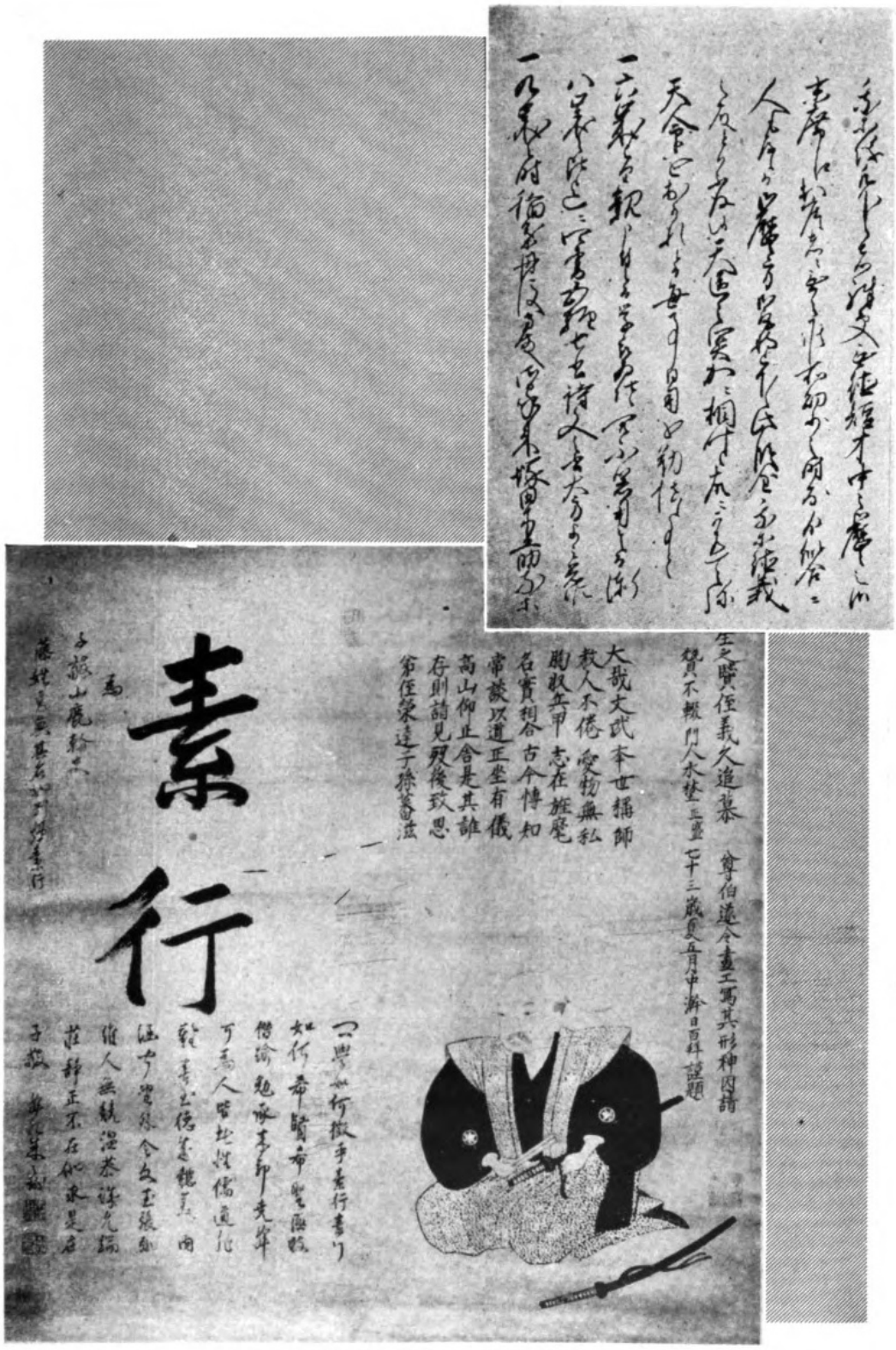
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Mikados have ruled the empire and without which national administration cannot go on. For samurai the substance of this religion is bushido. Yamaga regarded Japan as the center of the world and the national government as the center of all government. It is clear that Yamaga had unbounded faith in the old national gods. His philosophy held that Ohat the people most abhor is death, calamity, poverty; and what they most desire is the opposite; but as the abhorrent things are inevitable the chief part of education is to prepare people how to meet adversity. The main duties of man are loyalty and filial piety, in strict obedience to which perfect tranquility of spirit can be attained. Thus man can live above his trials and afflictions. Yamaga was a perfect example of bushido in concrete form. It is very natural that all the great men of Japan should be glad to rank themselves among his disciples. Among which may be specially mentioned Yoshida Shoin, the late General Count Nogi, who was educated by an uncle of Yoshida Shoin, and was always a worshipper of the spirits of Yamaga and Yoshida. General Nogi at his own expense had the works of Yamaga published and circulated among the people to inspire a public spirit like that of such a hero. Before his death General Nogi presented the Imperial Crown Prince with a copy of these books, saying that after the young prince was grown up he would be able to appreciate and live the spirit of such literature; and he wanted such works to be the first possessions of the young prince's library. When one thinks of the 47 ronin, of Yoshida Shoin and General Nogi, one sees at once how the spirit of Yamaga Soko yet lives and will forever live in the lives and characters of Japan's greatest souls.

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YAMAGA SOKO AND HIS HANDWRITING

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SKI-ING IN JAPAN

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JAPANESE WINTER SPORTS

By S. SUGIYAMA

IN the northern sections of Japan where the snowfall is heavy and lies deep, travelers have to invent devices for overcoming difficulties of locomotion. One of the devices used is the *sukari* which somewhat resembles an indian snowshoe, being made of bent bamboo across which ropes are wound. Another snowshoe called the *kanjiki* is much smaller, being shaped something like a heart, the frame of wood and the center of ropes, something like a lyre. It does not, like the *sukari*, extend outside the width of the foot all round, but it is sufficient to keep one from sinking while traveling on the snow. The *sukari* is used simply for walking over the snow, but the *kanjiki* is worn by those who have to pull loads or go through violent exercise in the snow, for which the big snowshoe would be too awkward. There is also another kind specially made for children. It is intended primarily for sliding and is attached to the *geta*. The Japanese snowshoe proper is made of straw matting, something like a boot in shape. It is worn chiefly by hunters to keep out the snow and to prevent slipping, keeping the foot warm as well. It is a kind of moccasin made of matting.

Recently the European ski has come greatly into vogue among snow travelers in Japan. In 1907 Mr. Nagai of the Higher Normal School visited Sweden to inspect physical education, where he studied ski-ing and had it introduced into Japan. The Japanese Minister in Sweden had samples of ski sent to the war office in Tokyo; and the war office handed them over to the Thirteenth Division of the army stationed at Takata, where the snow is heavy in winter. To that Division the Government attached an Austrian officer then in Japan for army inspection; and he, being an expert with the ski, taught the officers how to use it. This was in January 1911. From that time the art of ski-ing was taken up in earnest by the army. Lieutenant-General Nagaoka, Commander of the 13th Division, appointed Colonel Horiuchi, of the 18th Regiment, chairman of a comnittee for promotion of the art of ski-ing; and 12 officers were specially chosen to take it up and teach it to others. These studide and practised under the Austrian officer already mentioned, Major von Lerch, who also instructed the gymnasium teachers in local middle schools. The exercise soon grew popular everywhere there was snow; even the common people took it up and now find it extremely useful for traveling over the hills and fields in winter.

In 1911 the Takata Ski Club was formed with Lieutenant-General Nagaoka as president. Next to army officers those most interested were newspaper men, among whom are now to be found the best skiers in Japan. In the ski races they have come out famously. The ski is now made in Japan, and can be had much

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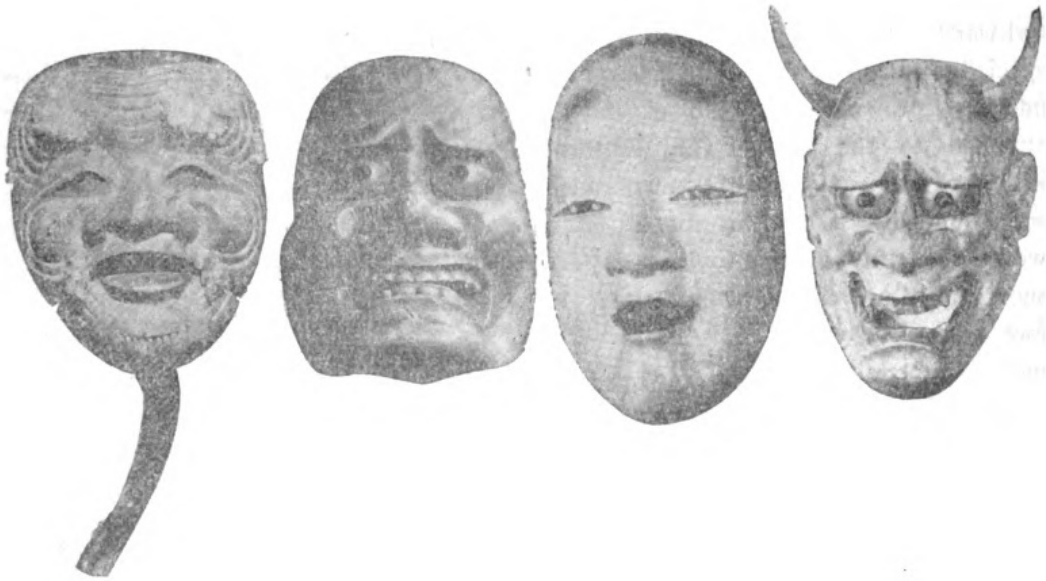
JAPANESE MINIATURE ART

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more cheaply than the imported ones. Major von Lerch was subsequently transferred to the Seventh Army Division in Hokkaido where he also taught the use of the ski, and finally it was introduced into Saghalien. Thus the practice has now become of much more than military use in Japan, as all are taking it up and putting it to utilitarian purposes. The postmaster at Takata had his office hands take up ski-ing; and now the postmen, telegraph boys and telephone men all are expert in it, and like their work better in winter than in summer, which before was the reverse. Consequently the telephone and telegraph wires in Echijo and other winter provinces are now always in as good repair in winter as in summer, whereas previously to the introduction of ski-ing, interruption was often prolonged in winter. The Takata Ski Club received so large a membership from all parts of the country that the name has been changed to the Japan Ski Club.

In 1912 the first ascent of Mount Fuji was attempted on ski, and though it had to be abandoned half way on account of severe weather, a third attempt was successful. In the first attempt unfortunately one member of the party was killed. The Japanese have made rapid progress in the use of the ski because their feet are strong and of a natural shape, having never been deformed by the wearing of boots. They are evolving an improved sort of ski adapted to feet wearing straw sandals. Ski-ing is now taken up by foreigners in various parts of Japan; and it is said the foreign club has already a membership of over fifty.



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FUTURE OF JAPANESE INDUSTRY

By T. NARUSE

(Director of the Teiyu Bank)

THERE is no doubt that at present all evidence points towards a marked and rapid increase in all forms of business activity in Japan in the near future. The money market alone is dull, chiefly an account of the abnormal inflow of specie through war orders. Deposits in banks, post offices and so on are increasing beyond measure, totaling some 2,875,390 000 *yen*, an increase of 538,720,-000 *yen*, compared with the corresponding period of last year. The national specie holdings now amount to over 600,000,000 *yen* at home and abroad. Though the amount was somewhat reduced through purchase of national bonds abroad for purposes of debt redemption, the total soon again went above the limit of six hundred millions, now standing at about 627,000,000 *yen*. During the year the Imperial Government floated domestic bonds to the amount of 40,000,000 *yen* and The Russian Government a loan of 50,000,000 *yen* and 70,000,000 *yen* in the Japanese market. Other loans such as Chinese Government bonds, local bond issues and debenture amounted to some 45,000,000 *yen*, while investments of capital in various enterprises in the same period reached about 100,000,000 *yen* more. The absorption of such an enormous amount of money does not seem to relieve the dullness of the money market in any degree, and consequently interest rates are constantly on the decline. The rate of interest at present prevailing will no doubt do something to stimulate further business enterprise, and, therefore, do much toward the promotion of industry.

The nation continues to enjoy a very favorable balance of trade. During the first half of this year there was an excess of exports to the value of 88,230,000, which in July last reached the sum of 120,000,000; which represents an enormous development compared with the same period of last year. This abnormal expansion of Japan's foreign trade was doubtless due to the decline in productive enterprise characterizing the belligerent countries after the outbreak of war, creating an immense increase in demand for Japanese manufactures and general products. And even though the war should come to an end in the near future, the nations involved will not be in a position to renew their supply of goods to world markets for some time; so that Japan may expect to enjoy a steady demand for her exports for a considerable period after the conclusion of peace. At present Japan is reaping a rich harvest from filling large war orders; and this promises to go on for some time. In the shipping industry also she is making unprecedented profits, which go to swell the national specie reserve.

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There has been a good deal of discussion as to how best to utilize the large amount of fund accumulated by the war. One opinion is that the gold holdings should be devoted to redemption of the national foreign debt, so as to lighten the burden of national taxation and leave the nation free to develop domestic industry and prepare for expanding enterprise. Others contend that with so large a specie reserve as Japan now enjoys there need be no worry about the national debt, as it usually happens that the wealthier a nation becomes the larger is its foreign debt. These regard a big bond issue as the symbol of national strength and prosperity. They say that even England, the richest country in the world, had a considerable national debt before the war. It is argued that the most urgent question of the hour is the enrichment of Japan rather than the redemption of foreign indebtedness. The present accumulation of capital should be invested in new enterprises, and the development of national industry generally. The money ought to be utilized not only in Japan but also in China. How to reconcile these two views is now the problem of the hour in Japan, and the solution may lie in following both views to a certain extent. The real situation is that Japan has for the first time so much money that she is embarrassed and does not know just what to do with it. Japanese banks and commercial companies are to-day stronger and in every way more stable than ever before.

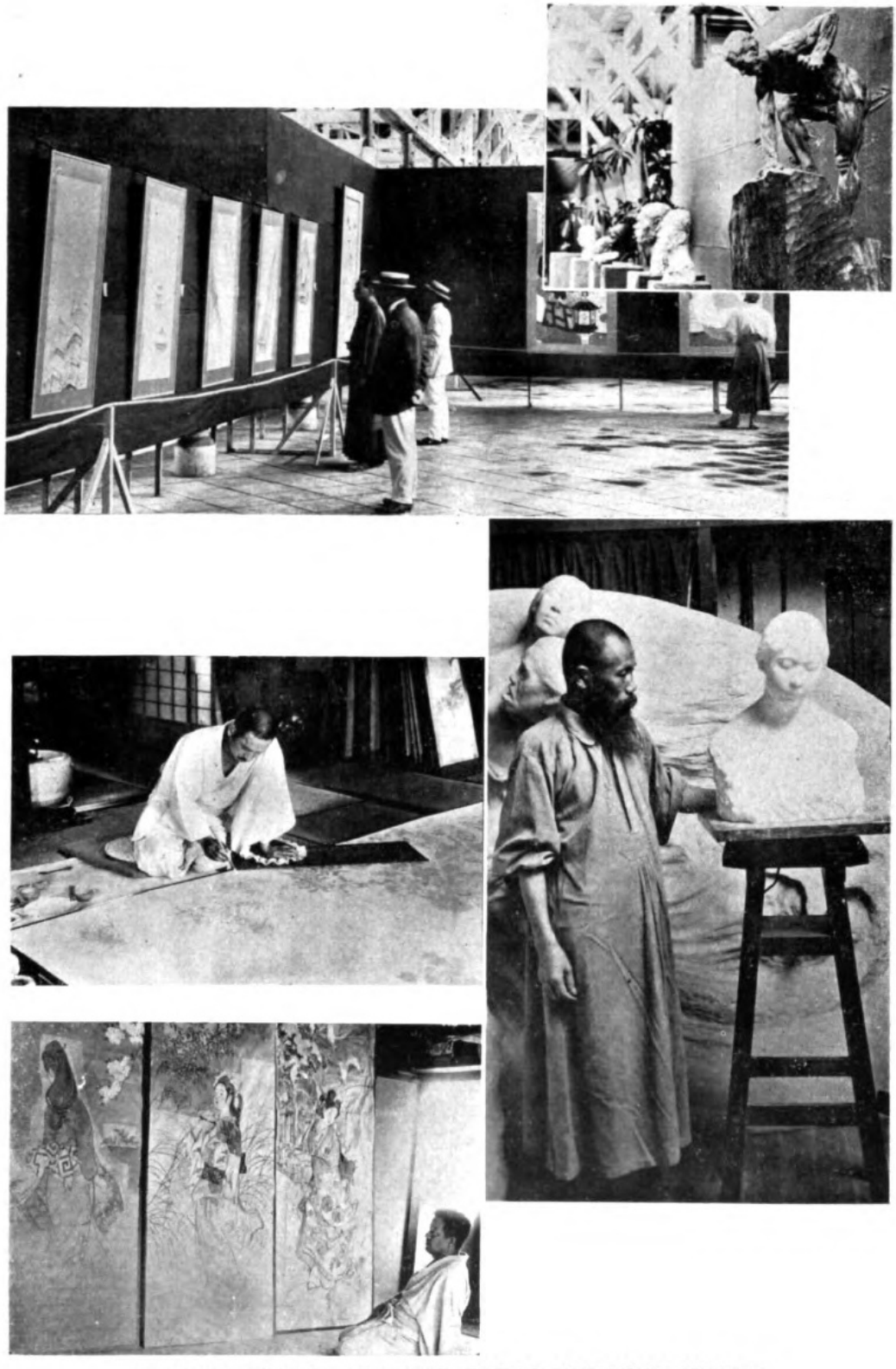
As China and Russia promise the best markets for Japanese trade in the immediate future, many men of business influence advise further investments in these countries. They feel that it is always more profitable to trade with those financially inferior to oneself. Japan should look toward Asia rather than Europe for fields of investment and enterprise. China has inexhaustible resources awaiting only capital for development and exploitation; and with her teeming millions of population there is an endless market for Japanese goods. Even the wealthy nations of Europe look with eager eyes on the markets of China. Japan, with her great geographical and linguistic advantages, should be able to outdo all-comers in Chinese trade fields. The present development in trade between Japan and China is simply nothing compared with what it ought to be; and the same may be said of trade with Russia. In this direction the whole future is full of promise.

The great danger is that Japanese manufacturers and exporters will not take necessary measures to ensure quality sufficient to compete with western exports, and so will lose even the markets which they have gained during the war.

But in all directions there is at present in Japan unprecedented activity, especially in shipbuilding, iron and steel works, dyemaking and chemical industries. The shipping business is particularly suited to the Japanese and they are making the most of it. The future promises to give Japan first place as a maritime country. The demand for steamers since the war began cannot begin to be met. All Japanese yards are busy to the utmost limit of capacity and all old ships possible have been brought into service. And yet there is need. The output of new steamers from Japanese yards since the war began has been remarkable; while cheapness of labour places Japan in a very favourable position as compared with western countries. The shipping business of Japan has been greatly helped by the American seamen's law excluding Asiatics from American ships; and the consequent withdrawal of certain American ships from Pacific waters shows how wages affect the business of shipping.

With the unprecedented development of shipping in Japan naturally comes a boom in the marine insurance business. The Tokyo Marine Insurance Company is now as financially sound as any company in the world. What Japan now most lacks is adequate economic investigation organizations to prepare the way for future expansion both financially and industrially. In England and America such organizations do a great deal for the prosperity of the nation. The Japanese Government has such an organization of its own, but there should be public organizations of this kind for the general welfare of private enterprise and industry.

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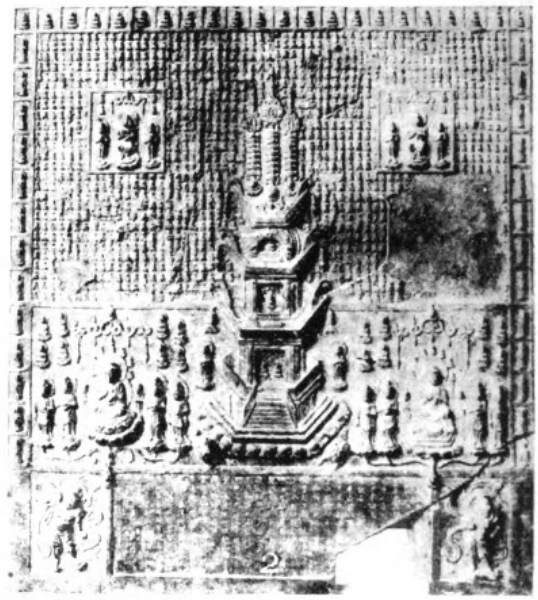


JAPANESE ARTISTS AT WORK: THE BIJUTSU-IN EXHIBITION

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1. NINE-FACED KWANNON IN WOOD, HORYUJI TEMPLE, NARA 2. SENBUTSU TAHOTO (ONE THOUSAND BUDDHAS) IN COPPER, HASE TEMPLE 3. THE NARA DAIBUTSU 4. BRONZE IMAGE OF BUDDHA, HORYUJI TEMPLE

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ANCIENT SCULPTURE OF JAPAN

By M. SHIRAISHI

THE Japanese regard their examples of fine art as in no way inferior to those produced in Europe. As Japan's art history extends back through a course of more than 1300 hundred years it is very difficult to make any accurate examination of the more ancient history, but it is not so difficult in the case of sculpture as of painting. To-day everybody is ready to recognize the merits of Japanese pictorial art, but knowledge of the nation's sculpture is much less and appreciation much more vague. Even some of the Japanese themselves are altogether unaware of the existence and merit of the many fine pieces of sculpture that are proudly shown to visitors from the west.

Some of the best examples of ancient Japanese sculpture are Buddhist images. There are very few statues of priests or warriors. Some argue that it is not possible to ascribe much merit to these ancient Buddhist images, as they have such little relation to models of the present day, or even to human life itself. But if the images display artistic genius in any degree they are worthy of study and praise. Certainly one who was capable of carving a fine Buddhist image a thousand years ago would be capable of displaying artistic genius were he alive to-day. These ancient artists made images wanted by the people of their time; and had the human mind at that time demanded other images they no doubt could as easily have met that demand. It is no easy task to carve an image of Buddha; for such an image has to express the character always attributed to the Master; and the same applies to all the incarnations of Buddha, such as Amida, Kwannon and so on. It is always more difficult for the artist to make his image from an ideal than from a model. But the ancient sculptors of Japan surmounted this difficulty in a marvellous way and achieved results which all familiar with great art must admire. An artist who could thus produce a great Buddhist figure would no doubt have been able to produce the figure of a man or an animal equally well.

In making an image of Buddha the sculptor had to bear in mind what are regarded the so-called 32 points of

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Buddha's physical formation, among which are larger hands than the ordinary man, the fingers slightly webbed between, the palm radiating from the wrist. These points reveal a knowledge of Buddhist teaching with which the sculptor had to be familiar. Among the ancient artists there was what is called the *shuho*, the artist's hand; and each age showed its own hand. If one does not understand the hand of the age it is not easy to appreciate the sculpture of that period. The sculpture of the age of the Emperor Suiko, for instance, shows the hand of the contemporaneous dynasty in China; and to appreciate the art of that period one has to be familiar with the mode prevailing at that time in China. Consequently a knowledge of Chinese art is essential to an accurate knowledge of all the earlier art of Japan. And the same applies in some measure to literature. An adequate knowledge of the ancient art and literature of China will confirm the conviction that Japanese sculpture and painting under influence of the same hand reveals remarkable perfection and genius.

Of course it was Buddhism that first introduced sculpture into Japan; for the new religion could not exist without images. The earliest statues were of copper, and statues of wood and stone were few. There was a constant stream of artistic influence pouring into Japan through China and Korea. China was the fountainhead, however. The Asuka Buddha is a statue of this early time, one of the most notable pieces of statuary in Japan, showing, as it does, the battering of the ages of fire, earthquake and viscissitude through which it has passed. It was probably made by Tori, the famous artist who made the image of Buddha in the Kondo of the Horyuji, a treasure-house of noted images. It is interesting to note that the 48 Buddhist images there are not all in the same hand or style. After the late war with China many statues of both stone and bronze were brought ever to this country; and these in a remarkable way resemble the famous statues at Kyoto, most of which no doubt also came from China. After the period of bronze statues came an age of statues made from copper plates, the figures being raised by beating the metal.

The age from the time of the Emperor Temmu to the removal of the capital to Nara in the 9th century is interesting for its figures on copper plate, a noted one of which is in the Hase temple at Yamashiro, made, it is said, by the priest Domei to offer prayers to for the recovery of the Emperor Temmu. The vacant spaces have images pasted or brazed on, and so is called the Sentai Shaka, or image of one thousand Buddhas. This one serves admirably as a model by which to judge otherexamples of the period, one of which is the Yakushi-sanson of the Kondo in the Yakushi temple, the most unique copper statue in the orient. There are other noted statues of the same time and subject in this temple, especially one of Kwannon,

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the Goddess of Mercy. In the Kaiman temple in Yamashiro there is also a noted statue of Buddha which ranks next to that of Yakushi already mentioned. In the Higashi Kondo of the Kofuku temple on either side of the carved Yakushi are two attendants in copper that date from the period under review; and to the same age belong the images of Amida-sanson in a small shrine in the Kondo of the Horyuji. Less valuable are the examples of this age to be found in Hyogo, Shiga and Shimane prefectures. Unlike the images of the Asuka period the images just alluded to have the style or hand of the Tō dynasty in China, showing all the changes that marked that art period. The statues of this later age show a modesty and refinement not found among the plump and primitive models of the previous period. It was an age when engraving on copper was very highly developed in Japan, after which time there came a decline, and in spite of various attempts no improvement was apparent.

During the later Nara period, prior to the transfer of the capital to Kyoto, there appeared an image known as the Roshana-butsu of the Todai temple, which is worthy of special mention. The head of this statue melted during a big fire and was restored in the Ashikaga period. The body of this statue is 55 feet high, the face alone being 15 feet; and the existence of such a work proves how advanced was the art of casting at that time. It is as great in art as it is in size. The statue is so situated that one cannot get a proper view of its magnificent outline and proportion. During repairs to the temple I once had the opportunity looking down at it from above, receiving a never-to-be-forgotten impression of its greatness. Everything about it, the lines, the robes, the lotus, all show great perfection of art. It is a representative work of the Tempei age.

Other remarkable works of art belonging to this age are the four Deva kings, the *Shitenno* of the Seidai temple in the western part of Nara. The piece was mixed with copper in the making and was deformed by fire in the Kamakura period, but there is still sufficient evidence to prove its worth as representing the art of the time.

The last mentioned two examples of the statuary of this age are very interesting as having been produced at a time when such works were not much in demand, most of the image-making of the time being taken up with plaster and wood work. Japan has few such statues left, although there are many still to be seen in China. In Japan such images were probably used for coinage in time of war.

As to bronze statues there is no proof of such work in China before the sixth dynasty; nor was it known in Japan during the same period. Statues cast from bronze were first known in Japan in the earlier portion of the Nara age, some examples of which may be seen in the Horyuji. The best examples are probably the two Deva kings of Nakagawa,

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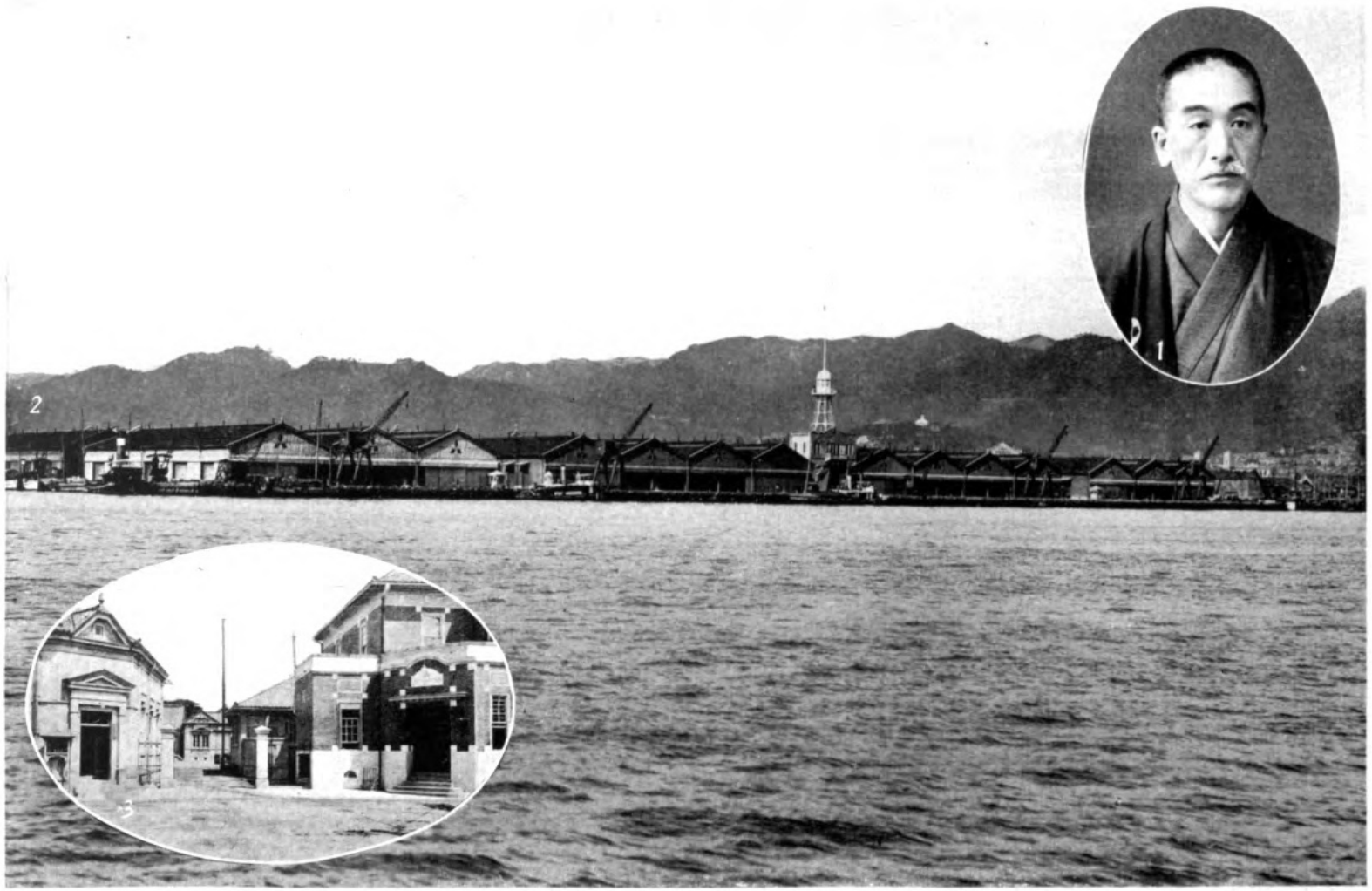
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though these have seen repairs in the Kamakura era. The parts above the breast, however, are undoubtedly original. Last year during further repairs the paint was removed from the faces, which is a great improvement. In the five-storied pagoda of the temple there are many cast images around the *shumisen* which are said to belong to an early period, though doubtless they have seen repairs. The main Buddha and his attendants in this temple are fine examples of casting belonging to this age. Some very interesting examples of casting representing the age under review have been brought from China in recent years, though they do not reveal the same delicacy of touch as the Japanese images.

The later Nara period has many finer examples of cast statues, compared with the products of earlier times. But while they show progress of art they show a decline in spirit. The Todai temple has many examples of such statuary. The image of the Mikadzukido and of Shu-Gongojin are very fine. On four sides of the Kaidan of the same temple are images of the *shitenno*, also splendid; these show the same hand and are probably from the same period, being very elegant and realistic. The Shin-yakushi temple has twelve *shinsho* arranged in semi-circle on the pedestal behind the main Buddha, which no doubt belong to the later Nara period, though they are inferior to the bronzes of the Todai temple. A seated figure of Doritsu Risshi in the Horiyuji is interesting as being the statue of a life-sized man and not a Buddhist image, which is very realistic and well suggests the personality of the great priest. The Oka temple of Yamato and the Koryu temple of Yamashiro have also images of this period. After the Nara age statues were not cast in bronze, plaster and wood proving more popular.

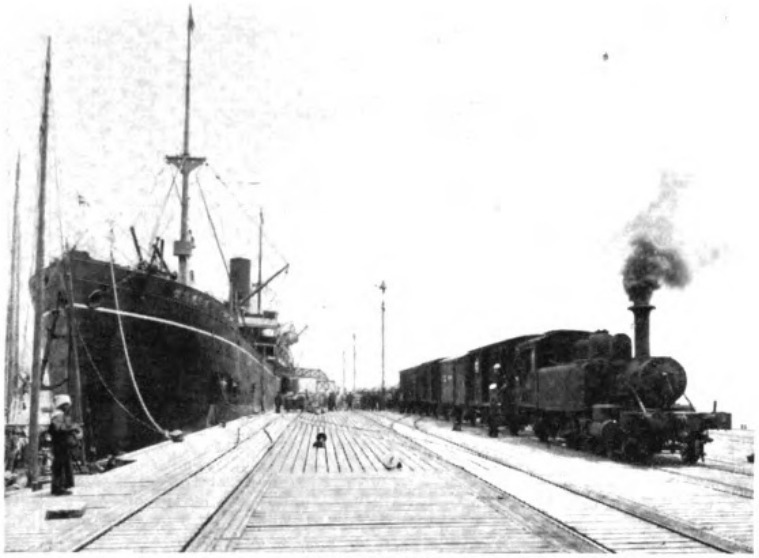


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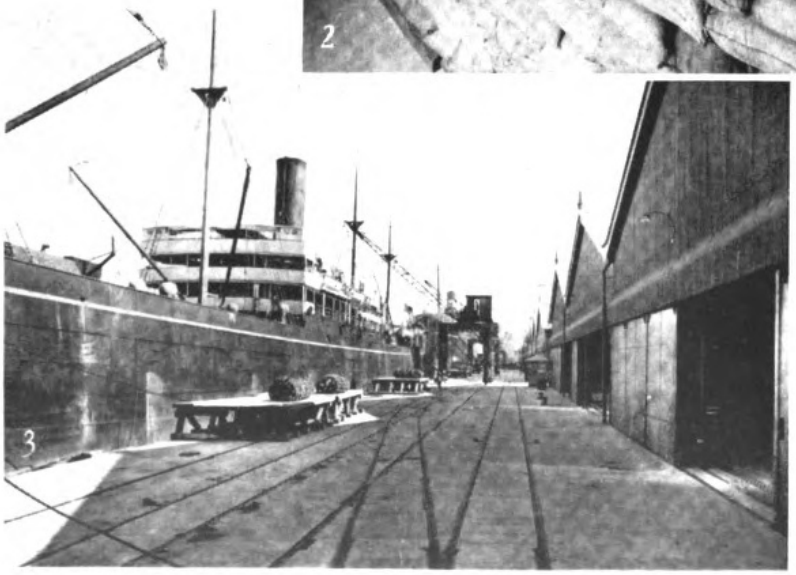


1. MR. T. TAKEICHI, MANAGING DIRECTOR OF THE TOKYO WAREHOUSING COMPANY 2. WATER FRONT OF THE COMPANY'S PROPERTY AT KOBE 3. MAIN GATEWAY TO THE HEAD OFFICE OF THE TOKYO WAREHOUSING COMPANY

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1. THE WADA PIER, KOBE 2. A KOBE WAREHOUSE 3. TAKAHAMA PIER

PROPERTY OF THE TOKYO WAREHOUSING COMPANY

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WAREHOUSING IN JAPAN

By T. TAKEICHI

THE increasing volume of business transactions on a large scale in Japan, necessitating the storage of commodities in great quantity so as to be ready to move them on short notice to adjust markets and meet demand and supply, has caused the rise of warehousing companies, the increase of which shows the rapid development of the nation's commerce and industry, as well as contributing to their improvement.

Even under the Tokugawa government there prevailed a system of *kurayashiki*, or warehousing; and from this the present system no doubt took its rise As the feudal lords collected their taxes in rice they had to have depôts for its storage; and many of them had grain warehouses at such market centers as Osaka, where their agents could sell to patrons. At the office a buyer, on payment of the cash, received a warehouse order entitling him to so much rice. The order, as time went on, became negotiable; and such paper was bought and sold, proving a great convenience in monetary transactions, not unlike the case of the modern warehouse warrant. But this *kuraasukari* was in no way a deposit receipt for goods; it was simply a form of sale. The warehouse was only the storage place of the daimyo's rice. To this old system, then, was grafted the modern western system of warehousing, and no doubt the knowledge of the old system facilitated the working of the new system.

The first warehousing company was organized by Baron Shibusawa in the early part of the Meiji period, the site of the building being at Fukagawa; and the company in addition did some banking business. This company had to dissolve for want of business; it had evidently been a little too previous. Later, warehousing companies were established at Osaka and Otsu, but they proved of very little use in the transactions of commerce. The Tokyo Warehousing Company, which came into being later, was more successful; and then soon appeared several successful companies, like the Sumitomo Company of Osaka, the Mitsui of Tokyo; and after this the warehousing companies began to prove themselves essential to facilitating trade.

At present there are about eighty leading warehousing companies in Japan; and if the smaller ones be included, there are at least five hundred. Of 368 important warehousing companies it may be said that they represent a capital of 18,000,000 *yen*. The total value of goods stored in warehouses of the seven principal companies at Tokyo, Yokohama, Shizuoka, Miye, Aichi, Kyoto, Kobe, Osaka, Moji, Nagasaki, Niigata, Aomori and Hakodate amounted to 265,000,000 *yen* in 1915, which is an enormous increase on former times. The Tokyo Warehousing Company is the only one

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BY T. TAYLOR

WAREHOUSING IN JAPAN

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covering all the transactions of such a company on a large scale, such as landing, shipping, and forwarding, facilitating direct connection with ships, railways and customs brokers. This company has a capital of 2,000,000 *yen*, and has branch offices at Yokohama, Osaka, Kobe and Moji. At Kobe the landing facilities of the company are excellent, having fifteen cranes and every other necessary accommodation for shippers. All the larger companies have bonded warehouses in the principal cities, under permission of the government.

The development of warehousing naturally develops with the development of commerce. Consequently the growth of the business in Japan was especially marked during the great commercial expansion that took place after the wars with China and Russia. It was a prosperity that did not last, however, and not long after these wars many warehousing companies suffered bankruptcy, or were swallowed up of larger ones. Through all ups and downs of trade they seem now to prosper, helped greatly by improved communications by sea and land. When the railway pier was first built at Kobe it was unavailable for ocean-going ships, and this retarded the business of warehousing; but with the establishment of the Kobe Pier Company a great improvement took place, as larger steamers could be accommodated. But there was still inadequate connection with railway service. Later the Tokyo Warehouseing Company built a great iron pier 600 feet long at Kobe, which much helped the business of warehousing. With the completion of the Yokohama harbour works, too, under the auspices of the Imperial Government, much impetus was given to warehousing. At Takahama, Kobe, the Tokyo Warehousing Company has recently built a quay 2,672 feet long, coastwise. The construction of Osaka harbor is also going ahead. There is yet much room for improvements in land and sea connection, if warehousing is to grow as it should.

The present war in Europe at first adversely affected the warehousing business in Japan, but recently there has been an improvement in business. In the summer of 1915 the Tokyo Warehousing Company had stores of ammunition, dyes and iron to the value of nearly 77,000,000 *yen*, held for a rise in prices. Other companies had similar experiences, with a rise in their shares. The following figures will show the rise and fall in warehouse business in Japan:

	Value of Goods stored.
1893 (Before war with China) ...	1,520,000 *yen*
1894 (War with China)	3,450,000 „
1903 (Before war with Russia) ...	12,700,000 „
1905 (War with Russia)...	22,600 000 „

Thus it will be seen that war gives warehousing a sudden impulse.

In Formosa a warehousing company is being established with the aid of the Taiwan bank and the colonial government; and in Dairen the South Manchurian Railway Company has its warehouses.



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A SIDELIGHT ON HIDEYOSHI

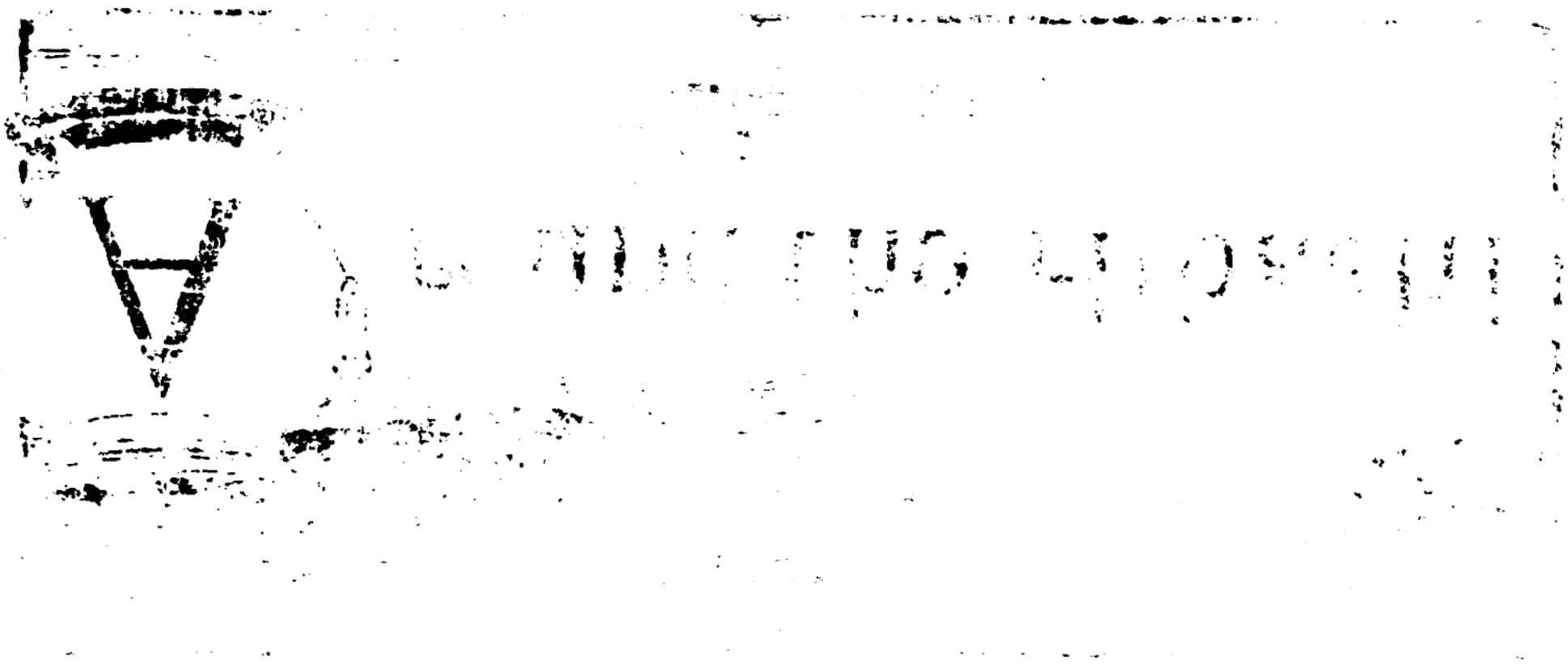
By Dr. Y. TANAKA

ONE can hardly imagine that so bold and intrepid a hero as Toyotomi Hideyoshi would be given to undue tenderness. Yet toward brothers and parents he was noted for his affection; and to those whom he regarded his friends, he was always true. In matter filial piety he was more than ordinarily careful and devoted. A fact widely known to the public is that when Hideyoshi commanded the Imperial forces, to Korea, he heard, in his headquarters at Nagoya, that his mother was ill in Kyoto, when he at once left Nagoya and hastened back to the capital to inquire after his mother's illness. The malady grew worse daily; but the great hero remained trying to have every remedy used that might restore his mother to health. He prayed daily to Buddha and all the gods for relief; he offered repeated invocations to the Fushimi Inari at Kyoto, writing them out with his own hand, asking that divine power be exercised to spare his mother's life yet three years more, in which case he would give 10,000 *koku* of rice to the shrine. Similar invocations he made before the Atago shrine. But his mother still showed no sign of recovery. He then repeated his petitions before the shrine, shortening the time to one year more of life for his mother; yet her illness only grew still worse. Seeing this, he changed his petitions to the shrines again, now asking but three days more life for his mother, for which he promised to contribute 10,000 *koku*. But neither religion nor medicine could do anything to save her, and she died; for her time had come. Then the great man

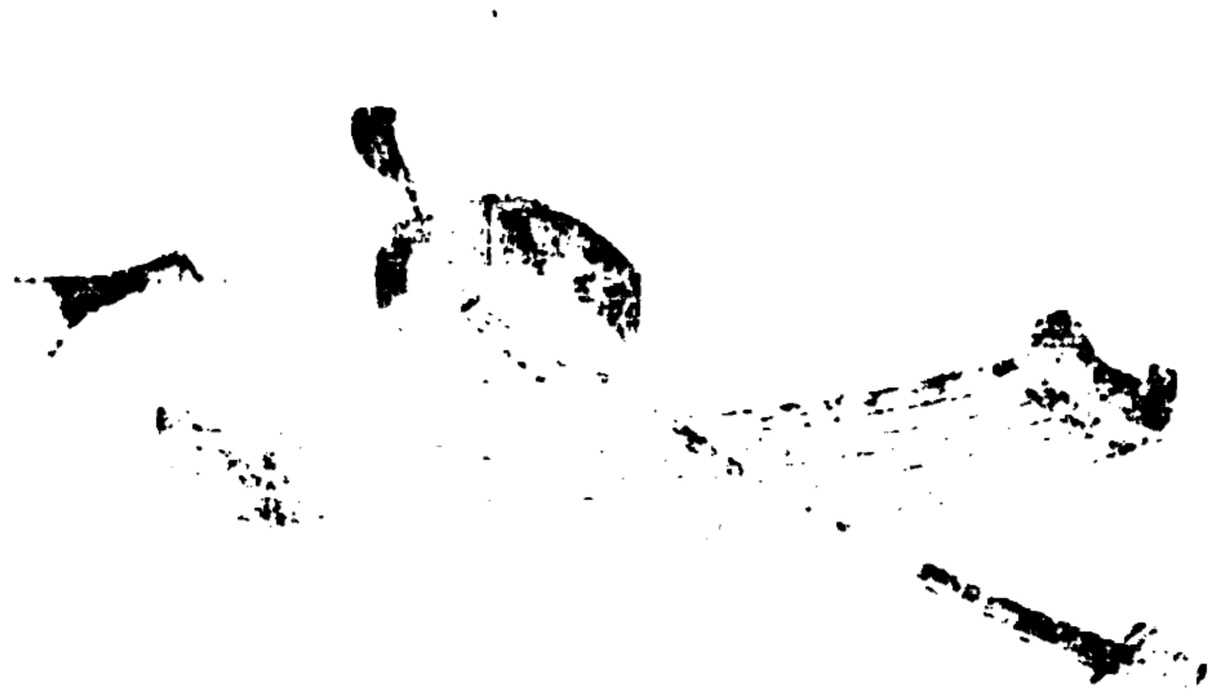
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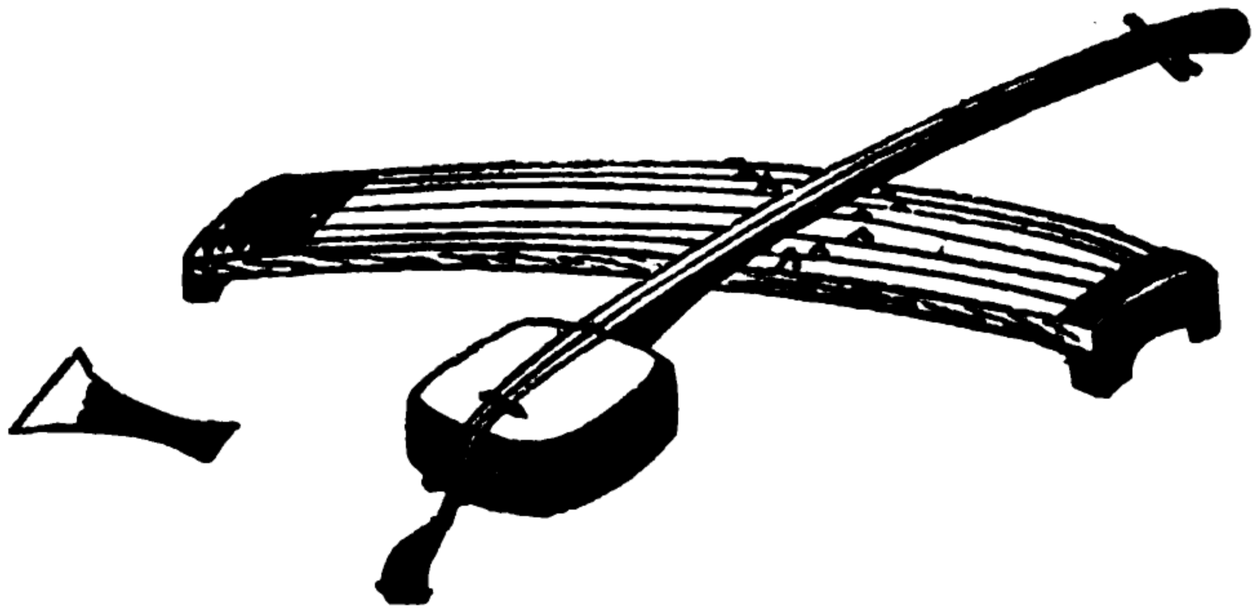
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sank down in tears and sorrow. Afterwards he erected a temple on Koyasan in memory of his mother, and made large donations to it. On the third anniversary of her death Hideyoshi repaired to the shrine to worship, accompanied by the great daimyo of the country, and had masses said for the response of her departed spirit. It was in commemoration of this event that he had the hymn *Koyamodé* (worshipping at Koyasan) composed. While all these things are not very definitely recorded in history the written prayers of Hideyoshi can still be seen at the above shrines, from which his filial piety may readily be inferred. Nothing of the kind was to be eens among the contemporary heroes who faught with Hideyoshi. Indeed both ethically and morally Hideyoshi is not equalled by examples from any age, in addition to his eminence as a hero. To his elder sister he was also very affectionate, always looking after her with admirable kindness and care. After her death he erected a temple to her memory; and similarly honoured all his family relatives. Though as a hero Hideyoshi was often unequal, he yet was kind and dutiful in regard to his family and home.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Mission to Russia

His Imperial Majesty, the Emperor of Japan has despatched His Imperial Highness, Prince Kanin, as envoy to the Court of Russia to return the visit of His Imperial Highness, Prince George Mikhailovitch, of Russia, who visited Japan last winter on an important mission from the Tzar. The significance of that visit, not clearly known at the time, is now a matter of knowledge to all the world; and the new Convention since concluded between Japan and Russia is the fruit. The visit of the Japanese Prince marks a new era in the friendly relations between Japan and Russia, as it is the first time a Prince of the Blood has been despatched on such a mission to Petrograd, and no doubt it will do much toward cementing the good-will already increasing between the two countries. A deputation of important Japanese citizens has been recently making a tour of Russia for purposes of inspection, and its members have met with a most cordial reception in all parts of the Tzar's dominions. There have been those who have scented menace to western interests in the new treaty between Japan and Russia; but Japan has assured the world that the present relations between herself and Russia in no way prejudice the interests of other nations in the Far East.

Anxiety over China

There has been no small degree of anxiety in Japan, as well as in western countries, over renewed disturbances in China. On account of an attack on the Japanese guard at Chengchiatung by Chinese troops, Japan has been obliged to make representations to Peking and request the concession of further privileges in order to ensure safety for her subjects in *Manchuria* and *Mongolia*. Of course so long as Chinese and Japanese troops are allowed to come into proximity such clashes are always possible and probable. But is there any reason why the two countries cannot keep their troops apart? And is there any reason why both nations cannot drive out the bandits that infest the troubled regions involved? There, no doubt, *is* a reason, and it should be cleared up at once.

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Japan and America

Judge Elbert H. Gary, president of the United States Steel Corporation, received a very cordial welcome during his recent visit to Japan. Among the various addresses delivered by him on occasions of festivity created by his visit those referring to relations between Japan and America appeared to excite most interest. In commenting on one of Judge Gary's addresses, wherein he delcared himself altogether opposed to a Japan-American war and that he could not conceive of such a war, which would be quite opposed to public opinion in America, the *Yorodzu* avers that while it is glad to hear the announcement and welcomes further discussion of better relations between the two peoples, it is inclined to speak out frankly and to declare its conviction that the Judge is too optimistic about the situation. When Judge Gary declares that there is no reason why the two nations should fight each other, he overlooks the facts of the situation. The Japanese in America are subjected to various anti-Japanese laws, while Americans are not only allowed to live in Japan but are welcomed royally; and yet the vast majority of the Japanese cannot go to America without passports and very few are allowed even to go in that way. Many Japanese proceeding to America are now returning owing to the cold reception they meet with there. Since the signing of the "Gentleman's Agreement" proposed by Mr. Roosevelt Japanese labourers cannot go the United States. In the four years, 1909 to 1913, the number of Japanese who returned from America was greater than the number who went there, by at least 6,664. So unnatural a condition is calculated to injure the friendship between the two nations. If Americans really desire friendship with Japan they should see that this obnoxious agreement is cancelled at once. The *Yorodzu* agrees with Judge Gary that the Americans are not a war-like people; but when they pass anti-Japanese measures and plan a great navy how can they blame Japan if she feels anxious and seeks to protect herself! If the Americans really desire to promote peace they should remove the causes of misunderstanding. The Gentleman's Agreement and the present rate of naval expansion are not calculated to promote the peace with Japan that Americans profess to cherish. While we agree with the *Yorodzu* that laws discriminating against Japanese nationals as against Europeans are not likely to promote peace between the two nations and should be removed at once, we fail to catch the point referring to the freedom with which Americans are received in Japan as compared with the manner in which Japanese are received in America. The labour class of no nation is welcomed, or even received, in Japan, whose regulations with regard to alien labour are even more severe than American laws. If a number

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of American labourers or Chinese labourers were to come to Japan to seek work, they would be rejected, just as much as Japanese labourers are rejected in the United States. Japanese, not of the labour class, have as free a welcome in the United States as Americans, not of the labour class, have in Japan. Relations cannot be bettered by ignoring the facts.

Possibility of War

In discussing Judge Gary's remarks in Japan as to the impossibility of war with America the Osaka *Mainichi* agrees in the necessity of maintaining peace between the two countries, but if the harmonization of east and west and the maintenance of justice and humanity cannot be promoted without war it may have to come. By enforcing discrimination against Japanese and promoting enormous naval expansion America is encouraging not peace but suspicion. There are many in America who believe war with Japan inevitable; and it is doubtful whether the consensus of public opinion is opposed to such a war. The present attitude of America toward Japanese immigration is an insult to the Japanese; and though the maintenance of peace under existing circumstances may be advisable from an American point of view, Japan will probably take a different view of the situation. It may be natural for some Americans to wish to keep Japan thus in a servile position indefinitely, but Japan is not content so to remain; nothing to her is more urgent and important than an abrogation of the paesent state of affairs. Even the Americans themselves waged their civil war rather than suffer intolerable conditions. It is no doubt better for the interests of business men like Judge Gary to prefer peace, but he cannot expect the Japanese to take a similar view so long as the present injustice remains. To talk of Japan and America working harmoniously together for the peace of the world and the common benefit of mankind while America is discriminating against Japanese subjects and showing positive aversion to them, is rather a curious attitude and smacks of empty compliment, concludes the *Mainichi*.

Defects of Education

One of the most persistent complaints in the Japanese press is in regard to defects in the national system of education. A recent article in the *Yomiuri* repeats some of the charges brought against the system, with extended comment. The editor thinks that with all the advantages offered to Japan by reason of the changes expected from the great war, she will be unable to seize them owing to the present imperfections of Japanese society, due for the most part to a wrong system of education, which simply imposes on the student long hours of cramming without giving any opportunity for real thought and application. The condition of modern Japanese society is very unsatisfactory,

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declares the *Yomiuri*, and the increasing accumulation of wealth brought about by war orders but adds to the difficulty, owing to ignorance of economy and thrift. The whole body politic is in a diseased state, says the paper, as may be seen from the class of reading matter preferred by the public and the prosperity of nostrums and all kinds of quack medicines. Japanese society is suffering from neurosis, due mainly to defects of education. The youth of the nation is physically and mentally deformed by what it has to submit to in schools. In one of the leading Middle Schools in Tokyo no less than eight students committed suicide last year, though some of them did not succeed in the attempt, the cause being overstudy. Many a student leaves school a mental as well as physical wreck, before education is half finished. The entire aim of modern education in Japan seems to be to cram for examinations and failure to pass examinations is the ruin of many. In reference to the caustic comments of the *Yomiuri* it may be remarked that foreign educators are similarly impressed by an examination of educational methods in this country, where there appears to be a persistent indifference to the more enlightened and liberal western methods of education as well as to foreign advice or assistance. Of course education is the most important of all the departments of Government service, and should claim the talent of the ablest scholars of the nation. Japan at present believes herself without the need of western assistance in such matters and employs no occidental experts in the training of her teachers in pedagogy. Pedagogy as a science seems to receive little or no attention, the ideas prevailing now being not unlike those obtaining in England in the days of Charles Dickens. The general method is to have Japanese students or teachers go abroad to observe foreign educational systems and then return to introduce reforms at home. But any expert educationist knows that the science of teaching connot be acquired in that way, which is like buying a piano without learning to play it. And a science which depends so much on aptness and talent as well as experience cannot be brought into a national system of education by despatching abroad men simply to have a look around. Experts of standing should be employed in all normal schools to teach teachers how to teach; and then the system should fit in with the methods adopted by such experts.

Japan's Expansion

In a very significant article in the *Toho Jiron*, a review devoted to upholding oriental as against occidental interests, the Hon. Y. Takekoshi, one of the foremost politicians and publicists of Japan, wants to know what the government is doing during this period of crisis to expand the national boundries: in other words, what Japan is going to get out of this war, to which she

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has lent her name. Mr. Takekoshi holds that this is the psychological moment for an extension of Japanese territory; and if the moment is not seized it will not again return. The policy of the Okuma cabinet he holds to be impotent and intolerable. Mr. Takekoshi does not believe in dismembering China; but he thinks Japan can expand in other ways. As the end of the long and bloody struggle in Europe approaches, Japan is bound to ask more insistently just what she expects to receive as the reward of her vast assistance in the war. For the aid of the Allies Japan had to mobilize more than 60,000 troops and a larger navy than she commanded in the war with Russia, which she had to despatch, not only as far as the Philippines, as in the war with Russia, but all over Pacific and South American waters to ensure the safety of Canada and Australia. In addition she has used up all the surplus of her treasury amounting to some 300,000,000 *yen*. The question then is how Japan is to be paid for all this outlay and trouble. She has Tsingtau, but there is talk of returning that to China; and she has a few bits of rock in the South Seas but can the Japanese people be satisfied with so paltry a reward as this? They are no more than what one might pick up on the street. The point is that if Japan does not look after her interests better than she is doing at present, she will get nothing. It is not enough to be called a dutiful, benevolent and philanthropic nation. Mr. Takekoshi believes the government should evince a larger ambition. No matter who wins in the war he thinks the Dutch East Indies are bound to pass under the control of more powerful nations than Holland, and that, therefore, Japan should forestall others and seek control of them. Now is the time to ask Holland for Java and Sumatra, just as America is asking Denmark for her islands in the Atlantic; and the fact that at present the Powers are busy cultivating Japan's friendship and good-will shows they will be ready to acquiesce. No better time than the present can be thought of for obtaining Java and Sumatra. This war has shown that the main safeguard of an island empire is control of food supply by supremacy on the sea; and without possession of the Dutch East Indies Japan could not hope to effect such control. Holland can do without these colonies better than Japan can. Even now Holland is unable to maintain the strict neutrality of these islands; and it was the same during the Russo-Japanese war. Mr. Takekoshi avers, unnecessarily perhaps, that he has spoken frankly; and that frankness should be the policy of modern diplomacy. It is futile to attempt to conceal national designs on territory by wordy euphemism and rhetoric. Once secure Java and Sumatra and immigration to America will be no longer necessary.

Yellow versus White

The sun is full caprice; it has its likes and dislikes, declares Mr. Unosuke Wakamiya in the *Chuo Koron*, and so it will finally decide the white man's fate as to occupation and exploitation of the tropics. On the yellow, the white and the black races the sun has different effects; the king of day decides where races shall and shall not live. If one race trespasses on another the sun will eventually come to the rescue. If is no use for races to defy the lord of light. The sun favours the yellow man most; it places him in the largest and richest part of the world, and very probably he is the original representative of mankind, the first man.

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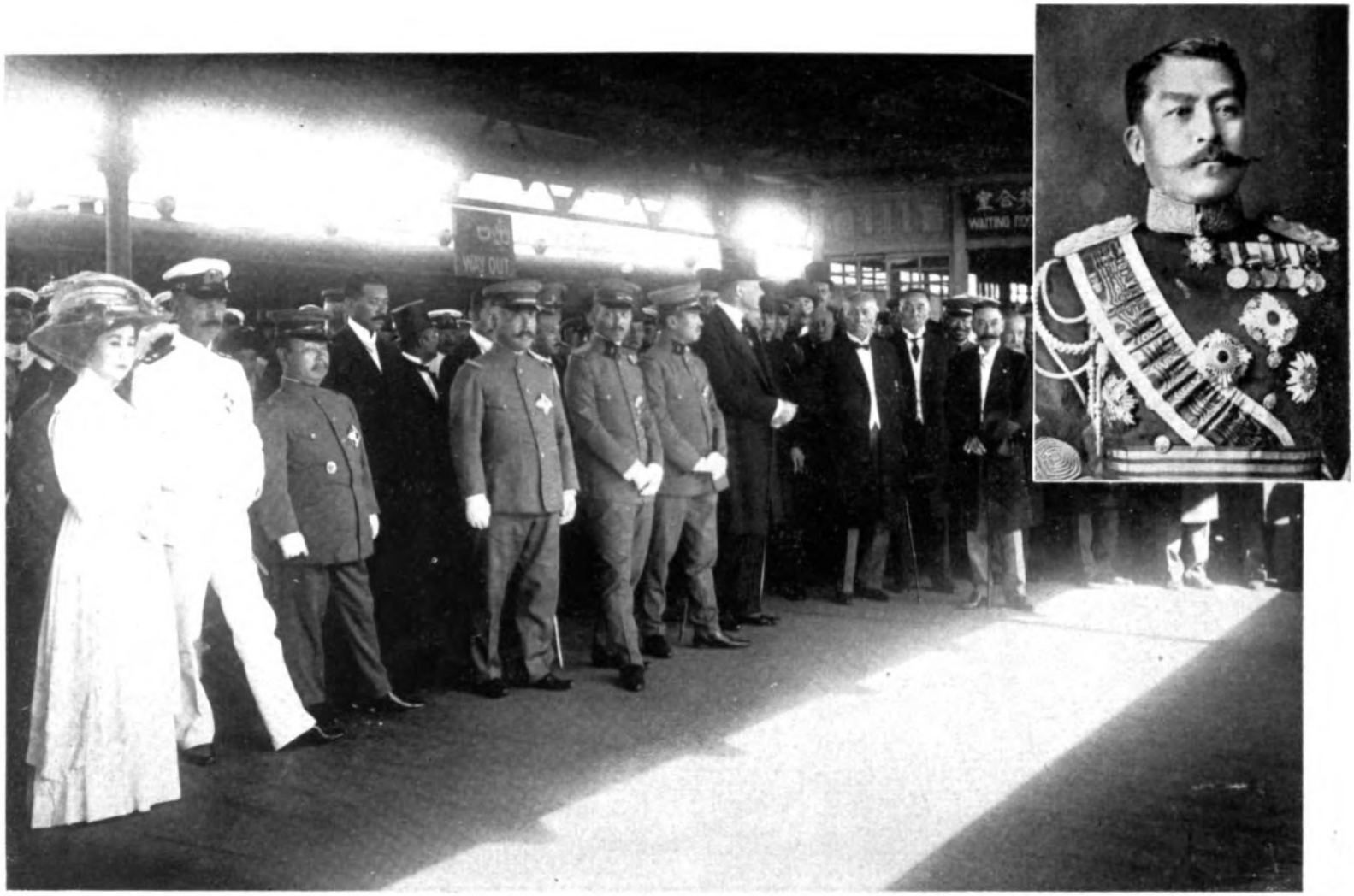


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The three races mentioned occupy different portions of the globe. Of late, however, trespassing has begun. The white man has started to defy the sun; but he has neither the right nor the power to domineer over the yellow man; he can never succeed in planting himself permanently in Asia, which is the rightful home of the yellow man. He is likewise excluded from the home of the black man, by the same insistent sun. The white man is now at the zenith of his power and glory and has assumed the dictatorship of mankind. But he has failed in his attempted conquest of the tropics, the climate of which proves fatal to him and his offspring. His advanture has turned out morally and physically disastrous to him. He cannot endure the races of the East nor the sun that created them. Yet, strange to say, though nature bans the white man from the tropics, she has made him dependent on tropical products. His tea, coffee, cocoa, dyes and fruits; his cotton and tobacco; his rubber and numerous other necessaries of civilization, all come from the tropics. But the sun decides that he shall obtain them through the yellow man and not come to take them himself. He must be satisfied to purchase what he needs from Asia and not try to take the country as well. It is indeed wonderful to what pains nature has gone to exclude the white man from Asia. The natives of tropical countries have a normal temperature lower than that of the European at home, so that a white man arriving in the tropics inevitably suffers from a rise of bodily temperature and becomes liable to tropical diseases of all kinds. Thus the native can easily live where the white man will die. To be completely acclimated the white man has to perform the miracle of lowering his natural temperature in the tropics; but this takes several generations, after which the tropics have conquered him and he is no longer a white man. In this matter the yellow man has no difficulty at all, for the sun has made him for life in hot climates: the tropics are his home. The Japanese is a yellow man; he has the warm blood of the south; his temperature is normally below that of the European; and the cry of "Southward Ho!" is most natural to him. Japan, and not Europe or America, is to be supreme in Asia.



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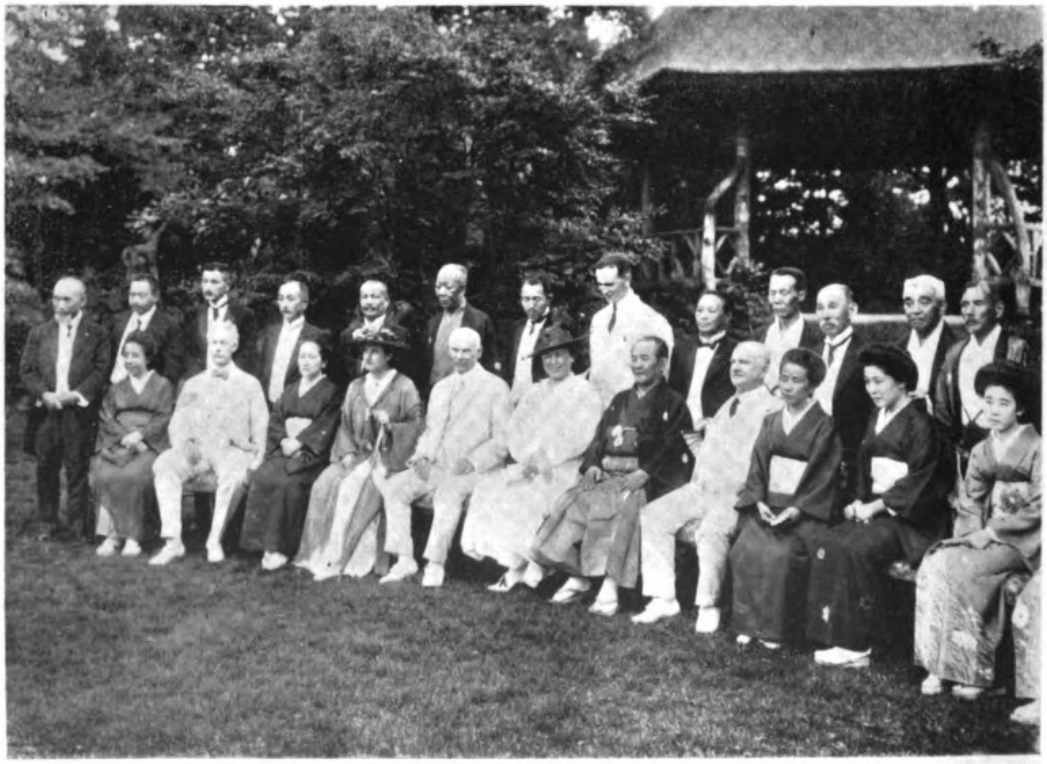


H. I. H. PRINCE KAN-IN AND THOSE WHO SAW HIM OFF AT TOKYO STATION WHEN LEAVING FOR RUSSIA

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THE NOGI SHRINE



BARON SHIBUSAWA WELCOMES JUDGE ELBERT H. GARY TO JAPAN

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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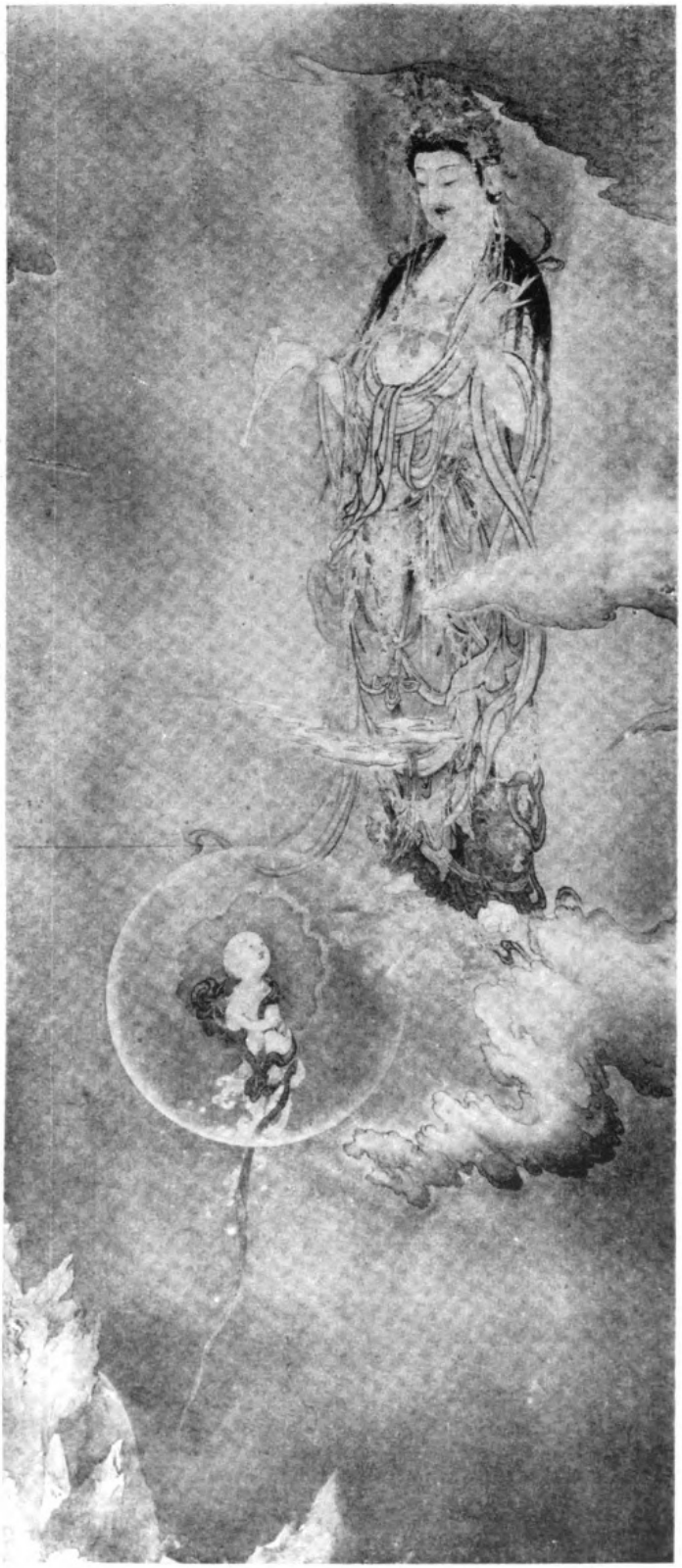
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THE JAPAN MAGAZINE

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HOGAI AND GAHO

By DR. FUJIOKA

DURING the political struggles of the Meiji Restoration the attention of Japan was diverted from art. This deprived artists of a means of livelihood and relegated them to an inferior and unenviable position. With the approach of more settled government and the establishment of a system of national education the subject of art became again interesting, as may be seen from the first domestic art exhibition which was held in 1877, followed by a similar one in 1881, both of which showed distinct traces of artistic revival and appreciation after a period of decline.

The power of self-recovery thus indicated was something remarkable, considering the discouragements. Under influence of a mania for foreign things and ways the people were really incapable of devoting practical attention to anything purely Japanese. Even the Premier of Japan joined in a fancy ball at the Peers' Club, wherein grave and sober statesmen dressed themselves in the most ridiculous costumes in the belief that they were imitating the wisdom of the west and setting an example to the nation in modernization. It was a time when foreign art was preferred to all products of native genius. A reaction set in time; and then the cry was raised for preservation of national characteristics, and more attention was given to Japanese art.

It is remarkable that in this idea Japan was greatly helped by a foreigner, the late Professor Fenollosa, a graduate of Harvard University, who became a member of the staff of the Imperial University, Tokyo. He was a great admirer of Japanese art and made it known to the world. This awakened the people of Japan to a realization of their art treasures and led the Government to establish the Academy of Fine Art in 1888, with Mr. Kakuzo Okakura as director, who, together with Professor Fenollosa, did a great deal toward

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THE TRIAL AND DEATH OF SOCRATES

TRANSLATED WITH INTRODUCTION AND NOTES BY

DURING the Peloponnesian war the most important political event in Athens was the trial and execution of Socrates. Much has been written about it, and the accounts of it left by Plato and Xenophon have been subjected to the most critical examination. Many theories have been framed to explain the motives of the accusers and the grounds of the verdict. Some of these theories are ingenious, but all are unsatisfactory, because they are based on assumptions which are not warranted by the facts. The only safe way to interpret the trial is to take the accounts of Plato and Xenophon as they stand, and to draw from them the inferences which they naturally suggest. Even so, the trial is not easy to understand. It was a political trial, but Socrates was not a politician. He was a religious reformer, but he was not condemned for religious opinions. He was a teacher of philosophy, but he was not condemned for teaching philosophy. He was a man of the people, but he was not condemned for democratic principles. He was a critic of democracy, but he was not condemned for criticising democracy. He was a man of the most independent character, but he was not condemned for disobedience to the laws. He was a man of the most religious temperament, but he was not condemned for impiety. He was a man of the most social disposition, but he was not condemned for corrupting society. He was a man of the most temperate habits, but he was not condemned for intemperance. He was a man of the most austere morality, but he was not condemned for immorality. He was a man of the most unselfish devotion to duty, but he was not condemned for cowardice. He was a man of the most scrupulous regard for truth, but he was not condemned for falsehood. He was a man of the most humane disposition, but he was not condemned for inhumanity. He was a man of the most attractive conversation, but he was not condemned for sophistry. He was a man of the most blameless life, but he was not condemned for immorality. He was a man of the most exemplary family relations, but he was not condemned for domestic infelicity. He was a man of the most sincere piety, but he was not condemned for irreligion. He was a man of the most rational optimism, but he was not condemned for pessimism. He was a man of the most conservative tendencies, but he was not condemned for destructiveness. He was a man of the most kindly feelings, but he was not condemned for malevolence. He was a man of the most open character, but he was not condemned for secretiveness. He was a man of the most modest bearing, but he was not condemned for conceit. He was a man of the most frugal habits, but he was not condemned for luxury. He was a man of the most dignified self-control, but he was not condemned for effeminacy. He was a man of the most even temper, but he was not condemned for irritability. He was a man of the most forgiving disposition, but he was not condemned for vindictiveness. He was a man of the most generous nature, but he was not condemned for selfishness. He was a man of the most companionable character, but he was not condemned for unsociability. He was a man of the most public spirit, but he was not condemned for disloyalty. He was a man of the most law-abiding habits, but he was not condemned for lawlessness. He was a man of the most conservative principles

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In 1883 he received an order from Prince Kalakaua to paint the portraits of the royal family to the number of eight. Among these was one of Princess Kaiulani, then a child of seven years. Hogai also painted for the Kapiolani Home a picture of Kaahumanu, the favorite wife of Kamehameha I. Hogai's pictures in landscape painting are a pretty good index to his genius. He could not paint a very real mountain to pose for a picture. He would paint a mountain that looked like a mountain, but it was not a mountain that anybody ever saw. His trees were trees, but not trees that grew anywhere. His water was water, but not water that ever flowed. His skies were skies, but not skies that ever appeared in this country. His figures were figures, but not figures that ever walked the earth. He was a painter of pictures, but not a painter of nature. He was a painter of dreams, but not a painter of realities. He was a painter of fancies, but not a painter of facts. He was a painter of ideals, but not a painter of men. He was a painter of the past, but not a painter of the present. He was a painter of the dead, but not a painter of the living. He was a painter of the unreal, but not a painter of the real. He was a painter of the impossible, but not a painter of the possible. He was a painter of the unknown, but not a painter of the known. He was a painter of the mysterious, but not a painter of the obvious. He was a painter of the abstract, but not a painter of the concrete. He was a painter of the ideal, but not a painter of the actual. He was a painter of the spiritual, but not a painter of the material. He was a painter of the heavenly, but not a painter of the earthly. He was a painter of the divine, but not a painter of the human. He was a painter of the immortal, but not a painter of the mortal. He was a painter of the eternal, but not a painter of the temporal. He was a painter of the infinite, but not a painter of the finite. He was a painter of the boundless, but not a painter of the bounded. He was a painter of the universal, but not a painter of the particular. He was a painter of the absolute, but not a painter of the relative. He was a painter of the perfect, but not a painter of the imperfect. He was a painter of the ideal, but not a painter of the real. He was a painter of the heavenly, but not a painter of the earthly. He was a painter of the divine, but not a painter of the human. He was a painter of the immortal, but not a painter of the mortal. He was a painter of the eternal, but not a painter of the temporal. He was a painter of the infinite, but not a painter of the finite. He was a painter of the boundless, but not a painter of the bounded. He was a painter of the universal, but not a painter of the particular. He was a painter of the absolute, but not a painter of the relative. He was a painter of the perfect, but not a painter of the imperfect. He was a painter of the ideal, but not a painter of the real. He was a painter of the heavenly, but not a painter of the earthly. He was a painter of the divine, but not a painter of the human. He was a painter of the immortal, but not a painter of the mortal. He was a painter of the eternal, but not a painter of the temporal. He was a painter of the infinite, but not a painter of the finite. He was a painter of the boundless, but not a painter of the bounded. He was a painter of the universal, but not a painter of the particular. He was a painter of the absolute, but not a painter of the relative. He was a painter of the perfect, but not a painter of the imperfect.

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creating renewed interest in Japanese national art. Two artists came under the influence of Director Okakura and Professor Fenollosa and acted as forerunners in the national art revival; and their names were Hogai Kano and Gaho Hashimoto.

Hogai was a retainer of the Nagato clan, and his family had served the feudal lord as artists. Young Hogai studied under Masanobu in his early years, and later became a promising pupil of the school, along with Hashimoto. Hogai's talent was of an independent turn and led him into lines marking a wide departure from the Kano school. The school of Masanobu Katsukawa was related by family to the Kano school, and was called the Kobikicho school, having long enjoyed the favour of the Tokugawa government. The Kobikicho school carefully observed the rules of the Kano school, as all not doing so were expelled. The famous painter, Hokusai, was formerly of the Kano school, but had been ejected because he departed from the rules in his pictures. Hogai also began to set the rules of the Kano school at defiance and many of his fellow artists were offended at his independence, but owing to his genius they could not very well afford to lose him. During the period of the Meiji restoration Hogai could not make enough from his brush to keep body and soul together, and so he obtained means of livelihood as a government official. He also suffered from lung trouble and had rather a tough time of it altogether. In 1882 he received an order from Prince Shimadzu to paint the manners of the Kamakura period, and this did something to help him in getting a living.

Hogai's picture at the exhibition of 1877 attracted little attention, and no one would offer anything for it. At the exhibition four years later he was awarded a low class for his two paintings, the one representing a landscape and the other a horse under cherry blossoms. Professor Fenollosa was deeply impressed by the art of Hogai, and after the exhibition he visited the artist and discussed art with him for many hours. The two were of one mind on the subject; and after this Hogai set himself in earnest to bring about an art revival in Japan. He worked hard for the establishment of the Fine Art school, and died in 1888 just as he was to have become one of the instructors in the new school.

Hogai's creations in landscape painting were a happy departure from the Kano school; they were more vivid and created

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a more definite impression as to what the artist saw or aimed at, and the effect is beautiful and tender. In portraiture and the manipulation of colours Hogai was unexcelled. When Hogai was assured that, although colour formed the chief effect in occidental painting, it could not be well used in Japanese painting, he only laughed and said it was impossible in Japanese painting only because it had never been sucessfully tried. The result was his picture of the two Deva kings catching a devil, which struck Japanese eyes as very strange, but the colours alone were enough to indicate the brilliancy of the artist. The pictures made for Prince Shimadzu are now in possession of the Imperial Household, and that of the Two Deva kings after the Devil is in Boston. The famous Hibo-Kwannon from the brush of Hogai is in the Tokyo School of Fine Art, and represents one of his most ambitious efforts on canvas. It was completed but five days before his death. Though only a sketch, it shows how he racked his brain to express the idea of a goddess portraying supreme benevolence and divine gentleness. No wonder that it is looked upon as the best Buddhist painting since the time of Tanyu Kano.

Gaho was the son of an artist named Yoko Hashimoto of the Kawagoe clan in the province of Musashi. He was born in old Yedo and, like Hogai, became a pupil under Masanobu Katsukawa. He had the same difficulty as Hogai in earning a living, working as a draftsman in a government office. He kept his mind on art, however; and when the Tokyo School of Fine Art was established, Gaho became one of its teachers. Such modern masters of the brush as Taikwan Yokoyama, Kanzan Shimomura and the late Shunsho Hishikawa were all his pupils, and there is hardly an artist in Tokyo that does not owe something to him. He and Mr. Okakura of the Tokyo School of Fine Art were of one mind; and when the latter seceded from the institution and set up the Bijutsu School of Fine Art Gaho went with him and became one of the pillars of the new institution.

Gaho was a much more conservative artist than Hogai; but then Hogai was a bit of a radical and often went too far. Gaho always endeavored to be cautious and to make sure that every change or departure from established usage was a real improvement. His forte was landscape painting; in portraits he was less successful. Gaho was an earnest student of all the painters of the past,

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A more dramatic impression as to what Yoko Hasshimoto of the Kansai Institute of Art was engaged in can be had from the photograph on the right. This is the work of the artist as she was engaged in painting the Buddhist Trinity of Tenjukoku Mandala. (Only one of the three panels is shown.) The artist is using a traditional Japanese painting technique. The result is a very delicate and exquisite work of art. Yoko Hasshimoto is a graduate of the Tokyo School of Fine Art, and is now a professor at the Kansai Institute of Art. She has been painting for many years and has had numerous exhibitions in Japan and abroad. She is a member of the Japan Painters Association.

Yoko was a little bit concerned as to how this picture would be received in the United States. She felt that Japanese painting could not be well used in Japanese paintings because the artist was not familiar with the subject matter. However, when I showed her some of my own paintings she was very encouraged to do more and more. She felt that she could express the idea of a Buddhist painting by using Japanese techniques and materials. She was very pleased when I told her that I thought it was a very beautiful painting.

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These two artists were the founders of the modern school of painting in Japan. The one bold and adventurous, was yet rich in creative power and unfinished achievement, while Gaho's works are like jewels, things complete in themselves and with a wealth of tenderness and dignity. Admiration, as is often the case, came to these artists late, and having received little encouragement in the days of their strength they have left few works behind them; but the few examples of theirs that remain are of inestimable worth and give them a permanent place among the great artists of Japan. Any piece from the hand of either Hogai or Gaho now commands a fabulous sum.

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A more definite impression as to the *artist* was to be obtained from the portrait of Hoseki in the Tokyo School of Fine Art, and from the two drawings in the possession of the Imperial Household and reproduced in the Two Hundred Views of Fuji. The former is in the manner of the Tosa school, and the latter is a good example of the Kano style, and like Hoseki, pupil of the latter.

Okio was a man of considerable ability, and was a pupil of Shiko, and also of Ganku, whose style he followed to be certain extent, but with a freedom and vigour that was entirely his own. His forte was figure painting; in landscape he was weak, and his trees and rocks were poorly drawn. His figures were invariably well drawn, and his colouring was good, but his drapery was stiff and lacked grace. His pupils were numerous, and his style was followed by many artists of the Kishi school, which was founded by Okio's pupil Rosetsu.

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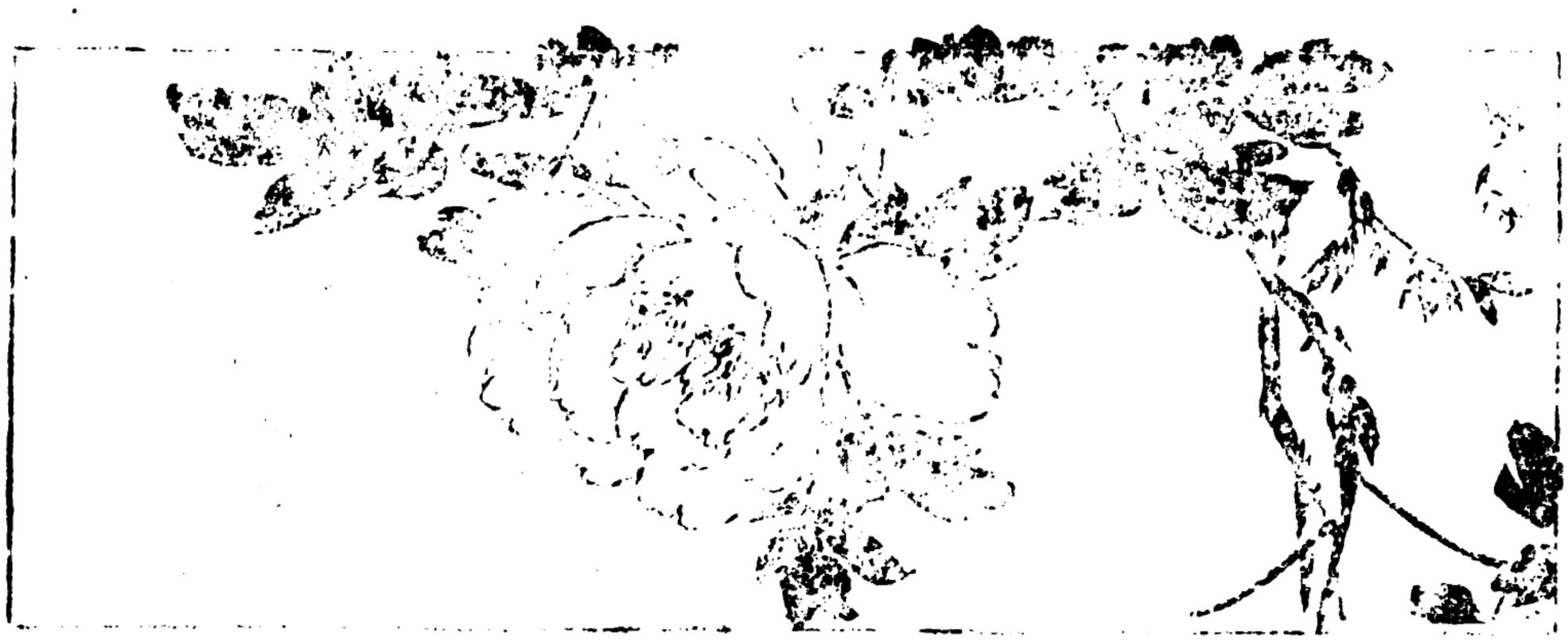
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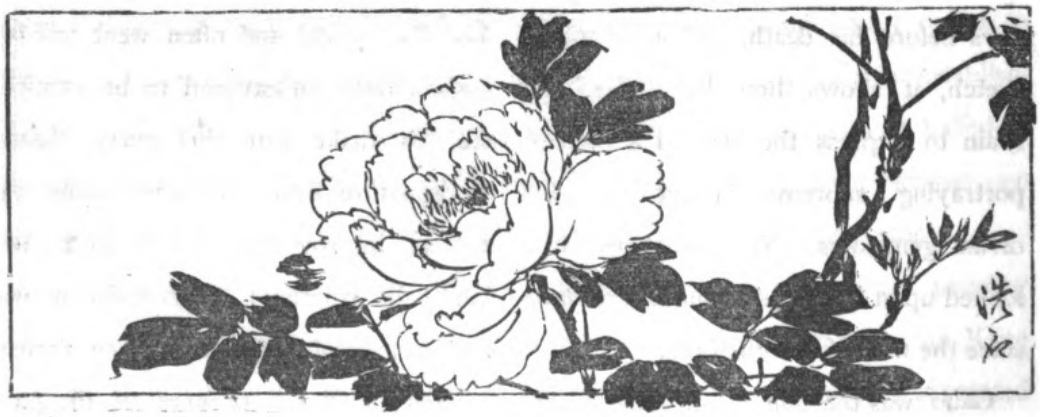
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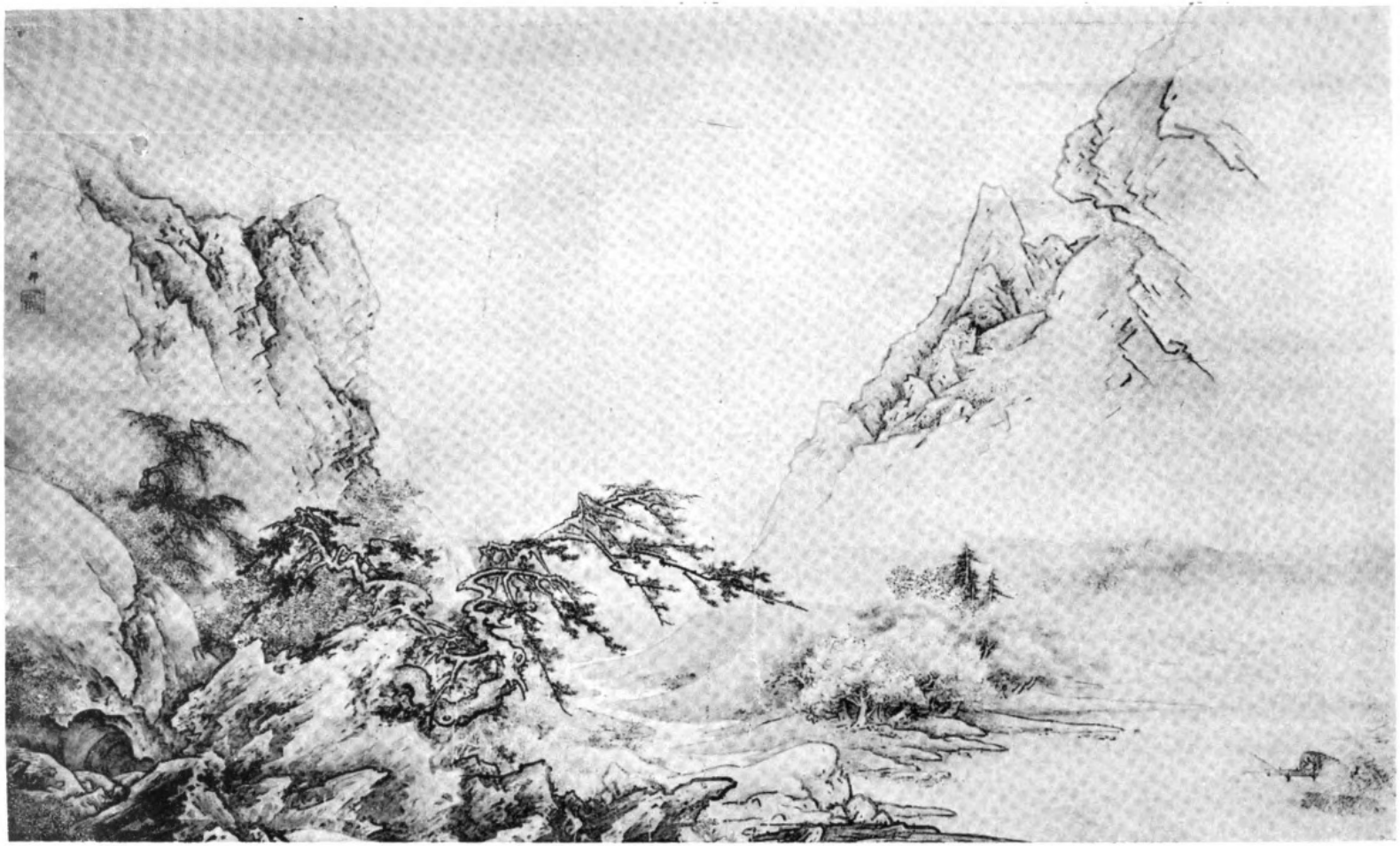


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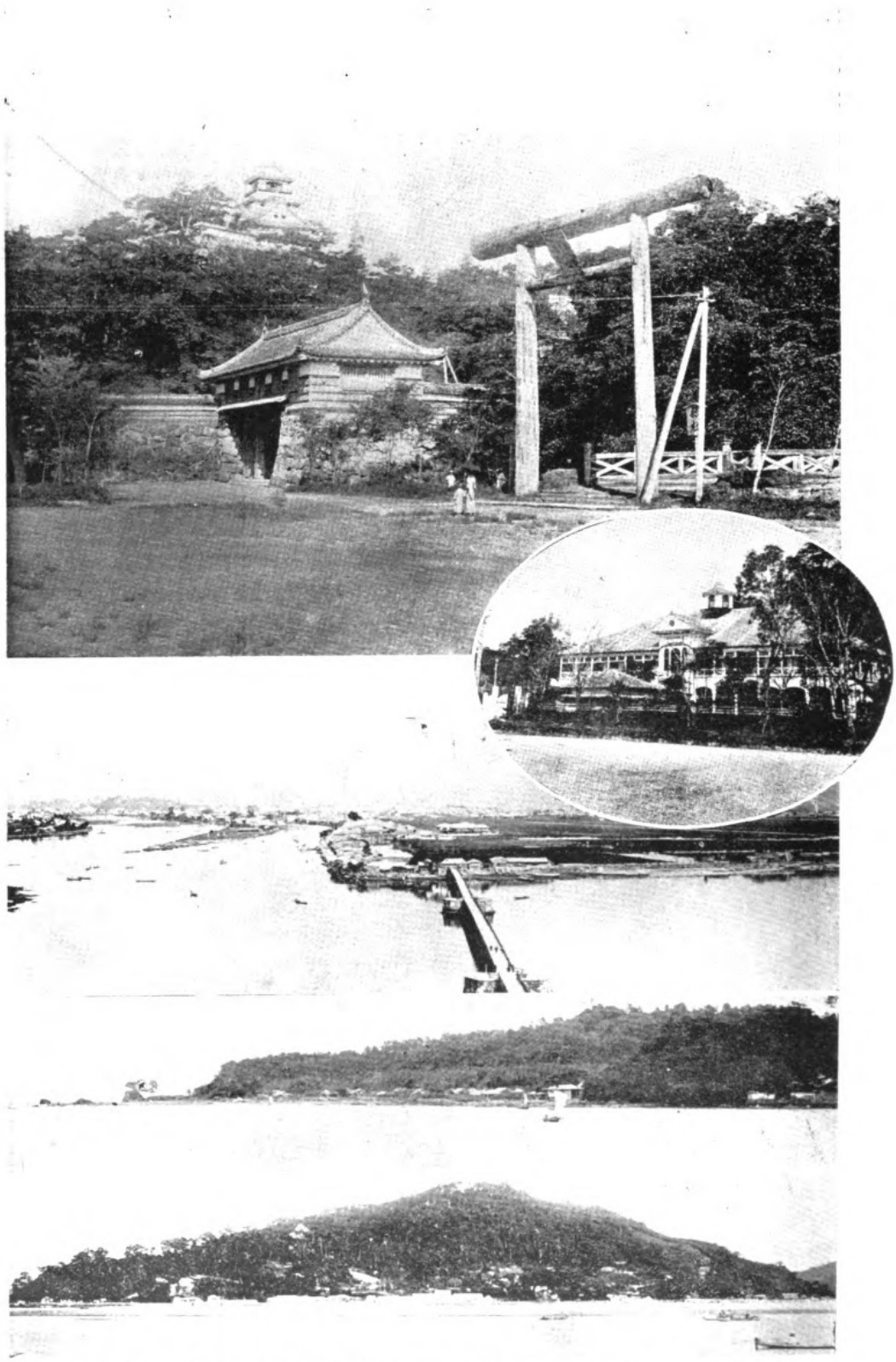
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A MOONLIGHT LANDSCAPE, BY GAHO HASHIMOTO

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KOCHI PARK, PREFECTURAL OFFICE, AND OTHER KOCHI SCENES

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CITY OF KOCHI

By S. ISHIWATA

KOCHI is the chief city of the province of Tosa which forms the southern boundry of the island of Shikoku. The city is situated midway along the coast of the province, being connected with the harbour of Urato, with the rivers Kagami and Enokuchi winding through the town. For some two miles or so around the city the land is level. The population of Kochi is now about 38,000.

One of the most interesting features of the city is its public garden, extending out from one corner of the town. The garden is on the site of an ancient castle with the establishment of which the city took its rise. The place was formerly known as Otakasaka hill, from the famous royalist Otakasaka Matsumaru, who built a castle there and opposed the invading forces of the Ashikaga shoguns, as he belonged to the Nancho, or southern party. The castle was taken possession of by several rebel chiefs in succession and became a great stronghold. In the 16th century a general of Hideyoshi, named Chosokabe Motochika, occupied the castle, and later Yamanouchi Kazutoyo removed there from Kakegawa in the province of Totomi; after which the city began to grow and prosper.

The new lord permitted citizens to erect houses right under the walls of the castle; and the first 7 machi of the town soon increased to 25. The streets in the vicinity of the castle are quite straight, but grow more irregular as they recede so as to prevent an enemy from approaching the castle directly. The city was at first for the most part a military town; but it has long since become a center of commerce and trade for that part of Shikoku, especially for the staples of the province, which are paper and silk yarn, amounting to over 5,000,000 *yen* and 2,000,000 in value every year. The city also exports large quantities of *katsuobushi*, or dried bonito, and also a kind of pearl. The principal buildings of the city are the prefectural government offices, the law courts and the forestry office.

The Fujinami shrine stands near the old castle, a little to the eastward, and is dedicated to the spirit of Yamanouchi Kazutoyo, the first lord of that clan, and his wife and their son, the second lord, being erected by the latter. The shrine is beautifully situated in a grove of ancient cryptomeria trees. At the front stands a bronze statue of the first ancestor of the clan, Kazutoyo: he was one of the first vassals of the great Oda Nobunaga, after

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CITY OF KOCHI

BY S. ISHIWATA

KOCHI is the chief city of the pro- The new field he multiplied efforts to erect

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whose fall he served the still greater Hideyoshi; and he lived even to serve Tokugawa Iyeyasu. Those familiar with Japanese history will remember that it was the wife of Kazutoyo who gave her husband the dowery given her by her family, to buy himself a horse worthy of his prowess on which to appear before his leader on the field of battle. Naturally the bronze statue represents Kazutoyo on his horse and in a coat of armour sacred as an heirloom of the family.

Of the old castle no more than the ruins of the keep now remain to tell of its former greatness. The tower is known as the *Kanrinkaku*, which means house of splendid views; and certainly it commands a very fine view of the environing city. In the city garden where it stands, there is a big pond, beside which still tower high some of the old trees that once shaded the castle.

The Hachimangu shrine on Yamada-machi enshrines the spirit of the Emperor Ojin, the Japanese Mars, or god of war, who was the patron saint of the Yamanouchi family, who called him the Oshiro-Hachiman, of Castle Mars. The Koyaji temple is sacred to the spirit of the famous Kobodaishi, founder of the Shingon sect of Buddhism, who was a native of the province of Sanuki in Shikoku. The people of Kochi asked of the main temple at Koyasan permission to have the spirit of the saint shared with the temple on their town. Consequently a portion of the principal temple was transported from Koyasan to Kochi. The worship of Kobodaishi is most popular in his native province, just as that of Nichiren is most practised in the Hakone region where he was born.

Godaizan park is on a hill eastward of the city about two miles, where the Chikurinji temple stands, founded by the priest Gyogi in the Nara period. The hill is thickly wooded and forms a secluded spot for meditation and retirement amid luxuriant trees, through which roam tame deer unmolested.

Kochi, being an old town and remote from the modern world, is still rich in queer customs and ancient ways. Situated, as it is, at the southern extremity of Shikoku the climate is mild and warm, never seeing snow in winter; it is not unlike the climate of Satsuma in Kyushu. The ancient lords of the place encouraged the people in Spartan habits, which were often stern if not barbarous. Even to-day the girls of Kochi do not hesitate to go about barefooted. One of the most picturesque customs of the city is the *hanadai*, or flower-car procession, which dates from the triumphal procession of the first lord when he arrived there from the province of Totomi by order of Ieyasu. It has been considerably elaborated since, no doubt; and there is a proverb to the effect that the *hanadai* brings trade to Kochi. It is the only town celebration worthy of mention, and needless to say, it is the event of the year. The car is an immense creation of wood, about 60 feet

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high, covered with a canopy of red silk; and has galleries whereon beautifully robed dolls sit, representing the historical personages of the feudal family. As the car proceeds it is accompanied by all kinds of music. The attire of those drawing the car is something to see and remember. The various sections of the town vie with each other in producing the most picturesque car-pullers. The lord of the place once sought to restrain the extravagance of the citizens in spending so much on the car, but it had a bad effect on trade and he had to yield. Since the erection of telegraph and telephone poles and their wires in Kochi the height of the *hanadai* has had to be modified, to the great disgust of the citizens; but it still remains the specialty of Kochi.

During the celebration of the anniversary of the Fujinami shrine there is a great military procession, representing the samurai classes, who believe that they receive protection from the deity honoured there. They all turn out in their several coats of arms and make an imposing procession. These taking part are descendants of the old warriors of the clan, who seek in this way to honour the memory of their former liege lord. There is a sword dance, in which the dancers hold in one hand a general's baton and in the other a sword, facing one another and dancing to the sound of bells and war drums. The swishing and the swiping of swords seem rather dangerous, but no accidents ever occur.

The people of the province of Tosa are very fond of the ancient sport of dog-fighting, already described in the account of Japanese dogs published in the JAPAN MAGAZINE. Such customs show that the old war-spirit still survives to some extent in that part of Japan. The Tosa men are famous in Japanese politics for their stern independence and invincible spirit. One of the most distinguished of Tosa men is the aged Count Itagaki, leader of liberalism in Japan. The party has now fizzled out into the Seiyukai party. Another great Tosa man is the Hon. Kataoka Kinjichi, formerly President of the Imperial Diet, and General Tani, a veteran officer of the Satsuma rebellion when he defended Kumamoto castle. These men were all born in Kochi.



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plan, which is in this way to promote the
interest of their former page told-
ing, briefly described in the accom-
panying letter. A copy of the said let-
ter is to be delivered to the Dewan
of Travancore after baptism. Such customs also that the
old testament still survives to some extent
in that part of Jaffna. The Tees not the
fundamental principle of Hinduism to eat
any food which has had life in it, and
Brahmins of the Tamil Country have
carried this principle to such an extreme
that many will not even kill poisonous
animals. Such customs also that the
Brahmin will not kill a snake, though one
may be about to bite him, but will
endeavour to drive it away. Some
castes, however, are not so particular.
The Vellalas, for instance, have no
objection to killing snakes, and the
Pallis and Paraiyans eat beef. Cows
are not killed, but when they become
old and worn out they are sold to
butchers, who kill them and sell the
meat. The Tees not the Brahmin
will not even kill poisonous animals.
Such customs also that the Brahmin
will not even kill poisonous animals.
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will not even kill poisonous animals.
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PRESENCE OF MIND

BY DR. T. ERKURAH

The cultivation of presence of mind. It. He suggested that the great man should ask Motomotosuke Tsuro's dis-

ciple of Miyamoto's, to explain the text *was accordingly* answered by this incident in which he *was* a living example of wisdom: and when he applied Mister Motomotosuke Tsuro's question, he said: "Motomotosuke, you are old and your hearing is not quick; I will therefore repeat my question." To which Motomotosuke replied: "I am not deaf, but received a hurt, but received the message as calmly as the most composed person could have done." Motomotosuke Tsuro then left the room. Miyamoto turned to Lord Hosokawa and remarked: "This is what is known as presence of mind: it is a thing which no one can give to another, but which every one should cultivate for himself. The idea of immediately presence of mind is that when a man is attacked unexpectedly he should be able to defend himself on being attacked, instead of being taken by surprise and running away. Should a man be attacked by a robber on the road, he should be able to defend himself immediately

PRESENCE OF MIND

By Dr. T. FUKURAI

THE cultivation of presence of mind has long been practised as an art in Japan. The idea of immovableness of spirit has always been a feature of the Zen sect of Buddhism. Musashi Miyamoto, a famous fencing master of ancient times, used to pride himself on being immovable as a rock. Once he laid before Loud Hosokawa a paper outlining what he regarded as the most important elements in strategy, among which he included firmness of spirit: *iwa wo no mi.* It means a mind large and strong and not easily shaken in its resolution; it is a mind equal to every emergency. Bold resourcefulness was to him a virtue much to be cultivated.

In modern Japan this virtue is known as *tanryoku*, or the opposite of recklessness. It will be remembered that Confucius warned men against rashness and the duty of minute carefulness in everything. What the Zen sect of Buddhism means by *Fudoshin*, which is the same idea, is rather difficult to explain in English, but it suggests something firm as a mountain in the face of emergency, yet, like the sea, able to adapt itself to the needs of the moment. And yet the whole meaning of Fudoshin or *tanryoku* is not coveyed by the above explanation.

It may, perhaps, be best illustrated by telling a story. One day Lord Hosokawa asked the famous fencer, Miyamoto, to talk to him a little about the immovable spirit. The man replied that it was easier to possess it than to give an account of it. He suggested that the great man should ask Motomenosuke Terao, a disciple of Miyamoto's, to explain the *iwa wo no mi.* Terao was accordingly summoned; and when he appeared Miyamoto, his master, addressed him and said: "Motomenosuke, you are ordered to commit *seppuku.* Be ready!" The apt pupil never moved a nerve, but received the message as calmly as the most common announcement, saying he would be ready in a few minntes. Then he left the room. Miyamoto turned to Lord Hosokawa and remarked: "There is what is meant by *iwa wo no mi!* The *daimyo* was deeply impressed by this incident in which he saw a living example of *tanryoku.*

When the priest, Shinetsu, of the Ming dynasty, visited Japan, he was a guest at the mansion of Lord Mitsukuni of Mito; and the latter, anxious to test the priest's presence of mind, invited him to a feast, and arranged that the very moment the priest was placing a cup of saké to his lips a cannon should go off just outside the door. But the priest paid no more attention to it than if it had not happened. Those who expected him to show some sign of shock and to spill the saké, were disappointed. The lord of Mito apologized for the report of the great gun and remarked that the soldiers were always practising. To get equal with his host, just as the lord was about to take a sip of saké the priest shouted at him, "katsu!" a custom of the Zen sect

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in testing the spirit, and the great *daimyo* was so astounded that his hand trembled and he spilt some of the liquor, at which he was not a little displeased. But the priest cared nothing for that.

But *tanryoku* is something more than mere absence of fear or shock under stress; it includes resourcefulness of mind as well. There are times when not to be frightened is to be reckless. Presence of mind means that one should always do his best in emergency. One must not only be above fear in case of danger but he must be able to escape the danger. Miyamoto, the celebrated fencer, used to say that for *tanryoku* the sword was useless, and in his later years he never carried one. One of his pupils who thought this was mere pretence, once resolved to test him; and one evening while the teacher was resting on the varanda the young man suddenly jumped on the seat beside him brandishing a sword, but the old man simply jerked away the seat on which the man was standing and so the aggressor was knocked down.

Oishi, the leader of the famous 47 *ronin*, was noted for his presence of mind. He never wasted his talent and strength where they were not wanted; he was an economiser of virtue and genius. He always used his powers in the most economical way. He was often very sleepy-looking and apparently unprepared, but when the vital moment came he was always ready. Sometimes those who have the firmest minds appear very absentminded. It is no use to waste extraordinary power on ordinary things. When Oishi's party of *ronin* broke into the apartments of Kira to despatch him, the man could not be found, but the masterfulness of their leader soon found the victim and did for him. Had Oishi been as nervous as his followers the deed would not have been done. He even took time to extinguish the candles burning in the apartment lest they might cause a fire. Oishi was a good example of the *tanryokn* spirit all through.

The first condition of cultivating this spirit is to bear in mind the necessary things for each day's duty. Once, when a youth in China asked a famous Zen priest to teach him the doctrines of the sect, he said it was not taught but *lived*, and that the youth should begin by taking ten minutes for meditation every day. If a man always thinks about what he is going to do, he will be able to do it better; and such a habit is of inestimable value in time of crisis. Once when I was stopping at a hotel in Hikone the landlord told me that it was his custom not to rush out of the house like others on hearing the fire-alarm, but always first to take a drink of cold water and stamp about for a few moments like a wrestler, so as to go out with a collected mind. Thus he moved cautiously and successfully amid the rushing crowd while many others were running madly about and being knocked down.

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In cultivating presence of mind attention to the voice is of some importance. Man without presence of mind already loses much of the value of knowledge. Attention to the voice is important because it helps to bring the mind back when it wanders. Many people cannot concentrate their minds even for a few minutes at a time because they do not pay attention to their voices, which they can do by practising **cultivating presence of mind**, especially **when reading aloud**. The following exercise is good for **developing presence of mind**. All who contemplate a public career should practise it. A man is the more impressive a speaker the more he can throw his voice and his gestures into what he is saying. Many persons whose minds are otherwise well developed are poor speakers because they have not learnt how to control their voices. Demosthenes overcame this defect by practising with pebbles in his mouth. Cicero had a weak chest and used to exercise himself by declaiming while walking up hill. Many other great orators have had to overcome similar difficulties. It is an education of the highest value to any man who wishes to speak well in public. **The ceremony as practised by the Chinese in every school is especially beneficial to the mind.**

When Hideyoshi ordered Kiyomasa to kill Sanno Kikyo it was found that the latter was just taking out his tea things for the ceremony when Kiyomasa entered the room. Kiyomasa attempted to thrust him through with a spear, but Kikyo, without showing any fear, quietly remarked: "Before you use that weapon please allow me to finish my tea." Kiyomasa was so impressed with the coolness of Kikyo that he sheathed his spear and begged to be allowed to become a disciple of the tea-master. Kikyo was a skilful swordsman, but he had no weapons; but he stood up and said he would use his fan. He was brave, he had no weapons; but he **sang with a voice** which echoed the spear and then **challenging the priest to combat, but the** latter, **nothing daunted, simply replied that, as** a kind of punishment, he would **stand still and let** him do **what he could**. Kiyomasa **was so struck** with the **coolness of the opponent** that he **sheathed his sword** and **begged to be allowed to become** his disciple.

Perhaps the most effectual way of training of the spirit is by practising **deportment**. All who contemplate a public career should practise deportment. Many persons whose minds are otherwise well developed are poor speakers because they have not learnt how to control their voices, which they can do by practising **cultivating presence of mind**, especially **when reading aloud**. The following exercise is good for developing presence of mind. All who contemplate a public career should practise it. A man is the more impressive a speaker the more he can throw his voice and his gestures into what he is saying. Many persons whose minds are otherwise well developed are poor speakers because they have not learnt how to control their voices, which they can do by practising

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spirit. One has to walk in harmony with one's **prosperity**; and sit in such a manner as to **strengthen the powers and give them** vigor; one must not look around or **unnecessarily move the body. This con-**

Perhaps the most effectual ways of training of the spirit.

Influence and exercise is good for the muscles, by **breathing up and down the sword**, **changing the breast to combat, but the** latter, **nothing daunted, simply replied that, as** he was **brave, he had no weapons; but he** stood up and said he would use his fan. **Many people cannot concentrate** their **minds** even for a few minutes at a time because they do not pay attention to their voices, which they can do by practising **cultivating presence of mind**, especially **when reading aloud**. The following exercise is good for developing presence of mind. All who contemplate a public career should practise it. A man is the more impressive a speaker the more he can throw his voice and his gestures into what he is saying. Many persons whose minds are otherwise well developed are poor speakers because they have not learnt how to control their voices, which they can do by practising

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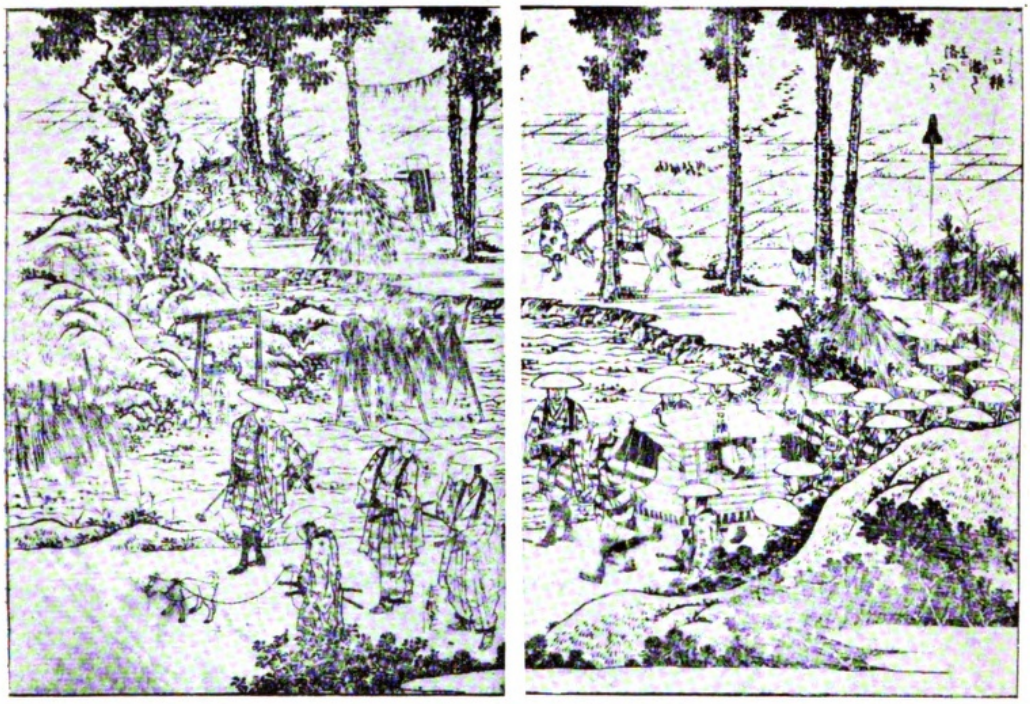
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In cultivating presence of mind attention to the voice is of some importance. Men without presence of mind speak from their teeth and mouth but those who have duly cultivated this virtue speak from their throats and lungs, using the diaphram. All who contemplate a business career should devote some time to cultivating presence of mind, especially their voices, which they can do by practising songs. The tea-ceremony, which some fancy now out of date, is useful in promoting presence of mind. The busier a man is the more he has need to develop presence of mind. All the furniture and utensils associated with the tea-ceremony require careful use lest they be injured, which is good practice in teaching self-control and the *iwa wo no mi* spirit.

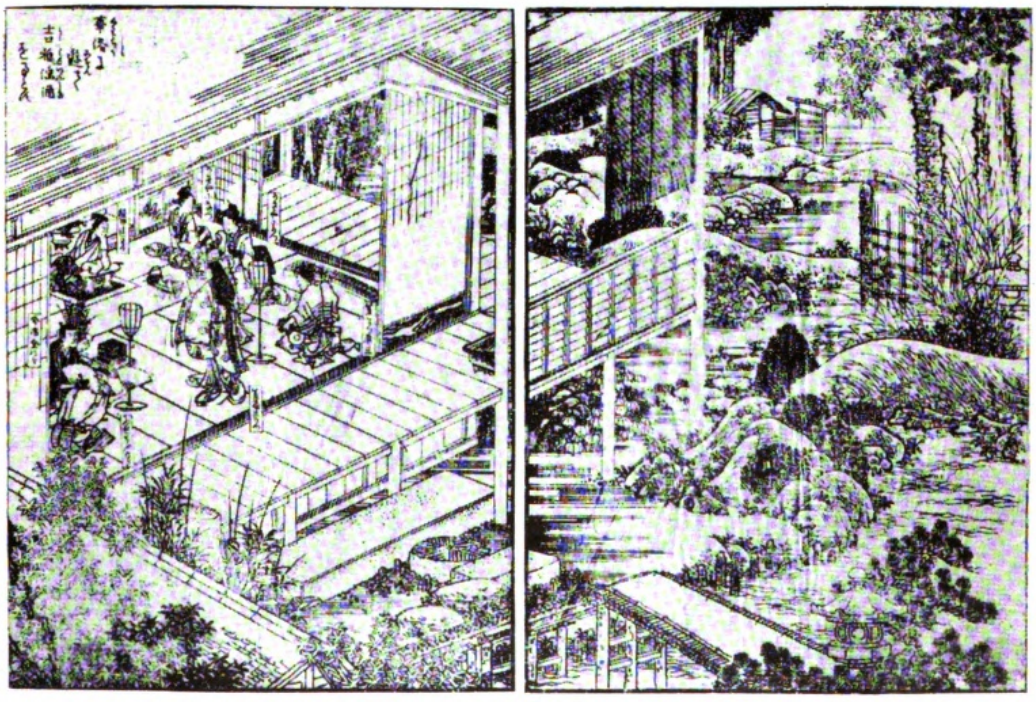
When Hideyoshi ordered Kiyomasa to kill Senno Rikyu it was found that the latter was just taking out his tea things for the ceremony when Kiyomasa entered the room. Kiyomasa attempted to thrust him through with a spear, but Rikyu, who was at that moment lifting a tea cup to his lips, dodged the spear and then finishing his sup of tea, dealt with the aggressor afterwards. It is really a mistake to regard ceremonial tea as a pastime. It is an education of the spirit. The ceremony as practised by the Ogasawara school is special beneficial to the spirit. One has to walk in harmony with one's breathing; and sit in such a manner as to strengthen the bowels and give them vigor; one must not look around or unnecessarily move the body. This contributes very appreciably to the spirit of *tanryoku*. Anything that cultivates carefullness and exactitude is good for the training of the spirit.

Perhaps the most efficacious way of cultivating *tanryoku* is by practising *Za-zen* under the Zen sect of Buddhism. Great men have found this practice of mediatation very helpful, and some have done so every night in the temple for long periods. Once when lord Tajima was angry with a priest who had called him names, he jumped up and drew his sword, challenging the priest to combat, but the latter, unmoved, simply replied that, as he was priest, he had no weapons; but he stood up and said he would use his *hosui*, a kind of brush carried by priests of higher rank, which the priest used so skillfully in warding off the attacks of the *daimyo* that the latter threw away the sword and apologized for his temper. Then the priest explained that the reason why the lord could not touch him was because of *Za-zen*, which enabled a man to escape the dwelling mind and have full control over his spirit.

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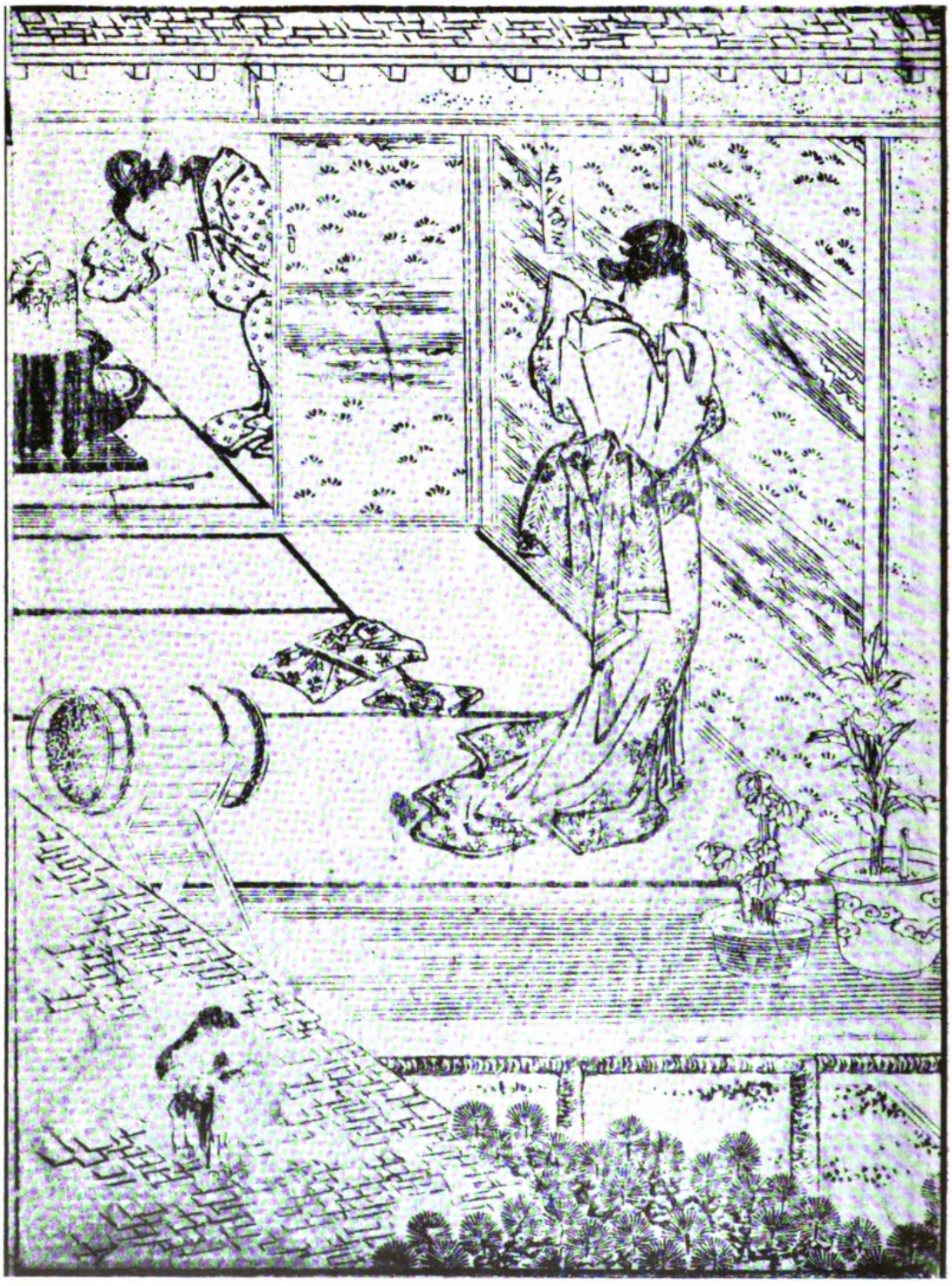
YOUNG LORD YOSHIWAKA SETS OUT FOR KYOTO



YOSHIWAKA INDULGES IN GAY LIFE AT THE CAPITAL

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SHIKINAMI, THE MOTHER OF SONOHANA, LISTENS TO HER CONVERSATION WITH HANSHICHI

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HANSHICHI TALKS WITH HIS WIFE, SONOHANA, AND TELLS HER
THEY CAN NEVER BE ONE FLESH

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ATSUKURA CALLS ON HANSHICHI TO INQUIRE INTO THE BEHAVIOUR OF THE YOUNG LORD YOSHIWAKA

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

VIII

SECRET OF THE MARRIAGE

KNOWING that his father's desire could not be well resisted, Hanshichi Akane at last consented to have the ceremony of his marriage with Sonohana celebrated, according to the plan of the parents. But at the same time he knew that the real wife of his bosom, whom he had selected and on whom he had fixed his heart, was Osan. Consequently he had his mind firmly made up not to love any other woman, especially as long as the fate of Osan remained uncertain. He wanted to be quite sure that she was not still alive. He was married to Sonohana; but never did he live with her as his wife; yet he was always very civil to her. As the days passed he talked with her pleasantly; and at meals they were as harmonious as could be.

Unaware of Hanshichi's secret trouble Hanroku, the father, observing things only on the surface, thought the couple quite happy, and was much delighted, remarking: "Quite unlike what he was at first, my son Hanshichi now is affectionate with Sonohana. Such amiability on the part of the young couple in my home is to me a felicity that nothing could surpass."

From that time Hanroku still further tried to please Arimatsu Tenzen, fawning on him in an increasing degree. At home he treated his daughter-in-law as if she were an honoured guest in his house. The elder brother of Sonohana came often from Nara and made brotherly calls on Hanshichi. Being thus connected with so powerful a family, no retainer in the province dared slight or insult Hanroku or Hanshichi, but rather flattered them which was distressing to Hanshichi. Sonohana was not quite satisfied with the attitude of her husband; but she never let on to anybody.

On a calm and pleasant day in April of the same year, Shikinami, wife of Arimatsu Tenzen, went on a visit from Nara to the village of Gojo, with her servants, all proceeding on foot. When they arrived at the house of Hanroku they were informed by a servant that the master of the house was away at Nara on duty, but that Hanshichi and Sonohana were inside. So Shikinami went in, leaving her attendants at the door. She made her way toward the room where she was told the young couple were sitting. There she found Hanshichi reading a book by the window, and Sonohana seated near him, as if she had something to say to him. Deeming it rude to disturb the conversation of the young couple the mother paused a while behind the screen, watching the two and fanning herself with a half-open fan.

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O AN AND HANSHICHI

BY BAKIN

(TRANSLATED BY DR. J. INOKUMA BUNYU AND TOKUTARO SHIMOSAKA, TOKYO)

VIII

SECRET OF THE MURDER

KNOWING that his daughter's death could not be kept secret, Hanshichi sent a messenger to the house of Akeno at first cock-crow to inform the family of the occurrence. Then he hastened to the office of Public Prosecutor and reported all he had seen and heard. Thereupon the Prosecutor ordered him to bring the suspected persons to the police office at once. Hanshichi returned home to get breakfast, and then went to the house of Akeno, where he found the police officers already assembled. Besides the servants, Akeno's family consisted of his wife, Tsuneko, a girl of seventeen, and his son Ichiro, a boy of fifteen. Hanshichi, the father, observing things carefully, found that Ichiro was missing. So suspecting that the boy might have run away, he sent men to search for him in the neighborhood and also to the house of Ichiro's tutor, Ogawa Kanzan, a well-known Confucian scholar. Kanzan, however, declared that Ichiro had not been to his house for the last three days, and that he had no idea where the boy was hiding himself. Hanshichi, therefore, returned home, and after a hasty meal, went to the office of the Prosecutor, to whom he reported the result of his investigations as follows:

Answers of Hanshichi's secret trouble

Hanshichi, the father, observing things very strangely, and suspecting that the cause might be found in the family affairs, tried to find out the secret trouble of his daughter, but in vain. Then he thought that Ichiro might know something about it, and so he went to the tutor's house, but he also declared that he knew nothing about it. Hanshichi, therefore, returned home disappointed, and had just finished his breakfast when he was informed that Ichiro had returned home. Hanshichi, the father, observing things carefully, found that Ichiro was very much excited, and his face was pale. Suspecting that the boy might have run away, he sent men to search for him in the neighborhood and also to the house of Ichiro's tutor, Ogawa Kanzan, a well-known Confucian scholar. Kanzan, however, declared that Ichiro had not been to his house for the last three days, and that he had no idea where the boy was hiding himself

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from this source? and I presume to say it
even now. Inclined to tell you that might
be multiplied many thousand fold in the
same proportion as the number of the
figures would on this letter of the
alphabet. I had to manipulate with
extreme caution. Although
made an extremely minute
hole in my desk pottom? " and then she
put it to a of machine:
Hemsleigh sighed heavily and said:
" It is put exactly into my hands that
the result of my studies. The reason
why we were unable to see that I never
of pity for you. I never wished to tell
you this secret;

Presently she saw Sonohana place a cup of tea before Hanshichi. The tea was duly made according to the rules of ceremonial tea and placed politely before her husband, saying, as she did so: "In this pleasant weather people usually go visiting temples and shrines, or to picnic in the hills or fields, but you spend all the time in reading books. I fear that too much reading may impair your health. Please take this tea that I have made, badly as my manner of making is. It may cheer you a bit."

Hanshichi received the cup quietly and took a sip of it.

"As I am off duty to-day, I felt that I had a moment to myself, so I forgot all about the time, having picked up this book. I am not at all tired, I assure you. I fear rather that you must be tired in waiting on me so much."

At this the young wife tried to speak again, but seemed unable to say it, covering her blushes with her sleeve. At last, however, she out with it and said:

"You must not suppose that I bear any hard feelings, though I am so silly as to be unable to divine what it is that displeases you. It is now over a hundred days since I entered this house as your bride; but you do not yet love me really as a wife. You do not ill-treat me, of course; but the distance between us is so great and cold that I would rather be beaten or abused. I have always understood that the bond twixt man and wife is tied by the god of Izumo; and from childhood I have learned that a chaste wife never marries twice. I am quite aware that our betrothal was of our parents' making. If there is anything in my conduct that is unsatisfactory you are at liberty to chastise me. It would at least prevent me from brooding. I have fears lest you have married me against your will and have really your heart set on another with whom you will never break; for you have acted as though hinting to me to leave you, though before people you pretend to be my affectionate husband. Sometimes I weep all night thinking of this. Until now I have kept it all to myself, lest anything I should say might seem resentment toward you; but, as you know, a woman's mind is shallow; and so I implore you to have mercy on me in my deep sorrow;" and then she burst into a fit of weeping.

Hanshichi sighed heavily and said: "It is but natural that you should think me hard, as I have not revealed to you the reason of my attitude. The reason that I have never slept with you since the day we were married is not because I dislike you at all, but because for the sake of pity for you. I have wanted to tell you this sooner; and I hesitate to say it even now. Indeed to tell you fully might be attributing wrong conduct to my father. I had to maintain silence, which made me extremely uneasy. Probably I have suffered more than you over it. But it is impossible to keep the secret longer. You must never tell this to a single soul, however! From childhood I have been betrothed to a certain little maiden. At the deathbed of my departed mother I duly went through the marriage ceremony with the girl. Some years before that, my father accidently inflicted a greivous wound on the father of the child from which he died; and then my father pledged his word to the dying man that he would make me the husband of the orphan girl to atone for what had happened," and so Hanshichi went on and told the whole story. "Such being the case," he continued, "I resisted frequent-

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ly the command of my father to marry you. But feeling under obligation to your father, Mr. Arimatsu Tenzen, for many kindnesses, my father determined to make me violate my promise and his pledge. The whole thing was terribly difficult for me. I could not on the one hand refuse my father's request, and on the other I could not relieve myself of the obligation to carry out my mother's dying wish and my duty to the girl. The girl was carried away by a wild bear when she was only nine years old. At present I know not whether she is dead or alive. While in this uncertain condition it is clearly my duty not to change my mind in regard to her. So you see I was driven to marry you only to ease my father's mind. If you regard us as man and wife only in name, you will probably so inform your parents and return to them. You are, as you know, still a virgin; you lost no virtue by association with me. I hope now that you understand why I have acted as I have done. I hope you will resign yourself to the impossibility of us living as man and wife together. I am bound to act so in justice to the maid I promised to marry. You may go home to Nara any time you wish. I have no fault at all to find with you. It is because I am sincere that I speak as I do. Do you understand me?"

Sonohana wept as she listened to the low voice of Hanshichi, while he explained to her the situation; and then after a time of silent tears, she said: "Every word of what you have said is right and reasonable. I will go back to my parents at Nara, if it makes you feel not right for me to stay here. It is hard to return to one's parents after so lately promising them never to leave the home of my husband till death; but I believe it due to your sincerity that you cannot live with me as my husband so long as the girl you are engaged to is alive. I should be satisfied to remain only as your friend, and be your wife only in the eyes of the world. But at heart I shall be a nun from this day till death."

It was very difficult for the mother to listen to all this as she stood silently outside the screen; really harder for her than for the daughter there sobbing bitterly by her nominal husband. So mutual and so sincere a confession as she had heard between the two young people so cut her that she involuntarily uttered a cry of dismay and grief, which she tried to smoother but only coughed, betraying her presence in the house. Sonohana and Hanshichi at once straightened up now as though nothing had happened; but they could not hide the marks of tearful eyes and faces.

XI

At the Capital

Just at that moment, Hanroku, the master of the house, arrived back from Nara. "Oh, Sonohana's mother has come," said he as he welcomed her. "What! Has not Hanshichi welcomed you yet?" Shikinami then had to tell him that she had been standing at the entrance listening to the conversation of the young couple inside, for which she apologized and did all she could to conceal her agitation, saying:

"I have only just come, and neither my daughter nor my son-in-law are yet aware of my arrival. As you see me only too often, pray do not go to any trouble about me."

Hearing the voices in the entrance the young couple now hastened out and ushered Shikinami into the guest room.

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to carry out my mother's dying wish I must
marry Yukie Ogata, the girl my father has
chosen for me. I am sure you will agree
with me that under the circumstances this
is the only honourable course for me to take.
I have written to Yukie's father telling him
of my decision, and I am sending this letter
by the hand of my friend Mr. Matsuda Tarō, who
will explain to you my reasons more fully
than I can do in writing. I am sure you will
understand my motives, and will not think
too hardly of me for breaking my promise.
Please remember me kindly to your mother
and sister, and believe me to be

Yours sincerely,
Kichisaburō Asano."

It was very difficult for the mother to
read this letter to the end. Her husband
had been dead for many years, and she had
come to look upon her son as the only
prop of her old age. Now he was to be
taken away from her by a wife, and a girl
she had never seen before. Yukie was
only three years old. At present I
know not whether she is dead or alive.
Writing in this uncertain condition it is
not right for me to make any promises
regard to the future. So I was driven to
the only course left open to me, that of
entering the house as a son-in-law. I
could not refuse myself of the opportunity
for the sake of my father's request, and on the other
hand I could not bear to disappoint Yukie
and her parents. Please try to understand
my motives, and do not think too hardly
of me for what I have done. I am very
sorry that I am not able to write more
fully, but I am still a virgin! You must
excuse me for writing in such a hurry.
Please remember me kindly to your mother
and sister, and believe me to be

Yours sincerely,
Kichisaburō Asano."

Soon after this Kichisaburō left Yone
and her mother for ever. Yone's mother
was very ill at the time, and could not
bear the thought of parting with her
daughter. Mr. Matsuda Tarō, the matchmaker,
was sent to Yukie's father to explain
matters, but the latter absolutely refused
to break off the engagement. Yukie's
mother was very angry with Kichisaburō
for his treachery, and would not forgive
him. I could not on the one hand refuse
my father's request, and on the other I
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IX

MY WIFE'S COUSIN

Just at this moment Hamaoka, the

After all were comfortably seated and the greetings had been exchanged, Hanabishi said to Hanabishi:

"You are summoned to the residence of our lord to-day on a sad but common affair. As I happened to be there it was given to me to convey to you the news. As you well know, the young son of our lord, Yoshiwara, is not yet of man's growth and by nature rather an invalid. Though eighteen, he is still very childish. He is of late confined to his room; an attack of consumption, I fear. The physicians have administered various medicines, but all to no purpose. After a consultation, the veteran retainers unanimously advised the lord to send the youth to some thoroughly city where he can see something and hear interesting things, spending some time in pleasure. The lord fell in with the idea at once and decided to send the boy to Kyoto, whither he is to proceed incognito with three attendants, Imaichi Zenpachiro, Hase Chokuro and yourself, all young men. They were selected thinking the young lord would feel more at home in their company. So now you had better take care and do your duty with great care."

Hanabishi heard this unmoved and bowed acceptance of what was commanded. Then Tamon turned to Shichinosuke and said:

"As you have just heard, Hanabishi will be away for a period and all out the end of next February, and as there is no mother-in-law in the house to keep her company, perhaps it would not suit asking Sunohara to go with you. With Nara and keeping her there until Hanabishi returns. It is indeed fortunate that you are come to-day."

Now, judging from what followed between the two, Shichinosuke deemed it somewhat unwise to take Nara on a trip away without an understanding, but the at last acquiesced. All this time Nara remained with a serious expression on her face. ..... In a few days after the young lord set out for Kyoto he was accompanied by the three retainers.

Hanabishi Hanabishi's wife Nara Sunohara put in a lonely day, living like an invalid, talking to [illegible] almost every other day. Her mother

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After all were comfortably seated and the greetings had been exchanged, Hanroku said to Hanshichi:

"You are summoned to the residence of our lord to-day on a sudden command. As I happened to be there the order was given to me to convey to you. As you well know, the young son of our lord, Yoshiwaka, is not yet of man's growth and by nature rather an invalid. Though eighteen, he is still very childish. He is of late confined to his room; an attack of consumption, I fear. The physicians have administered various medicines, but all to no purpose. After a consultation, the veteran retainers finally advised the lord to send the youth to some flourishing city where he can see something and find interesting things, spending some time in pleasure. The lord fell in with the idea at once and decided to send the boy to Kyoto, whither he is to proceed incognito with three attendants, Imaichi Zempachiro, Fuse Chokuro and yourself: all young men. They were selected thinking the young lord would feel more at home in their company. So now you had better take care and do your duty with greatest care."

Hanshichi heard this unmoved and bowed acceptance of what was commanded. Then Hanroku turned to Shikinami and said:

"As you have just heard, Hanshichi will be away at the capital until about the end of next fall; and as there is no mother-in-law in this house to keep her company, perhaps you would not mind asking Sonohana to go back with you to Nara and keeping her there until Hanshichi returns. It is indeed fortunate that you are come today."

Now, judging from what she had heard between the two, Shikinami deemed it somewhat unwise to take her daughter away without an understanding, but she at last acquiesced. All this time Sonohana remained with a spiritless expression on her face.....In a few days afterwards the young lord set out for Kyoto accompanied by the three retainers.

Finding herself back in her old home at Nara Sonohana put in unhappy days, living like an invalid, taking to her bed almost every other day. Her mother, who knew the true cause of the trouble, began to feel resentful of the conduct of Hanroku by whose thoughtlessness the loveless marriage had been brought about and her daughters' life ruined. But in view of the sincerity of Hanshichi and the love that Sonohana bore him, she decided it wiser not to act rashly. She, therefore, did not tell her husband what she knew of the secret between the couple, nor did she mention the matter even to Sonohana. She kept it all to herself and pondered it in her heart.

Hanshichi arrived at Kyoto with the young lord; and they established themselves in quarters at a gentlemen's villa which they secured near the Gion shrine in the eastern part of the city. All of them, the young lord as well as his attendants, used assumed names, and, therefore, no one knew that the household contained the young lord of the house of Tsutsui. Yoshiwaka spent his days pleasantly in visiting famous temples and shrines in Kyoto and its suburbs, or making excursions to historical sites; and so his illness passed away ere he was aware of it.

About the middle of July Hanshichi was unfortunately attacked by fever; and so had to ask his lord's leave to live in separate apartments until better, as he supposed it would he rude to be ill with fever in the same house with his lord, which was not by any means too spacious. He lodged in a small house in the Gojo district of the capital, living there with an attendant. The other two retainers informed the young lord of the circumstances and said:

"If we report the illness of Hanshichi they will probably send another man to take his place; but in case the other were not so agreeable to your lordship, the pleasure of the sojourn here would be spoilt. As the fever will be cured in about twenty days it will not be necessary to report the matter to Nara."

To this Yoshiwaka agreed.

From this time onward the other two attendants, Fuse and Imaichi, encouraged the young lord in all sorts of amusements, more to their own liking, inviting to the house famous dancing girls, especially Kasaya Konatsu and her pretty pupil,

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Sankatsu. Banquets were now the rule day and night.

Yoshiwaka was much attracted by the fair Sankatsu. Imaichi and Fuse soon surmised how the ground lay and attempted to persuade Sankatsu to become their lord's mistress. Now, Sankatsu, who was in reality Osan, at once refused the proposal, being determined to live the rest of her life as a widow, unless she should meet again her betrothed, Hanshichi.

The two retainers, not to be beaten, procured a large amount of money from Nara, with which they tried to tempt Sankatsu; but it was all in vain. The two men finally went to the house where Sankatsu lived with her foster-father Heizo, and tried to prevail on him to use his influence with Sankatsu. He replied that while he allowed his daughter to entertain people by dancing, he did not propose to permit her to sell her virtue. "Sankatsu has a husband to whom she is betrothed,' said he, "and she would not consent to your proposal even if I asked her, just as surely as I would not consent to her doing it myself. So you had better be off with you."

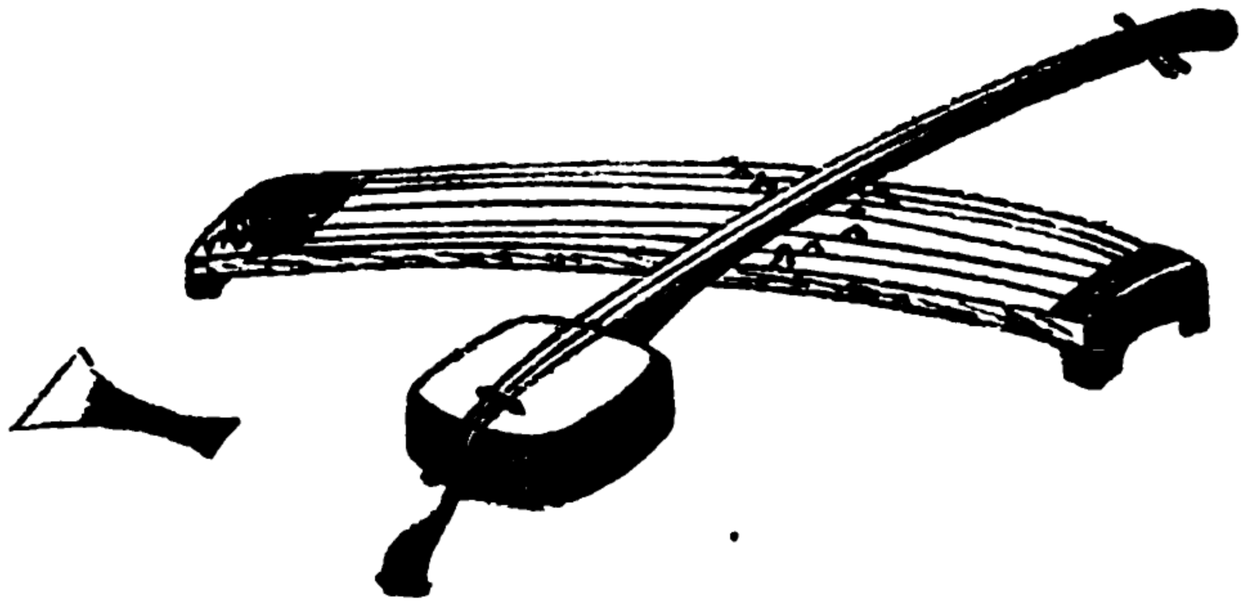
Heizo retired to an inner room for something or other; and while Fuse and Imaichi were alone they scratched their heads, trying to think of what could be done. At last Imaichi remarked: "Well, to tell the truth, though I am trying to get Sankatsu for my master, I am really infatuated with her myself. In fact I would even give my life for her. I have my mind made up to kidnap her and clear out to another province. As for you, why, you can take all the money we got from Nara."

"All right," said Fuse. "You take your beauty and get out, and I shall take the money. The bargain is a fair one."

While they thus consulted together there appeared a messenger before the house of Heizo, saying he was from the Premier, Harumoto. He delivered his order: "I am commanded to request that Sankatsu be despatched to entertain important guests at the residence of the premier this evening. Let her be prepared for the palanquin which will arrive later."

So saying, he left the house. Imaichi and Fuse, who heard what was said, proceeded ahead of him, waylaid him and strangled him. They then stripped him, and Fuse kept his robes, the body being thrown into a thicket. Meanwhile Heizo went to the chamber of Sankatsu and delivered her the premier's message. All this was done without the knowledge of any one else, as not a soul happened to pass that way.

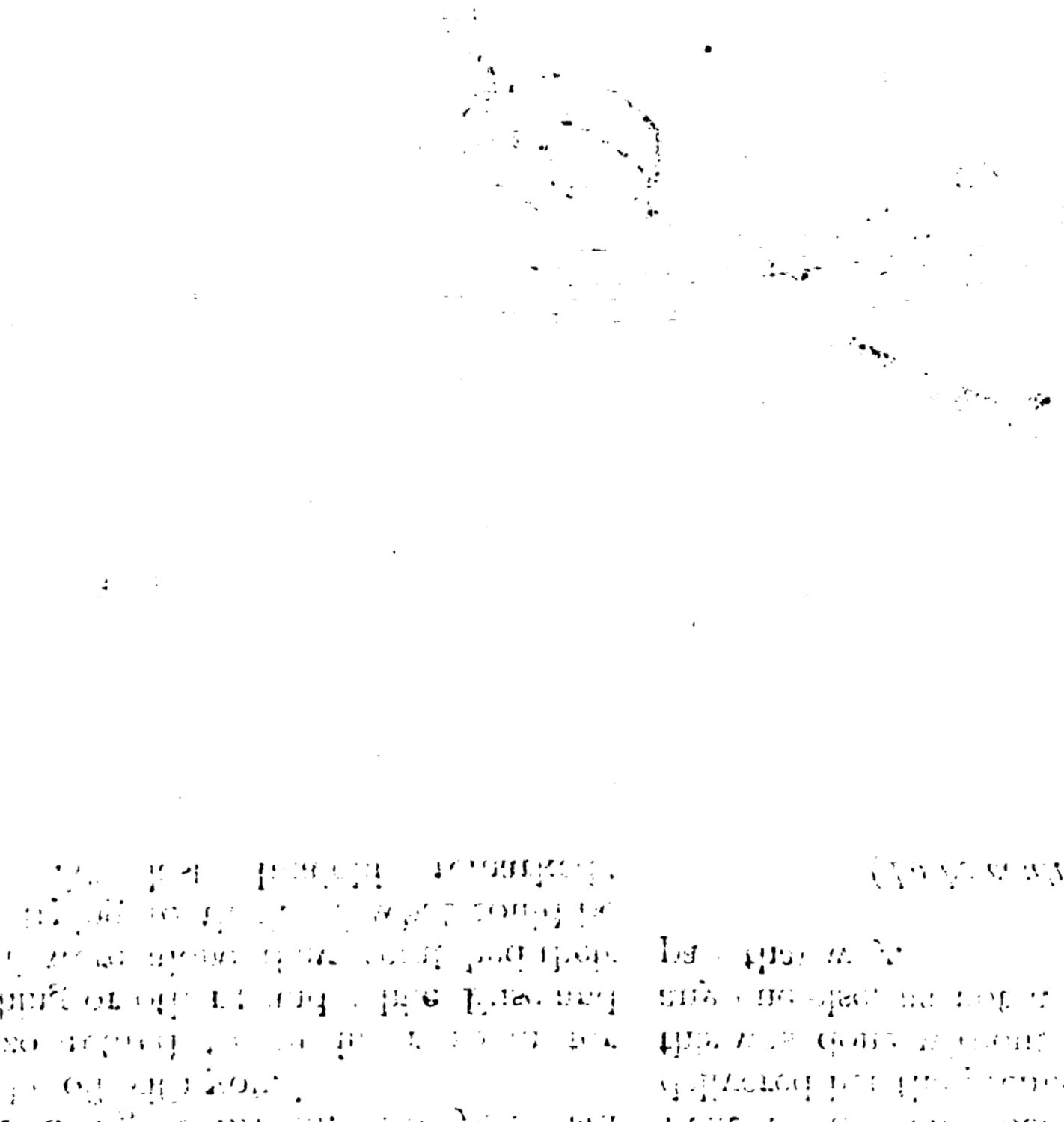
(*To be continued.*)



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THE HOCEI CIVIL WAR

BY T. OKAMOTO

THE 7th sovereign of Japan, the priest-emperor Shotoku, was the last Emperor Kōnin-monin who was of the male line. Shotoku was succeeded by his daughter, who reigned as a woman under the name of Kōken. On the death of the latter, Emperor Junnin, a man of the family of Temmu, was placed on the throne. Junnin was a mere puppet in the hands of the powerful minister Yoshiyo, who was the real ruler of the country. Yoshiyo was a man of great ability, and he governed Japan well. Junnin was succeeded by Shotoku, who was the last Emperor of the male line. Shotoku was a woman of great ability, and she governed Japan well. She was succeeded by Junnin, who was a mere puppet in the hands of the powerful minister Yoshiyo

THE HOGEI CIVIL WAR

By T. OKAMOTO

THE 7th sovereign of Japan, the Emperor Toba, was born in the year 1103, being the son of the Emperor Horikawa who died in 1107. The young Emperor thus came to the Throne at the age of five; and during his rule of sixteen years the empire enjoyed peace. But in the year 1123, at the early age of 21 the Emperor retired and his son Sutoku, still a child, succeeded him. In that day a retired Emperor still retained powers of sovereignety and exercised his will from behind the scenes, a rule to which the retired Emperor Toba was no exception. In the year 1139 one of the Court ladies, Bifuku-monin, gave birth to a son; and the old Emperor was so delighted about it that he at once proclaimed the infant Crown Prince, and thenceforth set about how he might have the child ascend the Throne, being impatient of the Emperor's Sutoku's delayed retirement. Finally the ex-Emperor deposed the reigning sovereign and placed his latest borne on the Throne instead, the child being then but three years old. The new Emperor was called Konae by name.

Naturally the deposed Emperor was indignant, and the relations between the ex-Emperor and the deposed Emperor became strained. This state continued until 1155 when the Emperor Konae died; and then Sutoku thought that if he could not regain the Throne for himself, he might at least gain it for his eldest son, Shigehito; and the general public seemed to think so too; but a younger brother of the former Emperor, Sutoku, was given the Throne instead and became known as the Emperor Goshirakawa. The choice of the new Emperor was greatly influenced by the lady Bifuku-monin who was the old Emperor Toba's favourite and caused him to believe that the death of the Emperor Konae was hastened by Sutoku. The latter now soundly hated his step-mother for circulating such stories about him and grieved that his father should listen to such falsehood.

In 1156 Toba died at the age of 54; and his favourite lady, still grieving over the loss of her son, the late Emperor Konae, retired to a nunnery. Sutoku then seized the opportunity to raise an army in his out support, determined to remove the Emperor Goshirakawa and place his own son, Shigehito, on the Throne. One of the favourite officials of Sutoku was Yorinaga Fujiwara, a man of unbounded ambition. The elder brother of this man was prime minister, but a superior character to his vain brother, Fujiawra. Fujiwara now attempted to displace his brother Tadamichi as Kwam paku, but failed. He therefore sought the aid of the ex-Emperor Sutoku, and both invited the assistance of Minamoto Tameyoshi who, after a time, consented to join their forces. Tameyoshi was the fourth son of the famous warrior Hachimantaro Yoshiiye, whose other son, Tametomo, had conquered the whole of Kyushu. In addition to the Tameyoshi

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family, Taira Tadakazu, uncle of the famous Kiyomori, joined Sutoku against the Emperor Goshirakawa, who in turn raised an army to defend his cause. With such stout warriors as Yoshitomo, Minamoto Yorimasa and Taira Kiyomori against him, the Emperor expected no easy task in allaying the rebellion. But the advantage is ever on the Imperial side; and in the battles that ensued, brothers fought against brothers and friends against friends, forming one of the darkest pages of early Japanese history. The Emperor Goshirakawa was against his brother Sutoku, Premier Tadamichi was against his brother Yorinaga, Tameyoshi was against his son Yoshitomo, while Tametomo and Yoshitomo were brothers, and Tadakazu and Kiyomori were uncle and nephew. In Japan a war of kindred is regarded as something awful; but such it was, and fiercely the conflict waged. Some have supposed that various members of the famous families ranged themselves on both sides, so as to preserve a remnant with whichever side triumphed, whereas, had any family been all on one side it would be completely wiped out should that side perish; but this is hardly a sound supposition. Each took his place in the fight believing he was on the right side, independently of family reason.

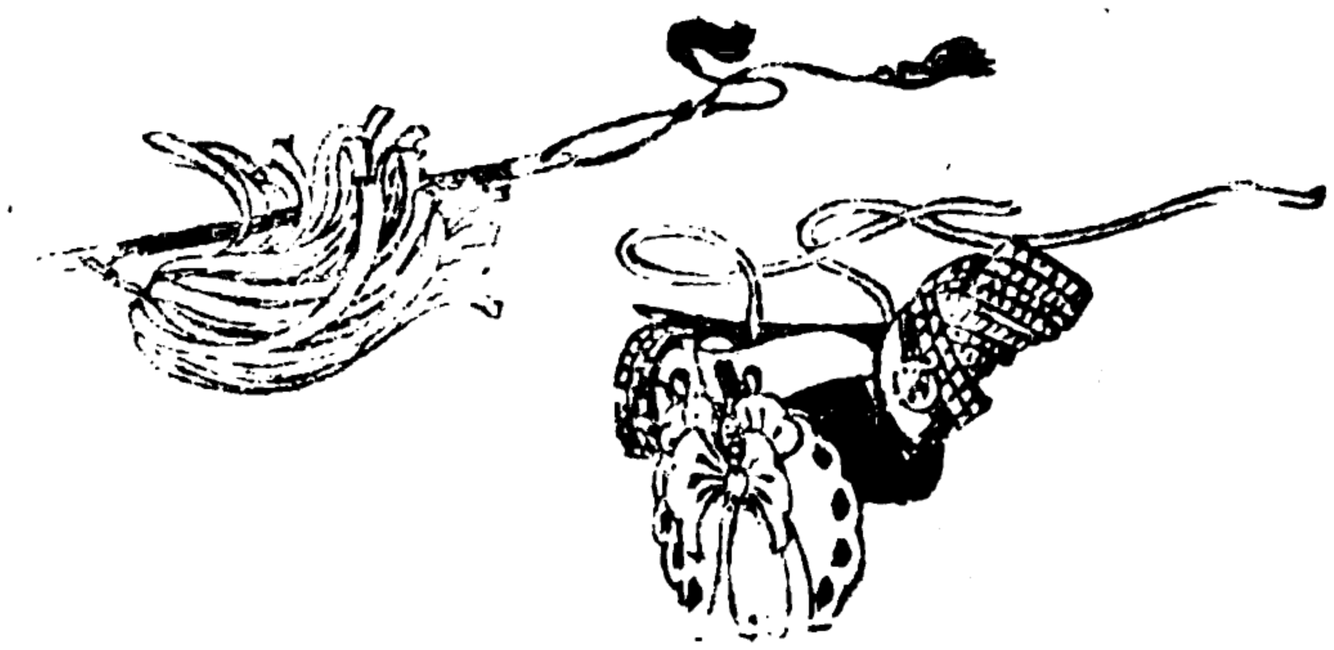
Before the battle began there was much discussion as to how the attack should be carried out. Sutoku summoned a council of war; and the warrior Tametomo, who had gained so many successes in the Kyushu wars, wanted to attack one corner of the enemy's camp at night and then fire the other three corners; but Yorinaga opposed this as adapted only to small battles or skirmishes, whereas the battle awaiting them was an immense issue between two Imperial forces, and he advised waiting until the next day when reinforcements would arrive from Nara and a more extensive and effective attack could be carried out. This view did not please Tametomo, who withdrew from the council remarking that a great battle could not be trusted to the direction of one who did not know the difference between a battle and a court ceremony. Tametomo said that his elder brother Yoshitomo, on the other side, possessed a profound knowledge of war and would soon defeat them if Yorinaga's tactics were adopted. A similar council of war was held on the Government side, when Yoshitomo proposed a night attack, Tadamichi remarking that the proposal should be accepted, as the proposer had a deep knowledge of music and poetry. The Government troops under Yoshitomo and Kiyomori made a night attack on Sutoku and defeated him, proving that war was a matter that had better be left to soldiers. After his defeat Sutoku entered the monastery at Nyoizan and led the life of a priest, as by this means the offences of the noble and the great were always forgiven. Shigehito, the son of Sutoku, also entered the priesthood. Many of the noted names that were forced to surrender did so hoping to find clemency among enemies that were their own relations. Tameyoshi gave himself up to his son; and Tadakazu to Kiyomori; but Kiyomori knew that Tameyoshi would be the future leader of the Heike clan and an invulnerable rival, and so he took measures to see that Tameyoshi should not be spared, and thus Yoshitomo was obliged to sacrifice his own father. Kiyomori also executed his own uncle Tadakazu. Yoshitomo plead-

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family. Taira Tadakuni, uncle of the famous Kiyomori, joined Sutoku against the Emperor Goshirakawa *was* an immense issue between two factions headed by ambitious men. A civil war would be the ultimate test of strength between the two. Sutoku summoned Kiyomori with a night attack on Sutoku and dedicated him, proving that *war was* **and dedicated him, proving that war was a matter that had better be left to soldiers. After his defeat Sutoku entered the monastery at Kyoizan and led the life of a priest, as by this means the two factions would be reconciled. A similar council of war would be held on the Government side, when Toshifumi proposed a night attack. Tadatsune also entered the priesthood. Sutoku, also entered the priesthood, always longing that the proposal should be accepted, as the proposer had a deep knowledge of music and poetry. The Government troops under Yoshitomo and Tomokiyo had a night skirmish with the Taira clan, and defeated them, but could not pursue the fugitives. Yoshitomo then went to his son: and Tadakuni to Kiyomori. Yoshitomo's men fought fiercely, but Yoshitomo was killed, and his head was taken to Kyoto by Tomokiyo. Kiyomori also executed his own father. Kiyomori's men fought with a night attack on Sutoku and defeated him, proving that war was of one who did not know the difference between a battle and a court ceremony. Tomotomo said that his eldest brother, Yoshitomo, on the other side, possessed a profound knowledge of war and would soon defeat them if Kiyomori's tactics were adopted. A similar council of war was held on the Government side, when Yoshitomo proposed a night attack. Tadatsune also entered the priesthood, always longing that the proposal should be accepted, as the proposer had a deep knowledge of music and poetry. The Government troops under Yoshitomo and Tomokiyo had a night skirmish with the Taira clan, and defeated them, but could not pursue the fugitives. Yoshitomo then went to his son: and Tadakuni to Kiyomori. Yoshitomo knew that Tomokiyo was against his brother Kiyomori, joined Sutoku against the Emperor Goshirakawa, who in turn was supported by Yoshitomo and Tomokiyo, while Tomotomo and Yoshitomo, on the other side, possessed a profound knowledge of war and would be the ablest brain of either party. Sutoku summoned a council of war: and the matter was debated pro and con. Tomotomo, who had gained so much success in the Kyushu war, wanted to attack one corner of the enemy's camp at night and then run the other three sides, so as to prevent a retreat: but Yoshitomo objected that as the enemy were only a small party of skirmishers, we were the party's own people. Tomotomo's men fought fiercely, but Yoshitomo was killed, and his head was taken to Kyoto by Tomokiyo. Kiyomori also executed his own father. Kiyomori's men fought with a night attack on Sutoku and defeated him, proving that war was of one who did not know the difference between a battle and a court ceremony. Tomotomo said that his eldest brother,

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ed by the Hojo family which belonged to the Heike side. And the Hojo in turn gave way to the Ashikaga family, who were connections of the Genji. This military class grew more and suspicious of the Court, and established its seat at Kamakura. Here in turn was born a military government, which lasted till 1868, when it was overthrown by the Mikado's adherents, and the Shogun system abolished.

Yoritomo's government in Japan from time immemorial has been one of rivalry between class and great families; and it is so even to-day.

Hardly had the administration been in full swing when Yoritomo's relations with his brother Yoshitsune became strained. Yoshitsune had been appointed lord of Hitachi and Iwami-no-Kami. Not from that time began rivalry between the Taira and Minamoto clans began and the seed of further trouble was sown.

Henceforth the administration was in the hands of soldiers. Three *daimyo* or feudal lords were exiled to Sadoshima. As the foreign wars ceased the supporters of the Imperial cause were duly rewarded. Kiyomori being appointed lord of Hyuga-no-Kami. Yoritomo was raised to the rank of Udaijin or Minister of the Right, but Kiyomori was soon in military over the civil power. He in turn was succeeded by Kiyomori's confinement of the Emperor Gosshirakawa; and Yoshitomo who had been exiled to Owari, was pardoned, and sent to Kyoto to be educated for the military profession. He in turn was worst defeated and murdered by Kiyomori, who in turn was defeated and killed. Yoritomo, son of Yoshitomo, raised an army and annihilated the Heike and caused his great military government to be established at Kamakura. He in turn was worst by the Hojo family, which belonged to the Heike side. And the Hojo in turn gave way to the Ashikaga family, who were connections of the Genji. This military class grew more and suspicious of the Court, and established its seat at Kamakura, the military government in Japan from time immemorial has been one of rivalry between class and great families; and it is so even to-day.

The first sign of the supremacy of the military over the civil power was seen in Kiyomori's confinement of the Emperor Gosshirakawa; and Yoshitomo who had been exiled to Owari, was pardoned, and sent to Kyoto to be educated for the military profession. He in turn was worst by the Hojo family, which belonged to the Heike side. And the Hojo in turn gave way to the Ashikaga family, who were connections of the Genji. This military class grew more and suspicious of the Court, and established its seat at Kamakura, the military government in Japan from time immemorial has been one of rivalry between class and great families; and it is so even to-day.

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Henceforth the administration was in the hands of soldiers. Three *daimyo* or feudal lords were exiled to Sadoshima. As the foreign wars ceased the supporters of the Imperial cause were duly rewarded. Kiyomori being appointed lord of Hyuga-no-Kami. Yoritomo was raised to the rank of Udaijin or Minister of the Right, but Kiyomori was soon in military over the civil power. He in turn was succeeded by

ed for the life of his father, but Kiyomori replied that since he had not spared his uncle, he could not consent to spare another traitor. So Yoshitomo had to witness the execution of not only his father but his brothers Yorikata, Yorinaka, Tamemune, Tamenari and Tamenaka, Tamemoto escaping to Izu, and Sutoku was exiled to Sanuki. As the traitors were executed the supporters of the Imperial cause were duly rewarded, Kiyomori being appointed lord of Harima-Yoshitomo was raised to the rank of Sama-no-kami. But from that time keen rivalry between the Taira and Minamoto clans began and the seed of further trouble was already sown.

Henceforth the administration was in the hands of soldiers. These warrior statesmen belonged either to the Heike or the Genji, as circumstances favoured one clan or the other. The nobles, who had hitherto stood above the warrior class, had now to take a back seat. The military class grew more and suspicious of the inherent strength of the Courtly class who now held official rank only in name. Government by aristocracy gave way to military government. This finally led to the setting up of the shogunate at Kamakura, the military capital. This strife between the army and the people has always appeared more or less. The strife between the Heike and the Genji went on for years, their fortunes rising and falling as conditions favoured or opposed.

The first sign of the supremacy of the military over the civil power was seen in Kiyomori's confinement of the Emperor Goshirakawa; and Yoshitomo who had been obliged to kill his own father, was afterwards slain by one of his own followers. This threw the balance of power on the side of the Heike clan and led to the revolt under Yorimasa who hated the oppression of the Heike. He was, however, defeated and killed. Yoritomo, son of Yoshitomo, raised an army and annihilated the Heike and caused his great military government to be established at Kamakura. He in turn was worsted by the Hojo family which belonged to the Heike side. And the Hojo in turn gave way to the Ashikaga family, who were connections of the Genji. Thus government in Japan from time immemorial has been one of rivalry between clans and great families; and it is so even to-day.



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ICHIZAEMON MORIMURA

By M. YOKOYAMA

IT is supposed that the reason why many business men in Japan are of doubtful commercial morality is because most of them are of purely merchant-class extraction. Yet one of the noblest and best of Japanese merchant princes is a man thus descended: his name is Ichizaemon Morimura. Like Baron Shibusawa, Mr. Morimura is a commercial magnate of irreproachable character and splendid achievement.

Born in old Yedo in 1839 Mr. Morimura comes of a family that has been engaged in trade for generations, being contractors in arms for the great daimyo houses. Mr. Morimura's father was a man of great strictness of character, and he brought up his son along the same lines. He is believed to have been strongly influenced in character by the numerous samurai with whom he came in contact in munitions. The family being well off, the young man had no hardships in youth, and gave himself up to acquire learning. When Mr. Morimura was sixteen, however, occurred a terrible earthquake in Tokyo, setting fire to the city, when more than 100,000 people lost their lives. In this calamity the Morimura family lost their all. Young Ichizaemon and his five brothers had to turn out and depend now on their daily labour for a living. They first found something to do in the rebuilding of the city, but were often at their wit's end to know how to make ends meet.

Debt piled up and the family was burdened beyond endurance. The young man labored early and late to remove the load and finally succeeded, the new year dawning with the family free of debt. Even to-day Mr. Morimura looks back to that as having been the happiest New Year of his life. With the accomplishment of the Meiji Restoration and the advent of foreigners young Ichizaemon began to realize that the hope of the merchant lay in dealing with foreigners. With this in view he moved to Yokohama, where he opened a general store, importing goods for supplying the interior of Japan. He did a great business importing saddles, the convenience of which he taught to Japanese horsemen and soldiers, the source at first being France; and when the army was being reorganized Mr. Morimura had a great deal to do with supplying arms and ammunition to the troops, making good profits.

When the Keiogijuku University was founded Mr. Morimura's younger brother entered it, and Mr. Morimura told Mr. Fukuzawa, the principal, that he wished his brother to be educated for a merchant. Mr. Fukuzawa remarked that he was much pleased to hear it, as most of his pupils were aiming to become politicians or government officials. The true warrior, he said, was the keen tradesman. The idea of the time was that a merchant required no education; it was a low job. Education was only for statesmen and officials of the Government. Mr. Mori-

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ICHIZAEMON MORIMURA

BY M. YOKOYAMA

IT is supposed that the reason why many business men in Japan are of doubtful commercial morality is because most of them are of bright intellect and great ability, but lack the opportunity to receive higher education. The two things usually go together. Those that lack brains have money, and those that have brains have not. Ichizaemon Morimura is a shining example of this. He was born in Tokyo, getting there to the city, but was often at their wit's end to know how to make ends meet.

Dept. bited up and the family was

Ichizaemon was only for sightseeing and education. Mr. Morimura's mother, he said, was the keen tradesman. The idea of the time was that a merchant required no education; it was a low job. Tokyo was then a town of some 100,000 people with this in view he moved to Yokohama, the principal port for foreign trade, which he thought to become Japan's commercial metropolis. Mr. Morimura was left a widow with two children, a girl and a boy. The girl married Mr. Morimura's brother Ichizaemon, and the boy, Ichizaemon, was born in Yokohama in 1858. Mr. Morimura was a merchant and shipowner, and the family lived on the Bluff, a foreign settlement. Here Ichizaemon received a good education in the Japanese and English languages, and when he was fifteen years old he was sent to the Kaisei Gakko, the Government College, to prepare for the Imperial University. Mr. Morimura's mother, however, died before the boy had finished his course, and Ichizaemon left school to help his mother in the family business. Mr. Morimura had been in poor health for some time, and was advised to go to Atami, a hot-springs resort, for the benefit of his health. Ichizaemon went with him, and while there received a telegram from Mr. Morimura's partner, Mr. Asano, asking him to return to Yokohama at once, as Mr. Morimura was dangerously ill. Ichizaemon hurried back, but found that his father had died before his arrival. Mr. Morimura had been a great sufferer from asthma for many years, and had been obliged to live in a warm climate. The young man had been carefully and late to remove the body to Tokyo for burial, where it was placed in a temporary tomb. The funeral was a very imposing one, the principal business men of the city, as well as many officials of the Government, attending. Mr. Morimura's mother, Mrs. Asano, was also present, and Ichizaemon, the boy, was selected to be the chief mourner. The ceremony was very impressive, and Ichizaemon acquitted himself with great credit. He was then sent to the Kaisei Gakko, the Government College, to prepare for the Imperial University. Mr. Morimura had a great desire that his son should enter the Government service, and Ichizaemon was also desirous of entering the Government service, but his mother's wishes were paramount, and he remained with her. Ichizaemon was then sent to the Yokohama Foreign School, where he remained for a year, when he was transferred to the Government College, where he remained for three years, graduating in 1878 with honours. He was then sent to the Imperial University, where he remained for three years, graduating in 1881 with honours.

Upon the Kaisei Gakko becoming the Imperial University, Mr. Asano, who had been appointed one of the professors, resigned his position, and Mr. Morimura was appointed in his place. Mr. Asano, the principal, was also appointed a professor, and Mr. Morimura was appointed a lecturer. Mr. Morimura was also appointed a professor in the Imperial University, and Mr. Morimura was appointed a professor in the Imperial University. Mr. Morimura was also appointed a professor in the Imperial University, and Mr. Morimura was appointed a professor in the Imperial University.

Mr. Morimura's connection with the Imperial University was a very important one, as he was

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interest in Christianity. He is a man
who believes that the influence of the
present generation should be exerted
against Christianity, and who is ready
to use his means and his influence for
the furtherance of that object. He is
a member of the Methodist Church, and
has been a liberal contributor to its
support, and is now a subscriber to the
Christian Commercial College, New York
city, having given it $500 in cash and
$500 in stock. He is a member of the
Union League Club, and is a man of
great benevolence and public spirit.
Mr. Monteith was married in 1858 to
Miss Sarah Jane Hall, daughter of
Thomas Hall, Esq., of Yonkers, N. Y.
They have had seven children, five of
whom are living, viz.: Thomas Hall,
Jr., Mary Jane, Sarah Elizabeth, Wil-
liam Hall and Frederick Monteith.
Mrs. Monteith died in 1875, and Mr.
Monteith was married in 1877 to Miss
Mary Elizabeth Hall, sister of his first
wife. They have had two children,
Frederick Monteith and Mary Hall.
Mr. Monteith's success in life is due
entirely to his own efforts. He has
been a hard worker, and has never
been afraid to tackle any job that
presented itself. He has always been
a believer in the principle that "Indus-
try must win," and has practiced it
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tributor to the support of churches
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Mr. Monteith's Success.

Mr. Monteith's success in life is due entirely to his own efforts. He has been a hard worker, and has never been afraid to tackle any job that presented itself. He has always been a believer in the principle that "Indus-try must win," and has practiced it himself. He has been a liberal con-tributor to the support of churches and charitable institutions, and has always been ready to lend a helping hand to all his personal friends who were in need of assistance. He has been a member of the Board of Man-agers of the Five Points House of In-dustry for many years, and is also a member of the Board of Managers of the Children's Aid Society, and has been a liberal contributor to its funds. He is a man who believes that the influence of the present generation should be exerted against Christianity, and who is ready to use his means and his influence for the furtherance of that object. He is a member of the Methodist Church, and has been a liberal contributor to its support, and is now a subscriber to the Christian Commercial College, New York city, having given it $500 in cash and $500 in stock. He is a member of the Union League Club, and is a man of great benevolence and public spirit.

Mr. Monteith was married in 1858 to Miss Sarah Jane Hall, daughter of Thomas Hall, Esq., of Yonkers, N. Y. They have had seven children, five of whom are living, viz.: Thomas Hall, Jr., Mary Jane, Sarah Elizabeth, Wil-liam Hall and Frederick Monteith. Mrs. Monteith died in 1875, and Mr. Monteith was married in 1877 to Miss Mary Elizabeth Hall, sister of his first wife. They have had two children, Frederick Monteith and Mary Hall.

mura knew better.

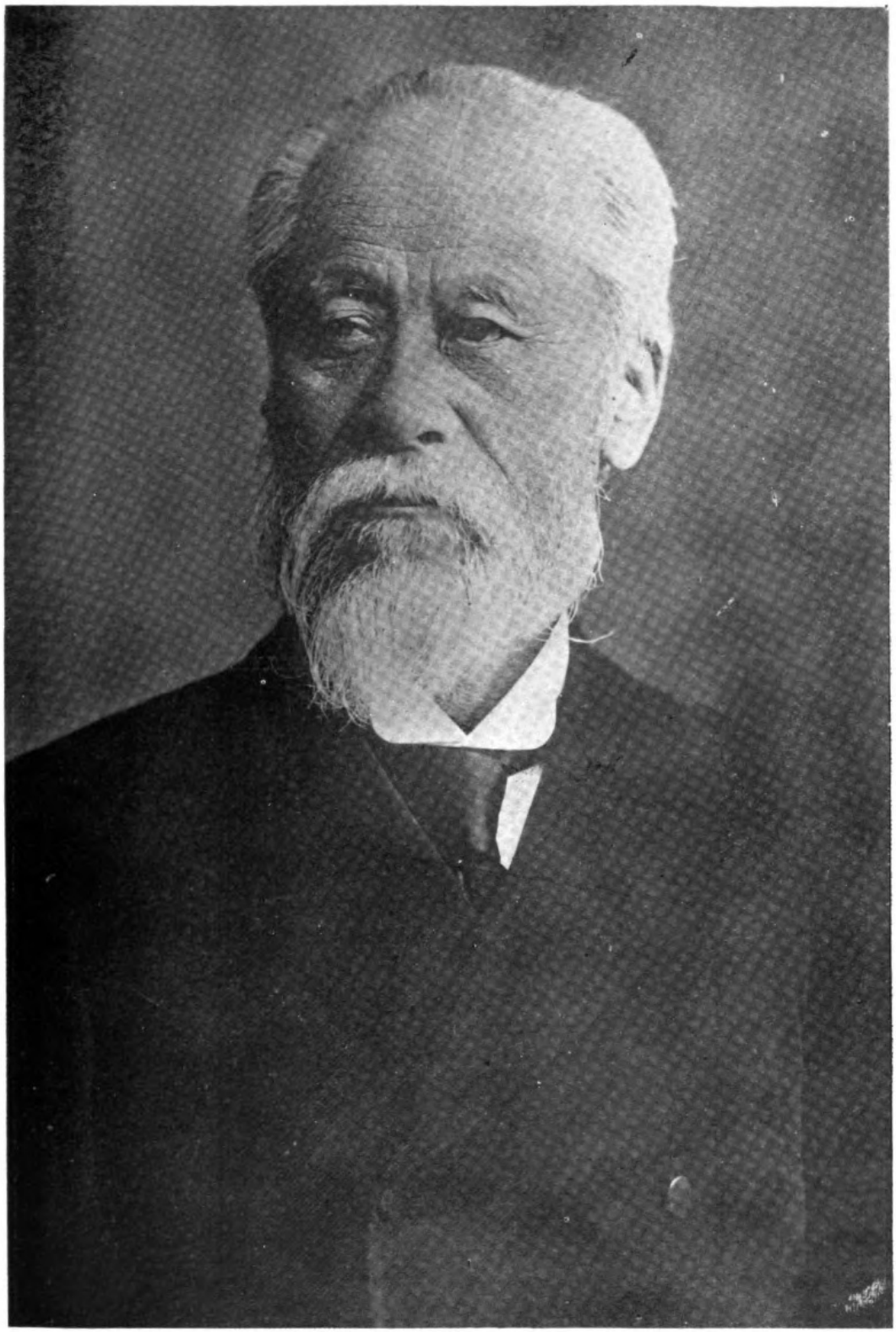
When the brother graduated from the Keiogijuku University he was sent to the Eastman Commercial College, New York, after finishing his course at which, he started business in New York, taking up the curio trade then in great vogue. The young man had no little difficulty in carrying on the business in a strange land with small capital; and often he had to sell his personal effects to keep the shop open. Meanwhile the brother in Japan started a tailoring establishment in Tokyo from which he managed to save some 3,000 *yen*, with which he bought supplies for the curio shop in New York. As the supply arrived in time for the Christmas trade the goods were soon bought out; and then a second consignment was sent, which met with like success. Thus the foundation of the Morimura firm was laid.

From that time the Morimura firm, has gone on prospering until now the name is one of the greatest in the commercial annals of Japan. In 1882 Mr. Morimura was made an auditor of the Bank of Japan, an office he filled for 20 years. The Morimura company has contributed greatly toward the establishment of sound commercial firms in Japan. Mr. Ichizaemon Morimura was one of the directors of the Nagoya Pottery Company and saw it reach unparalelled prosperity. The present Morimura firm has a capital of 4,000,000 *yen*, and the Morimura Bank a capital of a half a million *yen*. The firm is taking long and leisurely strides in the business world, as the Japanese say, but the cause of the progress is the character and personality of Mr. Ichizaemon Morimura, whose motto is: No idleness till death.

Mr. Morimura has always devoted much attention to culture of character, and especially to Buddhism, though he has studied the Bible and has a deep interest in Christianity. He is a man who believes that the influence of the human spirit can accomplish wonders. Seeing that the Takachiho Middle School was giving a superior education to boys, Mr. Morimura determined to assist it and he has long done so. He has written a book for young men, entitled "Independence and Self-support," which has exerted a wide influence for good on the rising generation. In his old age Mr. Morimura devotes most of his time to the education of youth and to works of charity. At present he is more widely known for his munificence than for his great business transactions. He has done much to promote the organization of young men's societies and all that helps the formation of character. All who work for the Morimura firm are like one big family, enjoying brotherly intimacy. The firm has a society called the Dojinkai, under the auspices of which members meet once a month to hear lectures from notable authroities, provided by the Morimura firm; and often there are gatherings for music and amusement. If all capitalists were like Mr. Morimura such things as strikes would be unheard of in the industrial world. He is the Henry Ford of Japan.

In his book on "Independence and Self-support" Mr. Morimura says: "Some Company directors are wont to say that certain of their employees cannot be promoted because they are prone to idleness. But idleness is the fault of directors themselves; for idleness in an employee always depends on the character of his master. Assuming an attitude of indifference will not render an idle employee more efficient. Improvement of treatment must always come before one can expect improvement of conduct." These remarks indicate the type of man Mr. Ichizaemon Morimura is.

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BARON MORIMURA, A MERCHANT PRINCE OF JAPAN

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UCHIMABE FOREST, AOMORI PREFECTURE



HARIGAOKA FOREST, AOMORI PREFECTURE

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FORESTRY IN JAPAN

By T. HONDA

JAPAN is a country rich in woodland and forest, more than fifty per cent of the land surface being so occupied, which gives the nation something of a unique position. Everywhere the eye turns in touring about Japan it rests on grove or woodland and often extensive forest country. The mountains of Japan, which form so large a proportion of the total area, are usually covered with trees, a distinction that Japan possesses above most other countries. In fact the Japanese treat trees much as western people do crops. Every available space is planted with trees; and when trees are cut down for the sake of the timber, the land is replanted. It is a work that appeals to the family instincts of the Japanese; for the crop set out by the landowner cannot be harvested by him; he is planting for the next generation or even the one after that. Thus each generation has to provide for the needs of posterity, failure to do which is an unpardonable injustice. Most of the work, however, has to receive the attention of the government; and the Japanese, being human, like other folk, take more interest in forestry the more profitable it appears.

The climate of Japan is well suited to the growth of forests, as there is a warm atmosphere with plenty of rain. Forests flourish so well in Japan, and the undergrowth is often so dense, that the gypsy class take refuge in them and sometimes become outlaws. Not infrequently these wanderers become a tribe and inhabit the forest fastnesses of the country. Like the Indians of Canada they make kitchen utensils of the trees and sell them in adjacent settled communities to obtain the more pressing necessities of life. At times the forest-dwellers of Japan turn to thieving and plunder for a living, and failing in this they become tramps and beggars. These vagabonds belong to no prefecture and come under no police jurisdiction. Usually their crimes are not of the serious kind. They are said to be remnants of the mountaineers of ancient times, who left the service of feudal lords, preferring the independent existence of the wilds.

The Japanese idea of a forest is that of a haunted place; it is not unlike the idea that prevailed in Europe in the days before love of nature became so prominent a feature of national literature. In Japan there are innumerable tales of the queer things reported to happen in the depths of the forest. That monster reptiles inhabit forests is still believed by many Japanese. A forest ranger in the wild district between the provinces of Echigo and Shinano was recently reported to have discovered in a certain pond two such monsters. In one of the ponds, or lakes, he saw a red carp at least ten feet in length. Some time afterwards, during a severe thunder storm, the lake overflowed to such an extent that the dam was washed away. As the water decreased the body of the big fish was left struggling on dry land, where it soon died. The ranger

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FORESTRY IN JAPAN

BY T. HONDA

JAPAN is a country rich in *wood*land and forest, more than fifty per cent of the land surface being so occupied, *which* gives the nation something of a *mountain*ous appearance *with* beauty of rain. Forests *are* the most important source of timber, and the mountainside *is* often so densely clad *with* trees that the eye can hardly penetrate *the* depth of the *wood*. As the *wood* is extensively used for fuel, the poor mountain people *have* to go far into the forest for it, and *in* this they become trained and hardy climbers. Their occupation *has* to provide for the needs of every one of the household, and *in* this they become familiar with the habits of the animals and birds of the forest. Their movements are noiseless, and they are skilful in finding their way *in* the dense forest. Their knowledge of the trees and plants is also very great, more than fifty per cent of the species found in Europe being found in Japan. Many of the trees are of economic importance, and the people are skilful in their use. Some of the trees are used for the sake of the timber, the land is replanted. It is a *work* that appeals to the family instincts of the Japanese: for the crop set out by the landowner cannot be harvested by one generation: he is planting for the next generation as well as for himself. Hence the Government pays to provide for the needs of the Japanese: for the crop set out by the landowner cannot be harvested by one generation: he is planting for the next generation as well as for himself. Hence the Government pays to receive the attention of *numerous* inspectors. Most of the *work*, however, has to receive the attention of the Government: and the Japanese people, *which* gives the nation something of a *mountain*ous appearance, has to be *a* nation of foresters. Nor is the *wood* only used for fuel, but large quantities are exported to other lands, *and* more timber *is* used in Japan than in Europe. Japan is a country rich in *wood*land and forest, more than fifty per cent of the land surface being so occupied, *which* gives the nation something of a *mountain*ous appearance. In fact the Japanese forest *has* much *as* *western* Canada, the people of *which* have been described as living in the depths of the forest. Like the Indians of Canada they make *use* of the trees and plants in their daily life, and *in* this they become trained and hardy climbers, and their movements are noiseless, and they are skilful in finding their way *in* the dense forest. Their knowledge of the trees and plants is also very great, more than fifty per cent of the species found in Europe being found in Japan. Many of the trees are of economic importance, and the people are skilful in their use. Some of the trees are used for the sake of the timber, the land is replanted. It is a *work* that appeals to the family instincts

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There is, of course, much room for profit-making in the timber trade, and the Government is doing its best to encourage the development of the timber industry in Japan. It is no exaggeration to say that Japan ranks first in Asia as a country of forests.

The annual income from the Government forests is as follows:

Timber	£1,142,000
Charcoal	53,010,000
Sawed lumber ...	53,052,000

Among the most representative of these products are the following:

K. K. Shoshoku ...	5,535,000
Cedar wood	5,064,000
Hampoo	5,510,000

In price there is a vast difference between sawn timber and that in the round. A piece 12 inch thick and 24 feet long will cost 82 sen, while a log of the same length and diameter would fetch only 12 sen in sugi, a kind of pine. Export timber is chiefly whole cedar. Export timber is chiefly shipped from Hakodate and Otaru, or in bulk, steamers, electric-light poles and fence posts are also sent to China. Exports of timber during the year 1900 were valued at £1,142,000.

The following forests belong to the Government, and yield an annual income of 5,000,000 yen:

Hampoo	5,510,000
Cedar wood	5,064,000
K. K. Shoshoku ...	5,535,000

In price there is a vast difference between timber and that in the round. Sawn timber is worth 6,000,000 yen a million yen. Some 6,000,000 yen worth of timber is used annually in flick shingles for making flat pieces, such as are used in roofing houses, and fence posts. The annual yield of the forests is about 100,000,000 yen worth of timber in cutting lengths and fancy articles.

It is supposed that the great load and pig combination, the card lined in red, will be required for many centuries.

The Japanese use everything that grows in a forest, from the leaves and twigs right up to the trees. The bark, underground, including the grass, to the timber and timber of the trees. The bark, too, is used for tanning, and resin also, they dig it in large quantities, and export it to China and Europe.

As is well known the Japanese are skilful wood-workers in the world. They finish their houses in beautiful wood, but no paint ever paints wood as the natural colour. Trees are reforested as in some cases are cut very much as is personality

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brought one of its scales, which measured two inches across, back with him to show the outside world. As the water in the lake further subsided the ranger saw a toad seven feet high, the appearance of which was enough to frighten a man. This huge amphibian he brought some men to shoot; and since then the place has gone by the name of Weird Pond. It is supposed that the great toad and his equally big companion, the carp, lived in pond for many centuries.

The Japanese use everything that grows in a forest, from the leaves and undergrowth, including the grass, to the limbs and timber of the trees. The bark, fungi, and resin also, play their part in the yield of the forest. The annual value from Japanese forests is as follows:

Timber	¥43,727,000
Charcoal	23,670,000
Sawed lumber ...	23,927,000
R, R. Sleepers ...	2,232,000
Geta wood	2,694,000
Bamboo...	2,516,000

In price there is a vast difference between sawn timber and that in the trunk. A board ¼ inch thick and 24 feet long will cost 85 *sen*, while a log of the same length and diameter would bring only 72 *sen* in *sugi*, a kind of cedar. Export timber is chiefly whole or in plank, sleepers, electric-light posts and going chiefly to China. Exports of timber bring in about 16,000,000 *yen* annually, of whch logs and planks represent 8,670,000 *yen*; tea-chests 1,420,000 *yen*; and 1,620,000 *yen* in bamboo. The annual yield of the forests of Japan in edible fungi is about 1½ million *yen*. Some 930,000 *yen* worth of wood is used annually in thick shavings for making thin boxes, such as are used in carrying lunches and fancy articles. There is, of course, much room for better development of the timber insdustry in Japan. It is no exaggeration to say that Japan ranks first in Asia as a country of forests.

The annual income from the Government forests is about 5,000,000 *yen*, a profit of only about 70 *sen* an acre, which is small compared with the 24 *yen* per acre of a country like Saxony. The difficulty in Japan is want of transportation facilities for lumber, in Japan there are at present some 33 forestry companies promoting the planting and growth of forests as well as the exploitation of them. Some of these undertake all sorts of wood work, from timber to match wood The annual income of all the companies is not more than 70,000,000 *yen* a year. They have a paid up capital of about 6,000,000 *yen*.

Among the most representative of these companies is the Akita Timber Comany with a capital of 2,000,000 *yen*. There is also the Toyo Company with a capital of 1,550,000 *yen*, as well as the Nagoya Timber Company with a capital of one million *yen*. These were organized after the Russo-Japanese war. The Akita company has its principal yards at Noshiro in the province of Akita with branch lumber yards at Nemuro and Osanai. The company runs an electric power-supplying plant as well. The last dividend of the concern was 42 per cent, thought it was 20 per cent before the war in Europe.

As is well known the Japanese are among the most skilful wood-workers in the world. They finish their houses is plain wood, planed, no paint ever being used to disfigure the natural colour. Trees are regarded as in some sense sacred, and every tree has its personality

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or spirit. The great National Shrine of the Imperial Ancestors at Ise, known as the *Dai Jingu*, has always been constructed of *hinoki* wood, a kind of cedar; and the edifice is rebuilt every twenty years, the timber being brought from the Government forest on the Kiso mountains in Shinano. But since the timber of a mountain in Formosa has been found far superior to that of the Kiso forest the next rebuilding will use wood from the southern island colony.

Ever since the days of the Heian era the Court nobles have been accustomed to carry a wooden baton called the *shaku*, which is about one foot two inches long and narrowing towards one end. The piece of flat wood represents the Imperial Sceptre borne by the Emperor on which in ancient times the nobles used to write the business to be attended to; a sort of note book; but it has since become merely a badge of honour or authority. The wood used for the baton was formely that of the yew tree; and that tree came to be called the *ichi-i noki*, or tree of first rank, while the mountain from which the wood was taken came to be known as Kuraiyama, or Rank Mountain, and was in the Hida range. In Tokyo a society exists for the care of historical trees; it is called the *Roju-hosen-kai*, or Society for the Preservation of Venerable Trees.



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or spirit. The great National Shrine of the Imperial Ancestors at Ise, known as the Dai Jingu, has always been constructed of hinoki wood, a kind of cedar; and the edifice is rebuilt every twenty years, the timber being brought from the Government forest on the Kiso mountains in Shinano. But since the timber of a mountain in Formosa has been found far superior to that of the Kiso forest the next rebuilding will use wood from the southern island colony.

Ever since the days of the Heian era the Court nobles have been accustomed to carry a wooden baton called the shaku, which is about one foot two inches long and narrowing towards one end. The piece of flat wood represents the Imperial Sceptre borne by the Emperor on which in ancient times the nobles used to write the business to be attended to; a sort of note book; but it has since become merely a badge of honour or authority. The wood used for the baton was formerly that of the yew tree; and that tree came to be called the itchi-i-noki, or tree of first rank, while the mountain from which the wood was taken came to be known as Kuraiyama, or Rank Mountain, and was in the Hida range. In Tokyo a society exists for the care of historical trees; it is called the Ayu-Hozon-Kai, or Society for the Preservation of Venerable Trees.

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EAST AND WEST

BY C. TAKAHASHI

THE expedition of Greece and the Peloponnesus as Times goes on. That
invasion of India by Alexander the Persian was very become Asiatics' however,
not been possible unless the Asiatic world was open to some extent, while the Greek
people, with some assistance from Hindoo literature. There may be some marks of
Oriental influence in the ideas expressed by Aristophanes in Faust, but such
is rarely a mere imitation of the Russian
thought, but it is very slight, and pro-
bably with some assistance from Hindoo
writings possess Occidental and Oriental
is first of a desire to bring about a
union between Western and Eastern
known for the first time to the western
world.

Columbus soon realized that the land
he came to was not Japan, as it in no way
tallied with the accounts given by Marco
Polo; and the conviction that America is
not Japan has become more and more

Christ proved of greater significance in
bringing East and West together than as
Attempting the Mongolian invasion of Russia
in the 13th century little was accomplish-
ed in the way of bringing about a more
cordial and intimate relation between the two
great divisions of the old world though
Marco Polo came as far East as China
and brought back with him to Europe
accounts which inspired Christopher
Columbus with the idea of reaching
Xipangu (Japan) by way of the Atlantic
ocean by stretch imagination. Thus
were opened as far East as China, though
known subsequently, much communication
on the scale of history until the days of
conductor of similar ambition abstract
continents. After Alexander's death no
more still be seen in the literatures of both
France of the Good he did in this direction
tion of the Orient and the Occident, but
before fully accomplishing the annihilation
was unfortunate that the great proto died
a military or political achievement. If
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EAST AND WEST

By G. TAKAHASHI

THE subjugation of Greece and the invasion of India by Alexander the Great proved of greater significance in bringing East and West together than as a military or political achievement. It was unfortunate that the great hero died before fully accomplishing the amalgamation of the Orient and the Occident, but traces of the good he did in this direction may still be seen in the literatures of both continents. After Alexander's death no conqueror of similar ambition appeared on the stage of history until the days of Roman supremacy, when communication was opened as far East as China, though nothing definite was done toward drawing East and West into closer contact. During the Mongolian invasion of Russia in the 13th century little was accomplished in the way of bringing about a more mutual understanding between the two great divisions of the old world, though Marco Polo came as far East as China and brought back with him to Europe accounts which inspired Christopher Columbus with the idea of reaching Zipangu (Japan) by way of the Atlantic, when he struck America instead. Thus was Japan the cause of the discovery of America, and in the act she became known for the first time to the western world.

Columbus soon realized that the land he came to was not Japan, as it in no way tallied with the accounts given by Marco Polo; and the conviction that America is not Japan has become more and more pronounced as times goes on. That Japan may become America, however, has not been beyond the possibility of belief to some minds, while the danger that some of America may become Japanese is feared by others still more credulous. Japan's first actual contact with the western world was when the Spanish priest, Pinto, arrived on our shores in 1545; and then followed in quick succession visitors from most of the other countries of Europe, bringing religion and guns with instructions as to how to use them. The Japanese in time got the conviction that the religion was but a cloak for the work the guns were intended to do finally in subjugating the country to foreign influence or even jurisdiction; and to ascertain the truth of the matter a Japanese delegation was despatched to Rome, the headquarters of the Church; and from that time there was more or less regular communication between Japan and the West for some centuries.

The reference to Japan in Swift's Gulliver's Travels indicates that he regarded the country as some imaginary place. In some of Goethe's poetry there is trace of a desire to bring about a synthesis between Occidental and Oriental thought, but it is very slight, and probably a mere imitation of the Russian poets, with some assitance from Hindoo literature. There may be some marks of Oriental influence in the ideas expressed by Mephistopheles in Faust, but such

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ideas always take an inferior place in relation to the whole. Victor Hugo drew some ideas from the East, but never went further than India. The pictures of Turner show more Japanese influence than the works of most artists of the time. He probably saw some specimens of Japanese art in Holland, and at a glance realized their possibilities. The pessimistic philosophy of Schopenhauer is due more to the gloomy characteristics of the age and the man's personal bent than to any oriental influence, though no doubt he was familiar with some Buddhist works. The writings of von Hartmann and the translations of Max Müller had a great influence in introducing oriental ideas to western minds. In the days before the post-impressionist vogue Japanese pictures were often taken as models; and even Whistler admired Hiroshige, whose "Evening Moon above the Ryogoku Bridge" was a model for the great western artist. His real models, however, were American, and only the dress is Japanese. Even the writings of Edwin Arnold show him to have possessed a western mind attired in oriental trappings. Loti could see in the Japanese woman nothing better than a mistress. It was the late Lafcadio Hearn who, more than any other foreigner, contributed to a better understanding of Japan by the western world, though his writings are overful of mystery to represent the real truth. He seems to have attached more importance to legend than to Japanese history. And he was more concerned with our rustics than our more enlightened citizens. Thus his observations on Japan are much like those of Washington Irving on England: too much of a tourist flavour. Professor Fenollosa's remarks on our Ukiyo-e art are of the same type, though much more consistent with the facts.

Concourt published a brochure on Utamaro in 1891 and in 1896 he wrote on Hokusai, both of which did something to reveal Japan to the western world. Aston's history of Japanese literature was of value, though it failed to reach the core, as he failed to appraise accurately the importance of events and did not do justice to the authors who wrote in Chinese, being influenced probably by the prejudices of their contemporaneous Japanese scholars. When Nietsche was told about the paintings of Japan he expressed a desire to visit the country to see how such a people learned to be cheerful: to ascertain the secret of the bright side of human nature, as it were.

On the whole it is clear that Japan was in possession of western knowledge long before the West had much idea as to things Japanese. Swift's reference to Japan shows how little was known of this country abroad at that time. A volume written by a Japanese author about that time, or a little after, shows much greater knowledge of foreign lands: I mean the *Furyu Shido-ken* of Gennai Hiraga. Kokan Shiba's paintings in oil were earlier than Turner's imitations of the Japanese style. Indeed Japanese artists had a insight into western art long before western artists had much idea of the art of the East. After the Meiji Restoration Japan's absorption of western knowledge and art was rapid, especially in science, philosophy and literature. Our acquirements were of a general rather than of a special nature, while western knowledge of Japan was rather specific, such as the western studies of particular artists or particular subjects. Indeed what has been written of Korin, Utamaro, Hokusai,

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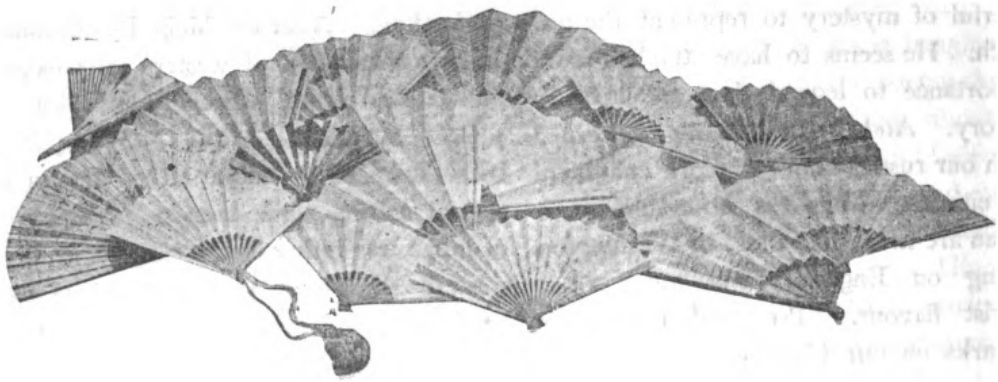
same type, though much more consistent with the facts.

Concerning baptism and preaching on Hokusai, both of which did something to reveal Japan to the western world. Aston's history of Japanese literature was often taken as the standard work on the subject. Although it failed to reach the high level of modern scholarship, it was a genuine attempt to present a picture of Japan's contribution to civilization. Time has altered the perspective of many of its judgments, and its general tone, with its emphasis on the importance of events and dates, is now rather old-fashioned; but it was a pioneer work, and deserves credit for its industry and enthusiasm. Chamberlain's Things Japanese, which ran through many editions, is still a mine of information on many points of interest, though the author's attitude is sometimes wayward and his judgments capricious. Gilbert Murray's Japanese Drama, with its sympathetic introduction, is a beautiful piece of work. Lafcadio Hearn's Japan: an attempt at interpretation is a fascinating book, though it is more valuable for its insight into the writer's own mind than for its power of explaining Japan. Okakura's Ideals of the East, with its account of Japanese painting, is a work of delicate criticism, and Fenollosa's Epochs of Chinese and Japanese Art is a storehouse of learning, though it is somewhat overloaded with names and dates. Mrs. Knox's Japanese Fairy Tales and Miss Bacon's Japanese Girls and Women are charming books, and Mrs. Dickins's Primer of Japanese Poetry is a good introduction to the study of the hokku. Mr. Gleeson White's Japanese Ukiyo-e is admirable, and Mr. Strange's Japanese Illustration is a good guide to the Japanese print. Mr. Dillon's Eccentric Japan is slight and gossipy, but not without a certain charm. Mr. Huish's Japan and its Arts is a painstaking work, but somewhat dull. Mr. Gowland's Japanese Pottery is a useful manual. Mr. Morse's Japanese Homes and their Surroundings is pleasantly written, and Mr. Conder's Flowers of Japan and the Art of Floral Arrangement is a valuable treatise on a fascinating subject. Mr. Finck's Pacific and Other Essays contains a very interesting study of Japanese poetry, and Mr. Lowell's The Soul of the Far East is suggestive, though vitiated throughout by the writer's inability to see anything except through the medium of his own preconceptions. Mr. Okakura's The Awakening of Japan is a brilliant sketch of the history of Japan during the last fifty years, and his The Ideals of the East, with its charming essay on Taoism, is a delightful exposition of the Taoist philosophy. Mr. Arthur Morrison's Tales of Mean Streets and A Child of the Jago are realistic stories of London life, remarkable for their power and their absolute fidelity to the sordid side of modern life. Mr. Gissing's The Nether World is a powerful piece of work, but depressing in the extreme. Mr. Moore's Esther Waters is a realistic picture of English life, with a sympathetic and human story, told with great charm of style and with a complete absence of all moralizing. Mr. Hall Caine's The Scapegoat, though melodramatic in construction, is full of dramatic power and interest, and contains some excellent descriptive writing. Mr. Zangwill's The Master is a novel of Jewish life in London, which, though it is not free from certain crudities of construction, is remarkable for its realism and its knowledge of character. Mr. Crackanthorpe's Wreckage is a book of short stories, which, though disfigured by affectations of style and by a somewhat too evident straining after originality, contains some powerful studies of life. Mr. Dawson's The Mermaid Inn is a collection of graceful essays, which, though they do not add much to our knowledge of Japan, are pervaded by a delightful spirit of humour and sympathy. Mr. Lafcadio Hearn's Kokoro: Hints and Echoes of Japanese Inner Life is a work of a genuinely original and suggestive character, which, though it contains much that is fanciful and exaggerated, and many statements that are open to question, is yet on the whole a valuable contribution to the study of Japan. Mr. Hearn's Japan: an attempt at interpretation is a book that is full of interesting matter, but is written in a style that is often affected and pretentious. Mr. Henry Norman's The Real Japan is a work of great merit, and contains a mass of information admirably arranged and presented. Mr. Alfred Stead's Japan by the Japanese is a useful book of reference, but is somewhat lacking in literary form. Mr. Joseph Hatton's Japan: its History, Traditions, and Religions, with the Narrative of a Visit in 1879, is a work that has no claim to literary merit, and is full of inaccuracies. Mr. Black's Young Japan: Yokohama and Yedo, though slight and somewhat inaccurate, is pleasantly written, and contains a fair account of the present state of Japan. Mr. Mounsey's The Satsuma Rebellion is a very interesting book, written in a straightforward manner by a man who took a leading part in the suppression of the rebellion. Mr. Morgan's Handbook for Travellers in Japan is a useful work, and Mr. Satow's Handbook for Travellers in Central Japan contains much valuable information. Mr. Piggott's Japanese Music and Musical Instruments is a work of considerable research, and contains a mass of curious information, though it is somewhat lacking in arrangement. Mr. Rein's Japan is a work of great value, based on personal observation and study, and containing a vast amount of information on almost every subject connected with Japan. Mr. Rein's Industries of Japan is a treatise of great merit, and contains a mass of valuable information. Mr. Brinkley's Japan, Described and Illustrated by the Japanese, in spite of its many inaccuracies, is a work of great value, and contains a mass of information which is to be found elsewhere with difficulty. Mr. Dickins's Primer of Japanese Grammar is a useful little work, though it is somewhat meagre. Mr. Aston's Grammar of the Japanese Spoken Language is a work of great learning and research, and is indispensable to the student of Japanese. Mr. Satow and Mr. Hawes's English-Japanese Dictionary of Colloquial Speech is a useful work, though it is capable of much improvement. Mr. Hepburn's Japanese-English Dictionary is a work of great merit, and contains a vast amount of information. Mr. Brauns's Japanese-English Dictionary is a work of great merit, and contains a vast amount of information.

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Sharaku and Toyokuni by western pens reveals a more minute acquaintance with these masters than has been shown by any Japanese writer. Yet no foreigner ever seems to have fully gasped the poetry, that is, the rhyme and reason of a Japanese picture; and this is still more true of Japanese literature. Perhaps in the case of literature it is because most western knowledge is through translation only, and then only the *Hyakunin Isshu* (One hundred Poets) or comments on the *Genji Monogatari*, the Summaries of Sugawara Denju or the writings of Hearn. It is quite impossible, however, for any translation to show the beauty of style and the poetry of such authors as Bakin and Saikaku; and it may be even more difficult for western minds to see the genius of such writers in the original text. Delicacy of touch and nicety of meaning are much more minute and vital in Japanese than in western literature. It is quite a mistake to suppose that Japanese painting has more to teach foreigners of the Japanese mind than Japanese literature has; nor can the West understand the pictorial art any better than the literary art of Japan.

Japan has much to teach the western world in literature and art as well as in some other ways; and it may be that the great war will do something toward creating a stronger ambition for a closer mutual knowledge between East and West. Material strife often leads to spiritual sympathy and harmonization. It is safe to suppose that after so violent a struggle the literature of all countries will be different. In this exchange of thought and influence Japan must be prepared to give back to the West as much as she receives. Each nation has something to contribute toward the perfection of other nations; and also something to accept. The final accomplishment of bringing the East and the West closer together depends much on literature and art.



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MONJU CROSSING THE SEA, A PAINTING ON SILK DONE IN THE 12TH CENTURY: PROPERTY OF THE DAIGOJI TEMPLE

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1. THE CHIGO MONJU IN THE CHUGUJI TEMPLE, YAMATO



A PAINTING OF MONJU BY MINCHO, 14TH CENTURY: ON SILK

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MONJU BOSATSU

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

MONJU is one of the most celebrated of the Bodhisattvas of the Buddhist faith. In Sanscrit he is known as Manjusri; but in Chinese he has been translated by several names, as Myo-kichijo, Myotoku, Myo-on and Myo-shu.

There is an ancient Japanese proverb to the effect that what three agree to is equal to the wisdom of Monju, which is not different in meaning from the English saying that two heads are better than, even though one be a sheep's. In the *Hokkekyo*, or famous Buddha scripture, there is a story illustrating the cleverness of Monju, which avers that by his preaching Ryunyo was coverted to the faith of Buddha and changed from a man into woman. So the principal attribute of Monju is his persuasive power as a preacher, though some other virtues are ascribed to him in the *Kegonkyo*.

Monju is generally depicted as seated on a lion, the lotus pedestal being on the lion's back, but sometimes he is represented as on the lotus only. He holds in his right hand a sword, and in the left a blue lotus with an inscription on it. On his head is a crown, and his neck and breast decorated with jewels. The body is gilded. The sword symbolizes his duty in cutting off all bad influences from the mind, especially such falsehood as might hinder attention being given to his preaching. The blue lotus symbolizes his subjugation of the wicked. The writing on the lotus suggests that through the scripture the mind is taught of Buddhism. The gold of Monju's body tells of his wisdom, how profound it is. Such is the common ikon one sees of Monju.

There are some other forms that are different from the conventional one just described. In some he is represented as seated on a white lotus pedestal; and where the left hand touches the breast he has a blue lotus with a *nyo-hoshu*, or a kind of gem, on it instead of an inscription. The right hand in this case is lowered to the knee, the palm outward in token of

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is later than the time of Chinkei, however, as may be seen from its stronger features and more elaborate workmanship. Mochizuki Chinkei was a native of Kyoto, and a pupil of Unkei. Among the many pieces of art in the famous collection of Mr. Ueno at Ochiai is a fine specimen of a Monju from the Kofukuji temple at Kyoto *a* pure Japanese work of the best period. The Monju is represented as riding on a backward-facing lion, with two curved horns. The whole is in wood, probably from the hand of a sacred artist. The piece is about twelve inches high, and six inches long. Another Monju in the same collection is in ivory, and is a very much smaller piece of work. The lion is here represented as crouching, with a lotus-shaped object in his right paw. This piece is also a national treasure. In the Kofukuji temple at Nara there is a colored wooden image of Monju poised to be thrown from the hand of Chinkei. Monju is sitting on a lotus on the back of a lion couchant, and holds in his right paw the sacred gem. Among the many pieces of art in the famous collection of Mr. Ueno at Ochiai is a fine specimen of a Monju from the Kofukuji temple at Kyoto, a pure Japanese work of the best period. The Monju is represented as riding backward on a lion couchant, and holding

alms. And sometimes Monju is seen as one of a triad with Bodhisattvas Kwannon and Fugen, when his right hand is before the breast, the palm outward, as if preaching; and the left hand is in front of his body, palm upward as to receive something. A *sanko*, or threepointed sceptre, is sometimes on the lotus instead of an inscription, to suggest that there is no essential difference between the following three things: Buddha, yourself and others.

On the head of Monju there are *nikke*, a symbol representing higher wisdom, of which there are four different representations. That of one *nikke* is called *Ikke-monju*; and of five *nikke*, *Goke-monju*, and six *nikke*, *Rokke-monju*. These *nikke* are made to stand out in relief by hair knots.

Faith in Monju was very widespread in China and Japan ages ago, ever since the 9th century; and there was an annual celebration in honour of Monju at the Imperial Court from as far back as July 8,833 A.D., in the time of the Emperor Ninmyo. The people worshipped him for other attributes as well as his wisdom. The One *nikke* Monju was worshipped to bring about conception in the barren; while the Eight-nikke-Monju was believed to promote one's advancement in rank and general good fortune.

To some of us Monju is now chiefly interesting for the examples of ancient art in which he was sculptured and portrayed. There are many beautiful images of Monju still remaining, which once received the adoration of multitudes. To-day they stand chiefly for a faith that is past and to show us the rare quality of ancient art. These images do not all follow the convention laid down in the Buddhist scriptures. One of the most beautiful of the Monju paintings is in the Daigoji temple in Kyoto prefecture. According to the temple tradition it was painted by Chinkai, a famous priest of the early 12th century. In all probability it is later than the time of Chinkai, however, as may be seen from its stronger lines and various motifs apparent. It is one of the oldest paintings of Monju extant, and is carefully preserved by the temple as a national treasure. The colours are laid on silk. Monju is represented as crossing over the sea on a cloud, seated on a lion followed by several attendants. The idea seemes to have been based on the reference in the *Hokkekyo* to his spending long years of instruction in the sea.

One of the most unique examples of Monju representation is in the Toji temple at Kyoto where he is in the form of a priest seated on a pedestal decorated with two carved lions. The whole is in carved wood, probably from the hand of some 13th century master. The piece is now a national treasure. In the Kobukuji temple at Nara there is a colored wooden image of Monju believed to be from the hand of Unkei. Monju is sitting on a lotus on the back of a lion couchant, and he has a lotus-shaped baton in his right hand. This piece is also a national treasure. Among the many pieces of art in the famous collection of Mr. Uyeno at Osaka is a fine specimen of a Monju from the 14th century. It is believed to be from the brush of Mincho, a famous Zen priest of the period. This Monju is seated rather loosely on a lion, with a *nyoi* in his right hand and a roll of the scriptures in the left, pine and plum trees overhead. It is more of something picturesque to be admired than an object of worship. Possibly the insertion of the plum tree is connected with the history of another wise man, of the 9th century, Sugawara Michizane, who was apotheosized as a Monju bodhisattva.

Monju is often represented as an attendant of Shakamuni himself in connection with Fugen, forming a Buddhist triad, Monju standing for the wisdom and Fugen the mercy of Buddha, on either side of the master.

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NATIONAL EXPANSION AND THE RACE PROBLEM

By. Dr. K. UKITA

THE question of race forms one of the most important problems in connection with the expansion of Japan. Japan must expand on account of increasing population; and for racial reasons this is opposed by contrary races. It is unfortunate that Japan's need for expansion should arise so long after western races have reached their bounds and made for themselves room to extend. When Japan awoke from her centuries of seclusion and isolation she found most of the possible places occupied by other races, mostly, the white races; while the lands of the yellow races were already over-populated. Japan had, therefore, to make up her mind that for her at least colonial expansion was for the most part impossible. For the disposal of her surplus population there was nothing left for it but to send them to the more uncivilized sections of her own territory. If she wanted colonies they could only be secured by means other than peaceful. Consequently since the beginning of the Meiji era Japanese territory has greatly extended, and mostly by war. This may lead some to conclude that all future territorial expansion for Japan must be by war. But war is a risky business at best, and it is a grave question whether the results are worth the cost. Unless a nation wishes to earn the obliquy of mankind and finally perish, as have done the aggressive nations of the past, it cannot enter upon war except on account of unavoidable circumstances.

For a modern nation the dictates of justice and humanity are paramount. No nation, of course, can afford to neglect its defences and expose itself to the caprice of the unprincipled. At the same time a nation should be ready to act in a manner likely to promote its interests even to expansion, if it can be done in a way approved of civilized peoples. Japan's wars against Russia, China and recently against Germany are regarded by the world as defensive wars and legitimate. But the war of Napoleon III against Germany in 1870, and of Germany against France in the present struggle, cannot be viewed as defensive wars; and Japan must not do anything in the way of imitating such wars in future. Every true patriot of Japan will endeavour to lead the nation to honour that principle. Germany attacks France and Russia for reasons of expansion: they offer an opportunity and she takes it. Russia has vast territories yet sparsely occupied, while France is regarded as decreasing in population and offering colonial possessions. The area of the German empire is smaller than that of France while it has to support a much greater population than

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PROBLEM AND THE RACE NATIONAL EXPANSION

THE discussion of race forms one of the most important properties in connection with the expansion of Japan. It is obvious that for Japan must establish some concrete and definite reasons of expansion: first, she must find room for her surplus population and ethnic colonies; second, she must find markets for her manufactures. Japan must be prepared to defend herself against Caucasian aggression, and must be ready to meet the Caucasian challenge in 1920, and of Caucasian aggression in the Pacific ocean. Japan is considered as the champion of the Asiatic races, and it is a duty which she owes to herself to maintain her position and supremacy in the Pacific ocean. The key of the Caucasian problem is in the hands of Japan

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Europe and America and is therefore referred exactly as at present at least one result of the American population is now pro-German. And Germany finds in the United States its known proportion of the population, and nearly American girls are Germans, and nearly American boys are pro-Germans. And Germany finds in all else is now fighting for and more, without shedding a drop of blood. For position would pray per such that no nation, not even Britain, would venture to attack her, without drawing upon the aggressor the censure of the world. The world admires and subports a success

Germany had the patience to wait a hundred years or so she might pray had all else is now fighting for and more, without shedding a drop of blood. For position would pray per such that no nation, not even Britain, would venture to attack her, without drawing upon the aggressor the censure of the world. The world admires and subports a success

science, commercially, as she well could, the markets of the world. Before the war, both in wealth and industrial enterprise, Germany was second only to England. Not only so, but she was first in the production of chemicals, scientific instruments, and many other articles. She was the pioneer of electrical science, and in the application of science to war and peace. Germany had the patience to wait a hundred years or so she might pray had all else is now fighting for and more, without shedding a drop of blood. For position would pray per such that no nation, not even Britain, would venture to attack her, without drawing upon the aggressor the censure of the world. The world admires and subports a success

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France. Germany is moreover subtly and decisively now. It is simply by Justice and the will of Heaven. But Heaven's will, as declared by England, France and Russia and finds expression impossible without the use of force, is not to be done by halves. Germany will gain her end, or she will be destroyed. Britain commercially and industrially would pray peace at any price, for she now is aiming at the commercial and industrial expansion of Germany

France. Germany is, moreover, surrounded by England, France and Russia and finds expansion impossible without war. Whether Germany will gain her ends in this war, and whether her method will be approved by mankind, remain to be seen. But Japan, compared with Germany, is in a much more difficult position as regards territorial development. We may learn many lessons from a close study of Germany both before and after this war. And in that study we must ponder well the future as well as the present. There are plenty of *data* on which to base opinions and formulate principles.

Had Germany not resorted to the present doubtful means of expansion what could she have done to improve her position? Far better would it have been for her to concentrate her intelligence and energy on commercial and industrial development by peaceful application of science, commanding, as she well could, the markets of the world. Before the war, both in wealth and industrial capacity, Germany was second only to England. Not only so, but she was fast encroaching on British markets. To have defeated Britain commercially and industrially would have been a far prouder achievement than what she now is aiming at. There is no doubt that any nation that can command the world's commerce and industry, will soon be mistress of the seas as a natural consequence. Had Germany had the patience to wait a hundred years or so she might have had all she is now fighting for and more, without shedding a drop of blood. Her position would have been such that no nation, not even Britain, would venture to attack her, without drawing upon the aggressor the censure of the world. The world admires and supports a success honestly and deservedly won. It is simple justice, and the will of Heaven. But regardless of the will of heaven and the natural order of things Germany ruthlessly opened war on her neighbours and thus lost the golden opportunity of winning by peaceful means a place in the sun. And the encomiums of her scholars and statesmen commending her ways and ambitions, even to claiming the superiority of her *kultur* to all others, but prove the weakness of her ground and win the ridicule of the world.

If Germany had been wise enough to have been content with her marvellous commercial and industrial expansion, how would she have found a vent for her population increasing at the rate of about a million a year? This is, of course a very important question; for if the world's markets are in foreign territory they might be closed against German commerce at any time and Germans thus be shut out. Germany felt that unless her greatest markets were within her own territory they could not be looked upon as secure. This gave rise to her ambition to match other nations in territorial expansion. But Germans being a white race and a Christian people would have no difficulty in sending their immigrants into all countries. In this respect she had a great advantage over Japan whose race is different in colour and religion as well as civilization from the races of Europe and America and is therefore rejected everywhere. At present at least one-tenth of the American population is German, and many Americans are even now pro-German. And German trade in the United States has grown proportionately to the expansion of German population in that country. It is clear, therefore, that there was nothing to

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prevent the expansion of German population in America and in many other lands as well; which proves the present war entirely unnecessary to the expansion of the German race as an outlet to surplus population. Had Germany awaited the will of Heaven the time might have come when, with her people in every land, she could have commanded a great part of the world to do her will, merely through the influence of her people without war at all. And then if German civilization and culture proved clearly the most desirable to mankind, the world would have received it in peace and prosperity. But by her indecent impatience and abnormal egoism she forced the world into a war of relentless savagery to gratify mere lust for territory, urged on by a soulless policy of militarism, winning for herself the permanent disapproval if not the hatred of mankind and the Divine Being. Apparently Germany learned no lesson and took no warning from the failure of similar ambitions in the middle ages when she proved aggressive toward Italy, resulting in the derangement of her territory and the weakening of the Hanseatic League. She was just beginning to recover and to have prospects of a great empire, then inhuman greed and ambition have again proved her undoing. With all Europe against her what will be her fate?

As a matter of fact the Germans are behind the French in culture. Germany fancies that superiority of population means superiority of race and civilization. Because France has only 40,000,000 and Germany 70,000,000 it is supposed that Germany has the right to dictate to France and even overide her. The attitude of France toward Germany is not altogether one of revenge for Alsace and Lorraine. Though Germany by force of arms wrested these two provinces from France, she has never impressed her culture upon their population; their French civilization and culture have survived all the attempts of their conquerors to efface them. Thus, defeated France proved more successful than victorious Germany. This fact should have taught Germany a lesson; but she was too blind to take it. To conquer by arms what cannot be conquered spiritually and socially is a mistake that Heaven does not pardon. Failing to assimilate the French provinces spiritually the Germans sought to oppress them. This shows how far behind the French the Germans are in real culture. The superiority of French culture is distinctly seen in the humanity of their family system, which shows a higher ideal of civilization than the German. Even French care in preventing families larger than can be brought up in a civilized manner, indicates a superior ideal to the German practice of indiscriminate breeding and bringing forth children. Far from having lost the power of increasing their population, the French people have been exercising moral self-restraint for the good of the French race, which is no sign of degeneration. In her stand for a higher plane of living for the family France is the model of Europe. Had the Germans as noble an ideal of the family as the French, this war would not have stained the world. But not having sufficient self-control to stay their birthrate the Germans must needs kill their neighbours to make room for their litter. On such conditions surely an increase of births is a menace to mankind, and must be dealt with as with a pestilence, or a plague of parasites. When too many children in-

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Jefferson. Though Germany by force of
arms took no warning from the failure of
the Invincible Armada, and though Louis
Napoleon's dream of a new Latin civilization
based upon the Mediterranean and
Algeria has ended in disaster, the
French people have been exercising
their ingenuity and their wealth in
colonial enterprise. Germany is a
nation of increasing efficiency, but
does not happen. Failing to assimilate
the French provinces absolutely the Ger-
man soldier would prove a traitor
to mankind, the world would have re-
ceived it in hope and prosperity. But
by her indecent ambition and aphorismal
pedantry she has forced the world into a war of
defense and driven every people to arms
against her. Germany is an outlaw
among the nations, and the sooner
she learns that the world will be
governed by the principles of right
and not by the principles of might
the better for all.

As a matter of fact the Germans are
not fated to

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was too blind to take it. To conquer by
arms what cannot be conquered spiritual-
ly and socially is a mistake that Norway
both of increasing their population, the
North Cape, and the *wonderful* of the Mediter-
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race, but not so to reject them on the score of character. For this reason Japan must abjure the rejection by Western peoples of *unrestricted* immigration from Asia. Japan proper will not be a suitable field for the immigration of these races; but Japan as a part of the Asiatic continent cannot escape responsibility for the solution of the great problem. Japan is in duty bound to open her doors to the millions of Asia. It is not the less imperative upon her to obey this command because other civilized nations, *e.g.* the United States, refuse to admit Japanese. Japan is in duty bound to open her doors to the millions of Asia. It is quite as much her duty to receive into her midst the sons and daughters of other races as it is to send her own abroad. Japan must abjure the rejection by Western peoples of unrestricted immigration from Asia. Japan proper will not be a suitable field for the immigration of these races; but Japan as a part of the Asiatic continent cannot escape responsibility for the solution of the great problem

volve the invasion and decimation of neighboring territories to make room for them, the increasing of families becomes immoral.

The sum and substance of the above contention is that if nations must increase by natural means they should have rights of immigration. From the experience of Germany in this respect Japan must take her cue and form her policy. Japan's position from the point of view of population and possible expansion is much harder than that of Germany and she will require much more wisdom and endurance if she is to manage her difficulty prudently enough to solve it. As Japan cannot secure room for her people by the acquirement of colonies except by force of arms, she must be given the right of immigration freely in all countries where her people wish to go: at least the Japanese should be conceded equal rights with German subjects. It is not asking for something new, or even for an extra: it is a right possessed by all civilized peoples. Japan is entitled to this right, and she must never rest until she acquire it.

Of course Japan does not claim that the right is absolute. There are other civilized nations, older than Japan, who are without this right, such as the Chinese and the Indians, who, if given free immigration, might easily swarm over the unsettled places of the earth and lower the standard of living below what the governments of such countries could tolerate. Immigration is, therefore, possible only as the immigrant proves capable of assimilating the civilization he enters, instead of destroying or lowering it. In order to have her immigrants fully capable of fulfilling this condition Japan must, like Germany, establish a policy of education calculated to fit her subjects for residence abroad, at the same time promoting home industry to an extent that will absorb so much of her working population that the number desiring to go abroad will be considerably reduced. In this way the number of Germans wishing to emigrate declined from 220,000 in 1882 to 15,000 in 1913, when her population had increased from 46,000,000 to 70,000,000, the decrease in immigration being for the most part due to industrial development at home. Let Japan improve her education and her industries and the immigration question will settle itself.

At the same time Japan cannot afford to ignore the agitation against her abroad; it is a disgrace that should be removed. The total population of Japan and her territories is now a little over 60,000,000. Canada, America andAustralia should be able to treat the immigrants of Japan as they do those of other civilized nations. As our industries develop the number of Japanese going abroad will greatly decrease, but the few that *do* immigrate to other countries, should receive fair treatment. It is a disgrace to Japan that most of her immigrants going abroad at present are inferior to German immigrants in education and culture. The agitation against Japanese in foreign countries must cease, even if Japan has to take up arms to stop it. She should not allow her immigration to be treated as a race question. Japan has no ambition to be the leader of the other races of Asia; she stands for her own race alone. It is dangerous for Japan to allow western nations to suppose that she has ambitions to open other countries to the millions of Asia. It is not so. Japan is in quite a different category from the other races of Asia. They are semi-dependent countries and their population too numerous and undeveloped for modern education, and thus very different from Japan. If numbers were a guarantee of national strength China and India would be the greatest and most powerful peoples in the world. No; some attention must be given to spirit and quality. It is irrational and in a just to reject immigrants on the score of race, but not so to reject them on the score of character. For this reason Japan must approve the rejection by western peoples of unchecked immigration from Asia. Japan herself would reject any undue immigration of these people for the same reason. Japan is in a different position from theirs; she is a highly civilized nation, and her immigrants are capable, if given a proper opportunity at home and abroad, of receiv-

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ing the best modern education and assimilating with western races and absorbing western civilization. Thus Japan claims only the right of international expansion to relieve her population from congestion and to save her the necessity of expanding by force of arms. This is a just claim, and should be conceded by those who disapprove of the German policy of expansion by war and destruction.

Japan's expansion should, therefore, be by a process of ethical imperialism, based on strict justice and enlightenment. Japan has no desire to be regarded by western nations as a center of danger; that would be a rock beneath her ship of state. The question of race is admittedly a difficult one, as may be seen in the war of races now in Europe, and such a question may not be entirely settled in the next 200 years. If the Latins, Germans, Slavs and Anglo-Saxons have their prejudices regarding each other, there will be still deeper prejudices with respect to the yellow races; yet the Europeans are all white and all Christians in the bargain; and still they have interests that clash and they use race to render the clash more bitter and acute. On the other hand they allow interests to bury prejudice and unite for a common cause. The best way to solve race questions is by creation of mutual interests. If the presence of Japanese among western peoples proves mutually beneficial it will be welcomed. That possibility depends as much, and more, on the Japanese themselves as it does on foreigners. One thing is certain, the race question cannot be settled by war, or any form of force. For the present it resolves itself into a question of how far Japanese education can turn out citizens fit to intermingle with western people on common terms of equality and opportunity. Japan must commercially and industrially prepare her people to take their places with the most civilized and highly developed races of the world in any corner of the earth. It is our duty at present to look within rather than without, and to reform rather than complain. It is undignified as well as untrue for a people to claim to be better than they are. At this time when the whole world is facing a time of crisis, it is to be hoped that our people will ponder well their need for self-improvement and bravely undertake to effect it.



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A CHOSEN BLOCK FOR THE WHOLE

GHOST STORY LITERATURE

By F. YAMAZAKI

AFTER the close of civil strife in the mediaeval period and the establishment of the Tokugawa shogunate with its consequent 250 years of peace, literature of all kinds began to flourish and abound, in which ghost stories and tales formed a conspicuous part. The preference for ghostly tales no doubt was due to the fact that so many great heroes had been killed in the bloody wars and their valiant and deathless spirits still haunted the minds of the race which could not forget the welter of blood through which it had passed. The numerous fields of carnage that dotted the land everywhere had their graves from which ghosts at all times arose. The reappearance of the dead came to be credited widely. Books of ghost stories became popular. Then the students of Chinese literature, seeing the preference for ghostly tales, began to translate from Chinese, just as many scholars are doing to-day from European literature. The Japanese mind adores the curious; and as the country has no animals calculated to excite curiosity, the tendency is to create such, or else to revel in ghosts.

Naturally a love of ghost stories will create a literature devoted to the subject. The *Konjaku Monogatari*, already treated in the JAPAN MAGAZINE, is such a book. The *Kokon Chomonshu* and the *Jukkensho* are collections of traditional ghost tales of the Kamakura period. It is clear that the Japanese taste for such literature is highly developed and that many Japanese still believe in ghosts. Almost every novel of the Tokugawa days had a ghost in it somewhere, with the exception, perhaps, of the humourous and the love stories; for Japanese ghosts are always serious. The average Japanese ghost story tells of men or women who have died from violence and whose spirits reappear to take revenge. Sometime the spirits assume the form of birds, or animals, possessing superhuman powers, the most popular for such purposes being cocks, badgers, otters, cats, turtles, rats, snakes, lizards, not omitting trees, although they are not animals. Tales of snakes and monsters haunting mountains are still popular.

One of the most popular of the writers in this line was Asai Byoi of the Tokugawa days. His work consists partly of translations from the Chinese with Japanese additions and partly of original matter. His most reresentative work, *Otogi Bako*, was published in 1666 and *Inuhariko* in 1691. As to his life very little is known save that he was a priest, well educated, he and he annotated Buddhist scriptures. In one of his tales he relates how the Kaigen temple at Ina in Shinshu had a noted plum stree which always blossomed early in the season. Bunji Hutashima, a retainer of Yorihira Murakami, the local feudal lord, happened to visit the temple and was struck by the beauty of the plum tree all in bloom in the moonlight, and set about composing an ode befitting the occasion, when suddenly a beautiful maiden appeared and composed an ode in answer to his. It was a case of love at first sight; and the two drank together and pledged themselves to each other, sleeping in the temple that night. When Bunji awoke in the morning he saw the moon sinking below the western horizon. But his newly-wed wife was nowhere to be seen; nothing remained of her but the sweet scent of plum blossoms he had detected on her robes. He knew then that the maiden was no other than the spirit of the plum tree. He went home, but could not forget his blissful experience with the maiden, and devoted himself to poetic composition. He could not survive

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the sorrow of having lost the plum-blossom maiden, however, and went out to be killed in battle the next year.

The above is a good example of a popular ghost tale. The *Otogi Bako* is full of such stories.

After Asai Ryoi, others took up the writing of ghost tales, one of the more notable authors being Miyakono Nishiki, whose volume, *Gozen-Otogi-Boshi*, was published in 1701. Hakubaiyen Rosui also began this mode of writing and published his *Otogi-hyakumonogatari* in 1706. These authors were novelists who took up the writing of ghost tales, which were more in demand by the public.

The next step in the evolution of the ghost tale was seen in the work of Chikamichi Gyoja who produced the *Hanabusa-joshi* in 1749. He was the originator of the modern child's reading book. Soon after this appeared as many as sixty volumes of a simlar nature, all full of ghost tales. One of the best among the many was the *Ugetsu-monogatari* of Shusei Uyeda, a writer of great talent. Kyokutei Bakin also treated of ghosts in his *Shin-kasane-gedatsu-monogatari*. Even Juppensha Ikku, the Mark Twain of Japan added ghost stories to his other volumes of fiction in his *Kaidan-amayono-kane*; and Ryutei Tanehiko, a clever novelist, wrote a ghost story called *Kaidan-shimoyono-hoshi*. From this it will be seen how steadily the writers of the Tokugawa period devoted their talents to the production of ghost tales. It was this literature that afforded the late Lafcadio Hearn a hunting ground for most of the tales he wrote in Japan, especially his *Kwaidan*.

A typical story from one of the later ghostly volumes, the *Kotowaza-gusa-hatsukoshin*, is here translated:

In Sano in the province of Shimotsuke there lived a man named Kudayu who died, leaving behind him a wife and daughter. Later, the daughter married his adopted son; and after the birth of her first child, she began to treat her mother-in-law cruelly. Once in a quarrel she kicked the old woman, from the effects of which the victim died. The funeral service was conducted in rather an informal manner. One day the wife went to the river to wash some clothes, when a small snake about five inches long swam over and slipped up her sleeve. Instantly the reptile became a huge serpent that coiled itself about her body squeezing her and putting its head out under her neck. It looked horrible, with its open jaws and hissing tongue beside her face. Nor would it leave her. Wherever the woman went there was the big serpent sticking its head out beside hers, its fiery eyes and gleaming tongue the terror of all who saw it. The neighbours understood at once that the spirit of the dead mother-in-law had assumed the form of a serpent to avenge her death and punish the undutiful daughter. The snake prevented the woman from giving her child the breast. The husband prayed earnestly to the ghost of the dead woman for pardon of his wife, after which the snake left the woman and she was able to suckle her child as usual. But no sooner had the child finished its feeding than the reptile resumed its position about the mother's body with his head and fangs protruding beside her face. This was interpreted to mean that the dead mother did not want to make the baby suffer for the crime of its mother.

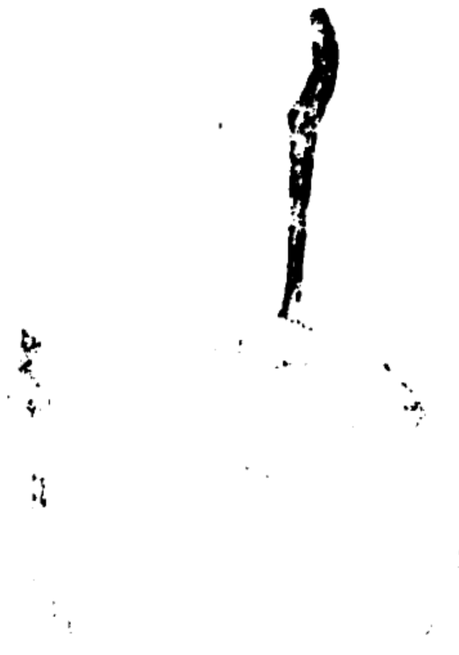
One more ghost tale is added, this time from the *Ro-o-yawa:*

In the castle of Inawashiro in the province of Aidzu there was a certain *samurai* who acted as chief officer. One day as he was taking a walk in the suburbs of the town he found an ancient stone lantern of strange shape in a field. It took his fancy and he asked the farmer to let him have it. The farmer replied that the lantern had been there from ancient times, and it had better not be disturbed, as to remove so ancient a relic would probably bring a curse, though, to tell the truth, it was a nuisance on the farm. The farmer added that a temple once stood on that site. The *samurai* listened to the superstitious fears of the farmer with a smile, pooh-poohing the idea of a ghost that could take revenge for the removal of the lantern; and so he had the lantern taken off to his castle, intending it to ornament his garden when covered with moss and lichen. Then

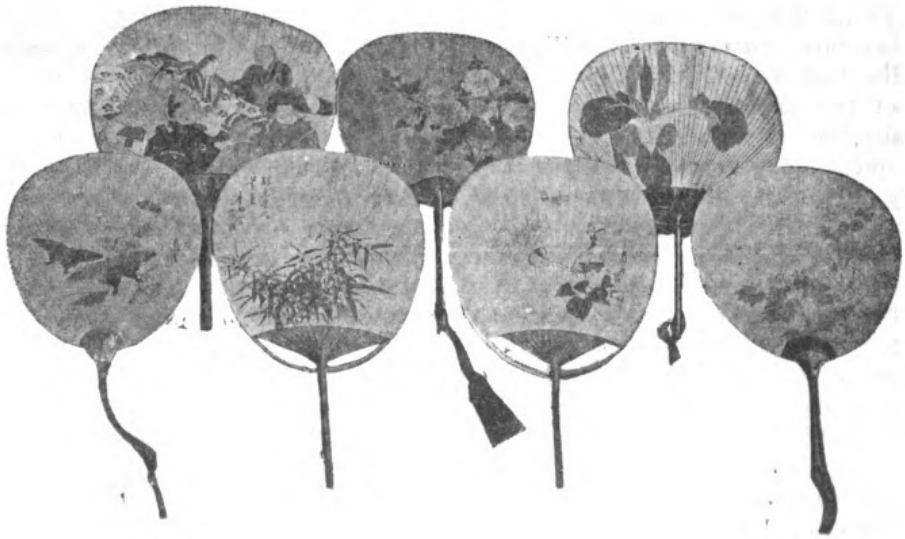
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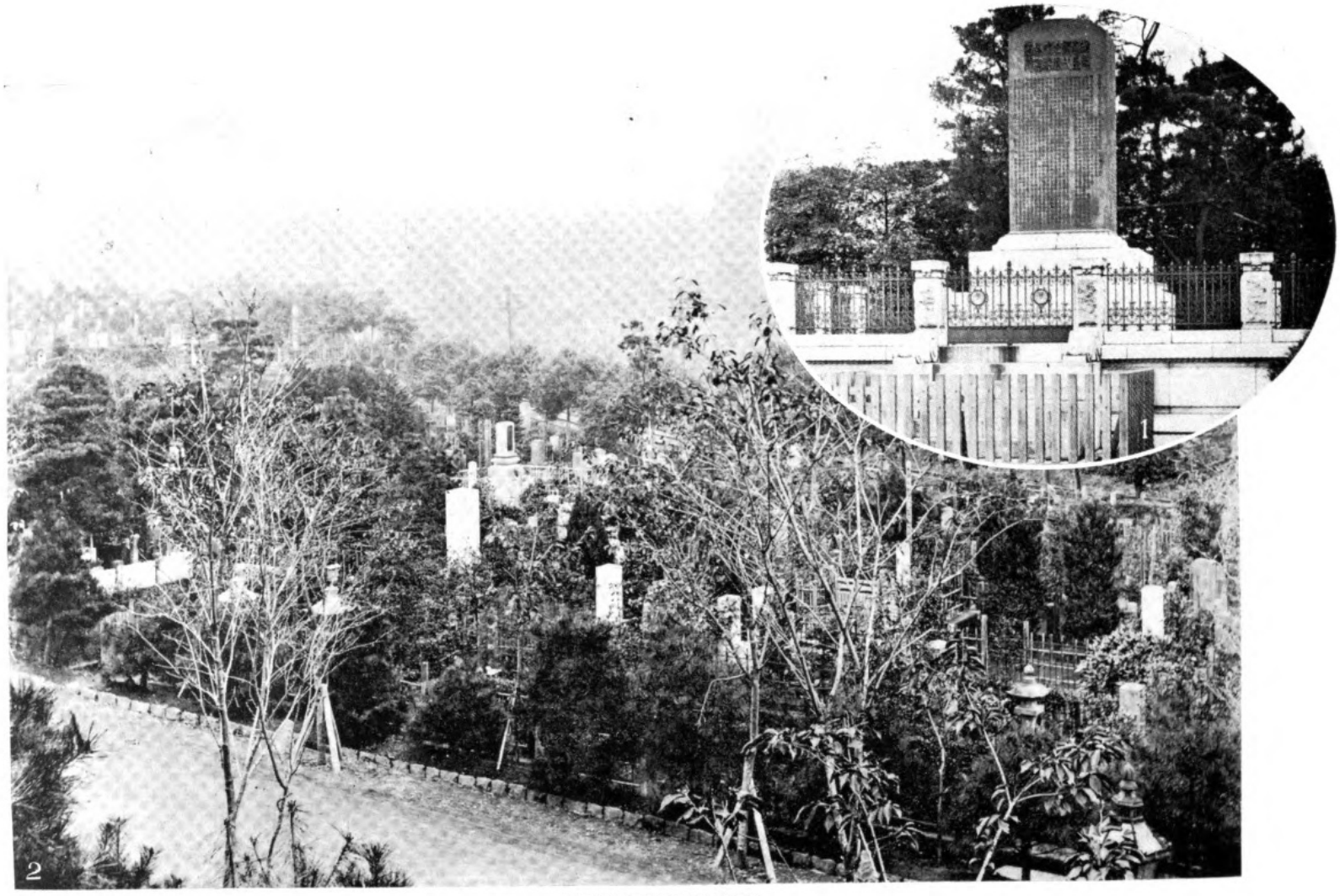
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the lantern was duly set up in the place appointed. That night there was a loud knocking on the castle gate, and a voice was heard saying: "I am Hikobei. Open the gate!" The gate-keeper peered through a crack at the man outside, and saw no one save a poor peasant in a ragged coat with a straw girdle, even his hair being done up with straw; so he did not open to him. The man was greatly irritated at this treatment and sprang over the high gate. The keeper tried to seize him; and the two wrestled and fought there until dawn, when the intruder disappeared like a flash. When they found the gatekeeper in the morning he was prostrated in a faint. The next night Hikobei came again and demanded admittance, and was again refused; when he again leaped over the gate, this time going to the room where he addressed the *samurai* and said: "Why did you take away the stone lantern, which was my tombstone? Replace it at once, or I will be the curse of you!" The *samurai* drew his sword to attack the intruder, but the latter forthwith disappeared. Next morning a sword-cut was found on the front of the stone lantern. Brave as he was, the *samurai* was terrified at what happened, and he had the lantern taken back to its place in the field, after which he was no more molested, nor was anything more ever known of Hikobei.



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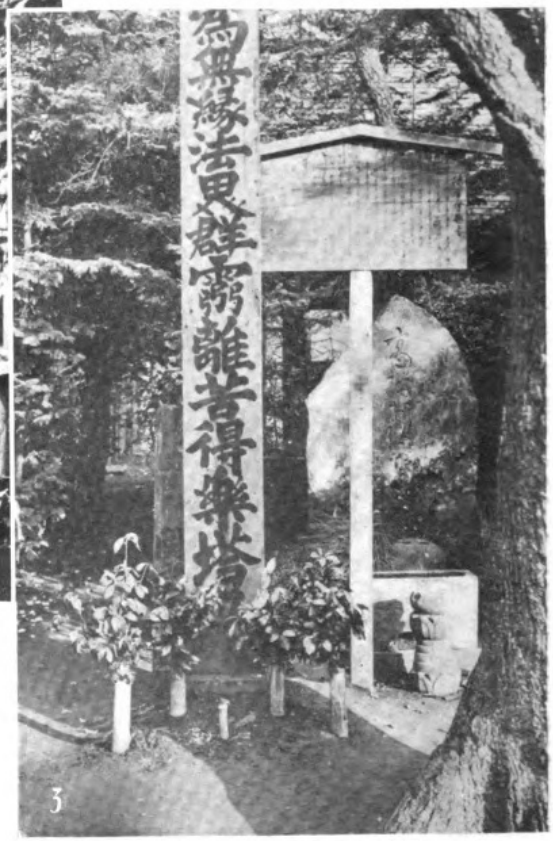


A BIG TOKYO TOMB

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TYPES OF TOKYO TOMBS

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TOMBS OF TOKYO

By F. YOSHIKAWA

IN the cemeteries of the more than eight hundred Buddhist temples of Tokyo there are innumerable graves and tombs, more than six million in all, it is said. One of the oldest graves in Tokyo is that of Aoyama Shogen, a vassal of the early Tokugawa shogunate, the date on the stone being the 5th year of Keicho, which is 1601. Graves of this era in Tokyo now number only twenty.

The shogun's capital at Yedo may be said to take its rise from the year 1581; and so it is likely that there were many graves of noted persons there before the Keicho era. They are lost in oblivion, however. In the great conflagration of 1665, which lasted two days and two nights, many cemeteries were obliterated, and a great earthquake in 1855 completed the destruction of Tokyo's ancient tombs. During the Meiji revolution when the Buddhist temples were deprived of government protection, their influential patronage declined and tombs fell into decay, the graves being neglected.

Yet from a study of Tokyo cemeteries one can ascertain the various styles and fashions of each period. In the period from 1596 to 1614, for instance, the style of tomb known technically as the *hobako-in-to-shiki* prevailed. It is a low oblong stone on a single pedestal, the top rounded or decorated, the face much wider than the thickness. This style was preceded apparently by a lantern-like tomb known as the *gorinto*. These early tombs bear only the name of the departed and the date in simple inscription. In the period from 1655 to 1703 there is a distict tendency to elaborate decoration of tombs, some of the stones being even gorgeous. The *hobako-in-shiki* was retained and elaborated, while a new feature appeared in the shape of *funazoko-to-shiki* which means ship-bottomed tomb, with a hollow for holding water cut in front on the base stone. A third period begins with the year 1703 lasting until 1735 or so, characterized by severe simplicity, owing, perhaps, to the edict of the shogun, Tokugawa Yoshimune, inculcating strict simplicity of life. A fourth period may be said to extend from 1735 to 1800, which some have aptly named the "dwindl-

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TOMES OF LORD

BY MARIE CORELLI

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influential Buddhist even his former photos
ing." Instead in three stone wrestling
simplify was by block to small excess as to
be together. Only the finest finely
to be made, the Empty could point to
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Chins' with Brass and first stone
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of Buddhist temple at Hakone is the
plan of a little model in the Yamashina
of Kyoto in the Imperial [illegible]
full on his [illegible]. His figure is carved
on his footsteps in the Kofuku-ji
Pavement.

In the concept of the Gandhara
temple at Hasedera in Yamato is the
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Buddhist temple at Hasedera in Yamato is the
[illegible] Buddha in Kyoto to
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ing" period in grave stones, wherein simplicy was pushed to such excess as to be rediculous. Only the tiniest graves were made, and family crests began to appear on the head stones. Finally we come to the period from 1800 to 1867, which is marked by an increasing interest in the size and decoration of tombs, and the pedestal grew from two-fold to three-fold. In this period some of the stones rise from 5 to 10 feet in height.

During the Meiji era no special change was noticeable until after the war with China, when graves and their stones began to be made much bigger, the choice being for natural uncut stone, such as huge boulders from a mountain stream, rugged and water-worn. The making of graves and the erection of stones for those who fell in the war, became popular. The secular names of the dead, instead of religious posthumous titles, began to appear on grave stones, or conjointly with the religious names.

Some of the Tokyo tombstones are rather unique. The grave of Okamoto Sanyemon, who had been a Jesuit missionany and became a naturalized subject of Japan, lies in the Muryoan cometery at Koishikawa. He abandoned his religion and became a spy of the Shogun's government for ferreting out Christians, informing against even his former brothers in the faith. Needless to say he was roundly hated by missionaries and their followers, in his day, as an incarnation of Judas. The only way he did not change was in continuing to wear a hat, and with this still on his head, his figure is carved on his tombstone in the Koishikawa graveyard.

In the cemetery of the Gengyokuin temple at Hashiba in Asakusa is the figure of a little monk in the *kamishimo*, or ceremonial robe, of the Tokugawa days, the image being a statue instead of a grave-stone. The figure is said to be that of a page of the lord of Koga in Shimosa, Baron Doi, the lad having been killed and buried there, because he once mortally offended his master. The biggest tombstone in Tokyo is found in the graveyard of the Ichigyoin temple at Koishikawa, being 32 feet high and made of granite shaped as a *gorinto*. This stone has no match in Japan except the stone at Amida-ga-mine hill in Kyoto to the memory of the great Hideyoshi Toyotomi. The life of the zealous Buddhist to whose memory this magnificent *gorinto* was erected, seems to be quite unknown at present, but tradition has it that he was a protége of a wealthy family of Mikage in the province of

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Settsu, who sent the granite from that province to Tokyo to have the tomb built. It is remarkable that the monument of a nameless departed one should be the finest in the capital.

There is the grave of a merchant in the cemetery of the Seishoji temple, which has his portrait sculptured on the face of the stone, with a cup in one hand and a bottle in the other, the drinking figure having been so ordered in his will. He doubtless was a great lover of the bottle and was not ashamed to leave his example behind him. In ancient times it was the custom for some of a lord's vassals to die with their master and be buried with him, so that he would have faithful followers to support him on the way to the unseen world; and the graves of these were placed around that of the *daimyo*. The practice was afterwards prohibited by law, but some insisted on adhering to it. Round the grave of lord Nabeshima in the Sokenji temple at Ippon Matsu in Azabu there are 24 such graves, a sight that makes one shudder even to-day. Such deaths were called *juushi*, and this grave shows one of the largest cases of *junshi* on record. The late General Count Nogi followed this custom of dying with his lord, and his grave is also erected beside the mausoleum of Meiji Tenno at Momoyama.

In Japan the queer superstition has prevailed that a chip from the gravestone of a notorious robber brings good fortune to its possessor. In the cemetery of the Ekoin temple is the grave of a famous robber named Nezumi-kozo, or rat-boy, signifying his stealthy mode of entering the houses of the rich to find plunder to feed the poor. His real name was Jirokichi. He was finally apprehended and executed with the promptness of the time. His monument is now secretly approached at night by persons anxious to get a chip of the stone to bring them good luck. The grave was repaired and a new stone set up, but that also began to disappear chip by chip. The grave of Nishino Buntaro at the Yanaka cemetery is chipped in the same way for the same reason. Buntaro was the assassin who despatched the late Viscount Mori, Minister of Education, for his supposed sacriledge at the Imperial shrine at Ise, when he happened to touch one of the curtains with his cane. Consequently in the time of the Shogunate the graves of famous malefactors were covered with wire netting, a custom not followed in the Meiji period.

The biggest cemeteries in Tokyo are the Aoyama and the Yanaka, the former covering more ground than the latter, yet

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Alexandrians.

In Rome the chief architectural use of the arch is in the construction of the vaulted roofs of buildings, and in the erection of triumphal gateways. The former is described in the article on Roman Architecture, and the latter will be treated of in the present article.

The first triumphal arch erected in Rome was that built by Fabius Maximus Allobrogicus, in the Via Sacra, to commemorate his victory over the Allobroges in 121 B.C. It was a single archway, and was decorated with trophies of arms and sculptured figures. Another arch was erected by Augustus in the Forum, to commemorate the recovery of the standards taken by the Parthians from Crassus and Antony. It was also a single archway, and was decorated with statues of Augustus and his family, and with sculptured figures. Another arch was erected by Augustus at the entrance to the Forum, to commemorate the victory of Actium. It was also a single archway, and was decorated with statues of Augustus and his family, and with sculptured figures. Another arch was erected by Augustus at the entrance to the Forum, to commemorate the victory of Actium. It was also a single archway, and was decorated with statues of Augustus and his family, and with sculptured figures.

There is the germ of a triumphal arch in the two pillars with a cross-piece between them, which are found on the coins of the Republican period, and which represent the triumphal car of the victorious general. These pillars were sometimes decorated with statues, and sometimes

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the graves in the smaller one are more numerous. The last resting places of artists and literary men are the poorest-looking in Tokyo, as such persons always die poor. In Tokyo there are societies and clubs for the study of cemeteries and tomb inscriptions, some of which publish journals. The *Sotaikwai* is one of the more important of such societies, the members of which make a business of visiting graveyards with book and pencil to obtain interesting details as to tombs and graves; and they also carry facilities for taking prints of tomb faces, as well as of insriptions. Some of these are so devoted to the habit that they can hardly let a day pass without visiting a cemetery, and have in their nostrils the continuous scent of incense such as is usually found burning on graves. They are as insterested in their hobby as collectors of stamps and labels.



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A CHAMPION

THERE once lived a champion wrestler named Tanikaze Kajinosuke who was honoured with a gift from the Emperor Kokaku, consisting of a splendid bow bound with rattan. The name of the wrestler after this honour spread far and wide.

After a great wrestling match in which he had taken the foremost place Tanikaze went to visit the capital at Kyoto; and while he chanced to be leaning against the balustrade of a veranda viewing the beautiful scenery for which the capital was famous, he overheard the conversation of five or six persons occupying the next room.

"What a great artist Okyo is," remarked one of them. "Every time he refuses an order for a picture he turns his back on a million *yen;* and he always refuses to undertake a picture if he does not feel inspired by the subject. People like us could not have even a bamboo painted by such an artist."

This conversation suggested an idea to Tanikaze; and so he put on this coat and made haste to depart. One of his pupils in attendance asked him where he was going. He replied that he was going to visit the great master-painter Okyo.

"You had better desist, Master, if that is your intention," answered the pupil, "for if it is a request for a picture you are going to make him, you are sure to be refused and then you will have yourself to thank for having to come away angry."

"It may be true what you say," replied Tanikaze, "but I am a champion myself, and he may not refuse me so easily as others. At any rate I can try."

Accompanied by five or six pupils of his, Tanikaze proceeded along the streets of the capital toward the house of Okyo. On the way the people were heard to exclaim: "Oh, there is Tanikaze, the champion wrestler! What a magnificent physique, and how stately he walks!"

At last having reached the door of Okyo's house, Tanikaze announced his arrival and told the servant that the celebrated wrestler, Tanikaze, desired to see the painter.

He was at once shown into the guest-room and sat down before window which commanded a charming view of the surrounding scenery, affording glimpses of the purple hills in the distance. Right in front of the courtyard arose Mount Hiyei and Mount Atago into the illimitable blue.

"What a splendid view," exclaimed Tanikaze, as he sipped his tea. Just then Okyo entered the room, and after due exchange of salutations, the painter inquired why he was honoured with the presence of the champion.

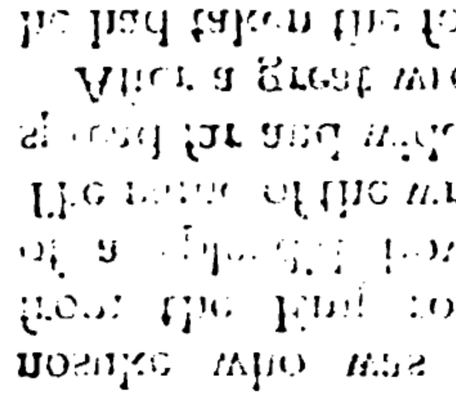
Tanikaze said boldly that he had came to see whether he could obtain some specimen from the hand of the great master.

Okyo replied pleasantly he also had a request to make of the champion: he would paint him a picture on condition

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A CHAMPION



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that Tanikaze gave him a portion of his great physical strength in remuneration. At this Tanikaze was at first somewhat puzzled. Okyo seemed quite pleased with the effect of his proposal, as Tanikaze appeared unable to answer. At last Tanikaze answered and said:

"Well, it is a very difficult thing you ask of me, but to maintain the honour of Yedo whence I come, I will do it. It shall be as you request."

"Very well then," said Okyo; "I shall expect you to give me your strength as a reward."

"That, I undertake to do," Tanikaze assured him.

"And when am I to expect that you will fulfil your promise?" asked Okyo.

"Tomorrow morning without fail."

Tanikaze then arose and returned to his lodging, where he took a bath and retired for the night. Next morning he arose very early and went by lantern light to Mount Atago where he took up a big boulder which he carried to the house of Okyo as an ornament for the garden. The stone was brought while it was yet dark. Okyo happened to be holding a moon-viewing party at that time, and the guests were just about to begin the feast before dawn. The champion wrestler arrived before the door and let his burden fall with a shock that made the house tremble, the guests supposing it to be an earthquake. In fact they were all talking about the remarkt able promise of Tanikaze when the even- occurred, awaking some from their stupor over the wine cups.

Okyo went to the door to learn what was up; and there he saw the giant figure of Tanikaze standing naked beside the huge rock he had carried to the garden. He simply announced that he brought a present of his strength as promised. Okyo thanked him a thousand times for his trouble, and fanned him with his fan. Okyo begged the wrestler to pardon him for his rudeness in making such a request. Tanikaze simply remarked that while he was in the garden of Okyo the previous day he had noticed that a stone beneath the big plum tree would improve the appearance of the view, and so he had brought a stone from Mount Atago.

Tanikaze put on his kimono and was shown into the room. Okyo then promised him a picture; and inquired what kind of a painting would be most suitable to come from the first of artists to the first of wrestlers. Tanikaze would be satisfied with Okyo's choice. But he had to wait some three years before he heard any more about the picture. And when it at last reached Tanikaze in Yedo it was found to be a bow painted on white silk, the bow that the Emperor had bestowed on the champion wrestler. It pleased the wrestler but not the public, who thought that the champion should have had an effort less simple. Okyo said the complaint was due to the fact that the public did not undertand the art of the picture, and advised closer inspection. On doing this it was found that the bow was made up of several thousand small bows.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Allies Number

The February number of the JAPAN MAGAZINE is to be an Allies edition. It will be double the usual size and contain able and interesting articles by the highest Japanese authorities on subjects pertaining to Japan's relations with the Allies and her present foreign policy. It is proposed to send a large consignment of the February number for distribution among the British, French, Belgian and Russian troops at the various fronts to show them what Japan is doing on their behalf, and convey her sympathy and good wishes as well as help them to while away their time when waiting in the trenches or reserve stations. Friends of the Allies are asked to take an interest in the plan by making donations of the MAGAZINE for this purpose, and those so doing will have their names printed in the MAGAZINE to let the soldiers know the names of those who have assisted in providing them with this useful literature for leisure moments. It is earnestly hoped that the Allies edition of the JAPAN MAGAZINE will do something toward promoting a more mutual understanding between the East and the West.

The Genro

The unique position occupied by the Elder Statesmen in Japanese politics was once more emphasized in the appointment of Marshal Count Terauchi as premier and in the formation of the new cabinet. Coming at a time when many had come to regard the *Genro* as a back number, the surprise was all the greater; and the political parties are in a state of confusion worse confounded. It is no less fortunate than remarkable that when Japan has been unable to trust her future to the incompetence of party politicians and office hunters, she should still have a body representing mature wisdom and statesmanship to fall back upon as Imperial advisors, and possessing such power as to be able at any moment of emergency to wrest the reins of government from the hands of the irresponsible and so save the state. In other countries if the chiefs of government make a mistake the people have to suffer the consequences and are helpless. Think of what Europe might have been saved from had Germany, and even Britain, possessed a body like the Elder Statesmen of Japan to step in and call a halt until the nation was consulted! Western readers may smile at such a remark as inane if not ignorant, but they know not the real conditions in Japan; and they should know that the German people would never have consented to this holocaust of crime had there been an extra-ministerial consultative body ready to advise and control the acts of sovereignty, and thus save the nation from the madness of its impetuous and reckless militarists. The circumstances in Japan

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BY THE EDITOR

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are certainly providential, and some western nations might do worse than be similarly prepared for emergency. There is no doubt that American politics would be on a more progressive and enlightened basis had crucial moments during the past four years been entrusted to the mature deliberations of that country's Elder Statesmen and be made independent of party politics. In England the war created a coalition cabinet; but such a cabinet would have been wiser and more serviceable as a preventive than as a cure. The nations most of all in need of Elder Statesmen are Germany and Russia, to say nothing of Austria and Turkey. To those of us who have lived long in Japan it seems that she is worthy of imitation in this respect. The action of the *Genro* in stepping into the breach is quite constitutional in Japan, uninformed comment to the contrary. But would such wise precaution be constitutional in any western country? Thus red tape is at times so futile as to be fatal!

New Premier

The new Imperial Japanese cabinet under the premiership of Marshal Count Terauchi, formerly Governor-General of Korea, is expected to exercise a more firm control over Japanese doings in China and so bring about a more confident foreign policy. For the past five years relations between Japan and China have been anything but satisfactory. For most of that time the difficulty was Yuan Shikai's aversion to Japan and his steady refusal to consider her in the same category with western powers; and since his death the trouble has been with the banddits and Japanese desperadoes in north China, seeking to bring about complications between the two countries. What Japan wants is to have China immune from western aggression because all concessions to western Powers in China are regarded as much a source of danger to the defences of Japan as concessions to Germany in Holland or Belgium or France would be to England. Japan's policy is not the outcome of any love of conquest, but merely to preclude any alien power getting the upper hand on the Continent of East Asia and so becoming a menace to Japan. It is much the same policy as America has proclaimed with regard to the interference of European nations in affairs across the Atlantic. Just as it would be thought a danger to American interests for a European power to obtain concessions in Mexico or South America, so is it thought by Japan a risk to her independence for any western power to obtain concessions in China. To ensure this immunity Japan is seeking to get China to see her point of view; but China, under the inspiration of wesern agencies, is suspicious of Japan's motives and keeps her at arm's length. This leaves Japan in the unenviable predicament of being always exposed to the danger of China bartering away her liberties to some foreign power for the sake of money of which she is in constant need. Japan, therefore, feels the necessity of coming to an understanding with China as to her future foreign policy. China, however, contends that it is none of Japan's busil ness. And so the dissatisfaction as wel- as the danger remains unalleviated. The new Premier is expected to find a solution. As a soldier of the first order he will no doubt be able to exercise greater control over the Japanese military forces in north China and perhaps relieve anxiety in that country to the extent of winning more of China's confidence. If he can bring

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China to see that her interests and Japan's stand or fall together he will have accomplished the purpose for which the Elder Statesmen commended him to the Throne.

The New Cabinet

What Japan expects of the new cabinet, says the *Jiji*, is that it shall promptly rectify the numerous blunders committed by the Okuma ministry more especially in China. The late cabinet was irresponsible and insincere as well as reckless. That was why the nation was not sorry to see it go. That western Powers suspected Japan of double dealing in China was due wholly to the thoughtless methods of the last cabinet. Now it is up to the Terauchi ministry to solve the problems thus left pending. The first blunder of the Okuma cabinet was in sending a warning to China against the reestablishment of the monarchy, which was no affair of Japan's. The negotiations of January, 1915, were quite proper; but the cabinet mismanaged them. Japan has a fixed and unchanging policy toward China, and no cabinet is excused for wavering in the enforcement of it. The Okuma Government entirely failed to carry out Japan's established policy toward China. The cause of the failure was the lack of unity between the Foreign Office and the Military authorities. The first duty of the Terauchi cabinet is to effect unity between these two important departments of state with regard to our policy in China. In the episodes that occured in Manchuria, Mongolia and Shantang the military authorities showed themselves void of respect for the orders of those above them, and that the subordinate military officers in that part of China were inefficient. The trouble was due to the disputes of political parties at home, who thus brought about a violation of the Imperial Constitution.

Russia

Some of the vernacular dailies of Japan are complaining that although Japan has accommodated Russia with loans to meet her obligations for war orders placed in this country, the northern power is now placing most of her orders in England and America instead. This is a great disappointment and loss to the many Japanese concerns that have been preparing to meet the big orders for army supplies which they had been led to expect from Russia. Indeed they anticipated orders from Russia so long as the war lasted. It would be well for those who thus complain to inquire carefully into the reasons for the change; for doubtless there *are* reasons. Probably the chief of such reasons are concerned with quality and economy as well as with promptness of delivery. In such supplies as army boots and army cloth divergence of quality and prices may prove vital in the placing of an order. This is more difficult for Japanese manufacturers to realize than for western caterers, who have been educated to understand that quality is imperative. Badly-fitting boots are as disabling to a soldier as trench-foot, but much more easily averted. It is not suggested that this was the reason why orders for boots were placed in England inpreference to Japan. It may be that. British makers were able to give longer credit, which is now a prime factor in winning orders from Russia. In any case it is certain that the failure to place further orders in Japan was not due to political or racial causes; it must be taken as a move in the interests of Russian economy and efficiency.

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Christ to see that her interests and Japan's
stand or fall together as will more accom-
plished Japan to the Christian Church.

Japan of double destiny in Christ was quite
so. That western Powers subscribed
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plished the purpose for which the Church
Christian.

The New Capital

With Japan entered on the new period of
progress and development which has
begun, the location of the capital of the
Empire is now being much discussed.
Many persons hope that a new capital
may be built on a virgin site, and not
on the ruins of the old Tokyo, which
was largely destroyed by the great earth-
quake and fire of 1923. Many persons
think that the capital should be moved
to Osaka, the second city of Japan in
population and commerce, and the
metropolis of the Kansai district.
Others favor Nagoya, which is more
centrally located. The first Diet
session convened in Tokyo after the
earthquake was held in a temporary
building. The first Parliament
House, which was destroyed by fire
during the war, was rebuilt in
Tokyo. The Imperial Diet Building
is a magnificent structure of
granite and steel, and is one of the
finest buildings of its kind in the
world. Many other public buildings
are also of modern construction.
Tokyo is the educational center of
Japan, and the Imperial University
there is the largest and most influ-
ential in the country. Other
universities are located in Kyoto,
Sendai, Fukuoka, Sapporo, and
Keijo (Seoul) in Chosen. The
Christian institutions of learning
are also to be found mainly in
Tokyo.

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China

In the first of an illuminating series of articles on the situation in China the *Yomiuri* avers that no other country is so interested in the welfare of China as is Japan, and the world must not be surpised or given to suspicion if Japan displays this interest in rather a positive form. Some foreigners are disposed to see a sinister motive in Japan's interest in China, but she desires no more than the safety and independence of the republic. Japan is not trying to drive out western influence from China, as some occidentals have asserted; nor is she trying to excite the yellow against the white races. The suggestion that Japan entertains the design of annexing part of China is too absurd for serious consideration. What Japan most wants is to preclude the occurrence of anything like the European war in the Far East; and therefore she does not wish to see China divided or rendered dependent on any alien Power. China must be kept free from western aggression, for on this freedom that of Japan herself depends. Surely this is a legitimate policy and ambition. Those who proclaim a Monroe Doctrine for the West should understand the sentiments of a people who desire to avoid all entangling alliances; and such alliances foreign concessions in China would be sure to bring about.

The Future of the Pacific

In a recent number of the *Nihon Hyoron* Mr. Ejiro Hirano, a well-known publicist, dwells at length on what he regards as America's ambition on the Pacific which he interprets in the light of her new programme of army and navy expansion and the wealth she is reputed to be accumulating from profits on munitions sold to Europe. In this preparation the Japanese writer scents danger to his country, and he advises Japan to be ready to face the anticipated struggle. The center of strife, says Mr. Hirano, has passed in turn from the Mediterranean to the Atlantic and now from the Atlantic to the Pacific, though the present war has turned back the hand of time and restored the ancient conditions in Europe. This is but temporary, however, and the menace of the future is sure to be on the Pacific, which will form the international storm center in days to come. The main question is as to what Powers are to be supreme on the Pacific, and how this supremacy is to be decided. The answer to this question is of vital importance to Japan. She constantly contemplates its favourable solution. Formerly many nations contended for supremacy on the Pacific: England, France, Germany, Russia, China and Japan; but the present war will eliminate some of these. It is not likely that the future will confront Japan with any opposition from Germany or Russia on the Pacific. They will have enough to do at home for some time to come. Though Russia may not completely abandon her idea of exploiting China and securing open ports on the Pacific, it will be a long time before she returns to attempts at realizing such ambitions. And little competition need be expected from France and China. The one Power that rises above all others before the eyes of Japan now is the United States, who stands out as Japan's greatest rival. American-Japanese relations constitute the problem of the Pacific. These two nations are expanding at such an enormous pace that a clash is probable, however much all may regret it. If America is to

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be supreme on the Pacific Japan of necessity must take a back seat. The fact that America constantly shows a desire to interfere in Japan's affairs in China shows that the United States is not content with ruling the other side of the Pacific. Her impudent proposal to neutralize the railways of China indicated the extent of her ambition to interfere in the affairs of that country. The whole force of America's economic and armamental power is now being devoted to preparation for this policy of overawing the Pacific. Indeed the whole system of preparedness now under way in America proves that her objective is the Pacific and that she expects her first trouble in the Far East. As Japan cannot abandon her place on the Pacific and especially her interests in China there is every opportunity for danger ahead. America has no desire to encounter Japan, but if she runs against Japan how is the ecnounter to be avoided? Japan will do all in her power to avoid war; and yet she may be like England before the present war: helpless to stay the course of those determined to suppress their rivals. War with America seems no more impossible than the present European wer seemed before it began.

New Against Old

One of the most strenuous contests soon to commence in Japan is that between oriental and occidental methods of writing and printing. In a sense the struggle has already begun, but the influence on the side of the old ideographs is still so overwhelming that the other side can scarcely be heard. But the battle will no doubt wax fiercer as time goes on and Japan comes more and more in touch with the practical modern world. Japan is dead in earnest in believing much of her civilization worth imitating by foreigners and many of her ideas worth imbibing by western minds; but she will never do anything in this direction by means of her present mode of writing and printing. Romaji is bound to gain the ascendancy; but the forces yet arrayed against it may point otherwise. The chief arguments in favour of the antiquated hieroglyphics are that many Japanese words cannot be expressed without them, that they are more artistic than Roman letters and, for patriotic reasons, the national ideographs should be retained. But these arguments are not sound. Every distinction possible to ideographic writing is possible to Roman letters; and as for their alleged more artistic form, that depends on whether writing is more for ornament than for use. The Japanese *kimono* is more artistic and dignified than the western sack suit, or dress suit, but the foreign dress is far more practical and therefore more useful. Its art depends on the tailor. As for the patriotism of the change, that is mere sentiment; for it is no more unpatriotic to change one's form of writing than one form of lighting or traveling. To compare the national ideographs of Japan with Roman letters, as a convenient mode of expressing sounds, is to compare the jinrikisha with the automobile as a means of conveyance. In any case the ideographs are not Japanese, as they came from China; and, therefore, in abandoning them, Japan is giving up nothing peculiarly national or Japanese. No argument in favour of retaining the ideographs can be considered equal to the importance of a people coming into the comity of nations and giving the world a chance to approach it through its own language.

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The Germans and Russians, to say nothing of the Indians, have almost isolated themselves from the world by their insistence on an eccentric alphabet, a habit now only ascribed to backward nations. Everything in our time, tends toward simplification and commonsense; and languages must fall into line as well. English-speaking people can feel the difficulty, however, as those of us who respect and appreciate the phiology of our English tongue realize when faced with the new form of spelling now adopted by less erudite authors and periodicals.

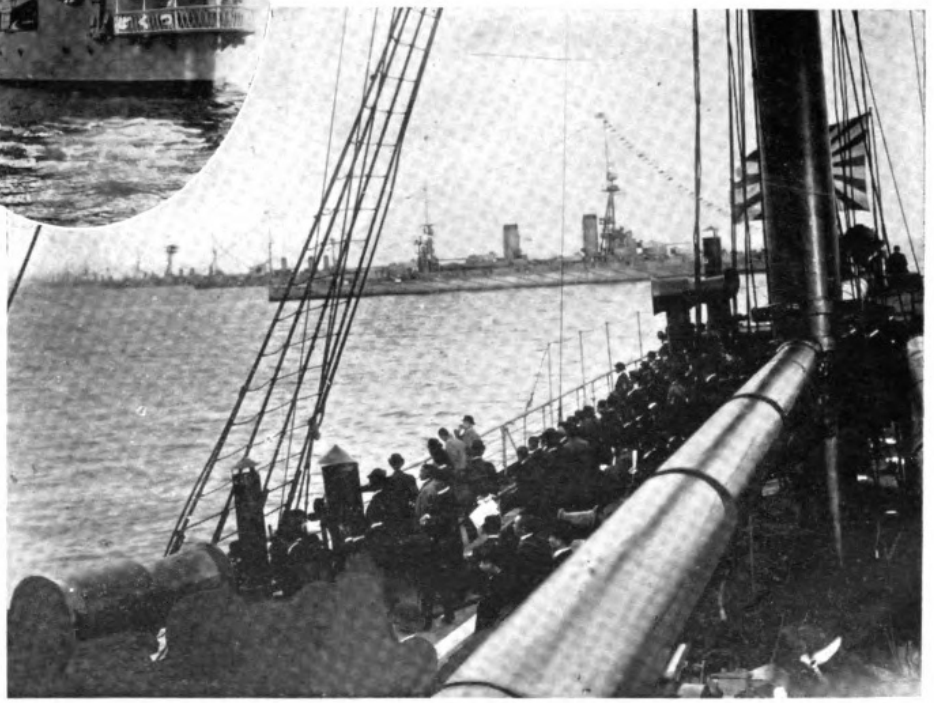
Issue with America

In a recent article in the *Chuo Koron*, the leading review of Tokyo, Professor Suehiro, of the Kyoto Imperial University, insists that Japan can never hope to command the respect of China until she first commands the respect of the United States, which she will not be able to do until she obtains equal rights and treatment with other nations in respect to immigration in that country. Professor Suehiro says that there is much talk about friendship between America and Japan, the mention of which he regards as anomalous so long as Japanese in America do not receive equal treatment with that accorded Europeans. This writer contends that there are three outstanding issues between Japan and the United States and that there can be no real peace between the two nations until these differences are adjusted. The first difficulty is that America does not want Japan to retain the South Sea islands which she has taken from Germany; the second is that the United States insists on interfering with Japan's plans and progress in China; and the third trouble is the increasing economic rivalry between Japan and the United States, leading to expansion of armaments. Professor Suehiro seems to suspect all these difficulties will ultimately focus in China where American commercial competition after the war is sure to come into keen rivalry with Japan's interests. He holds that Japan cannot ultimately tolerate America's insistence on having a say in the Affairs of China, and especially her meddling with Japan there. In addition to American policy in China being a menace to that of Japan, the anti-Japanese movement in the United States must endanger friendship until removed. When he declares that the Japanese in America are treated like cats and dogs, very few, if any, Americans, will agree with him. The United States, to be sure, has no cause for quarrel with Japan, but the latter, concludes Professor Suehiro, has very good reason to quarrel with America; and as the movement against Japanese immigration in the United States becomes more and more acute Japan will find it more and more impossible to acquiesce.

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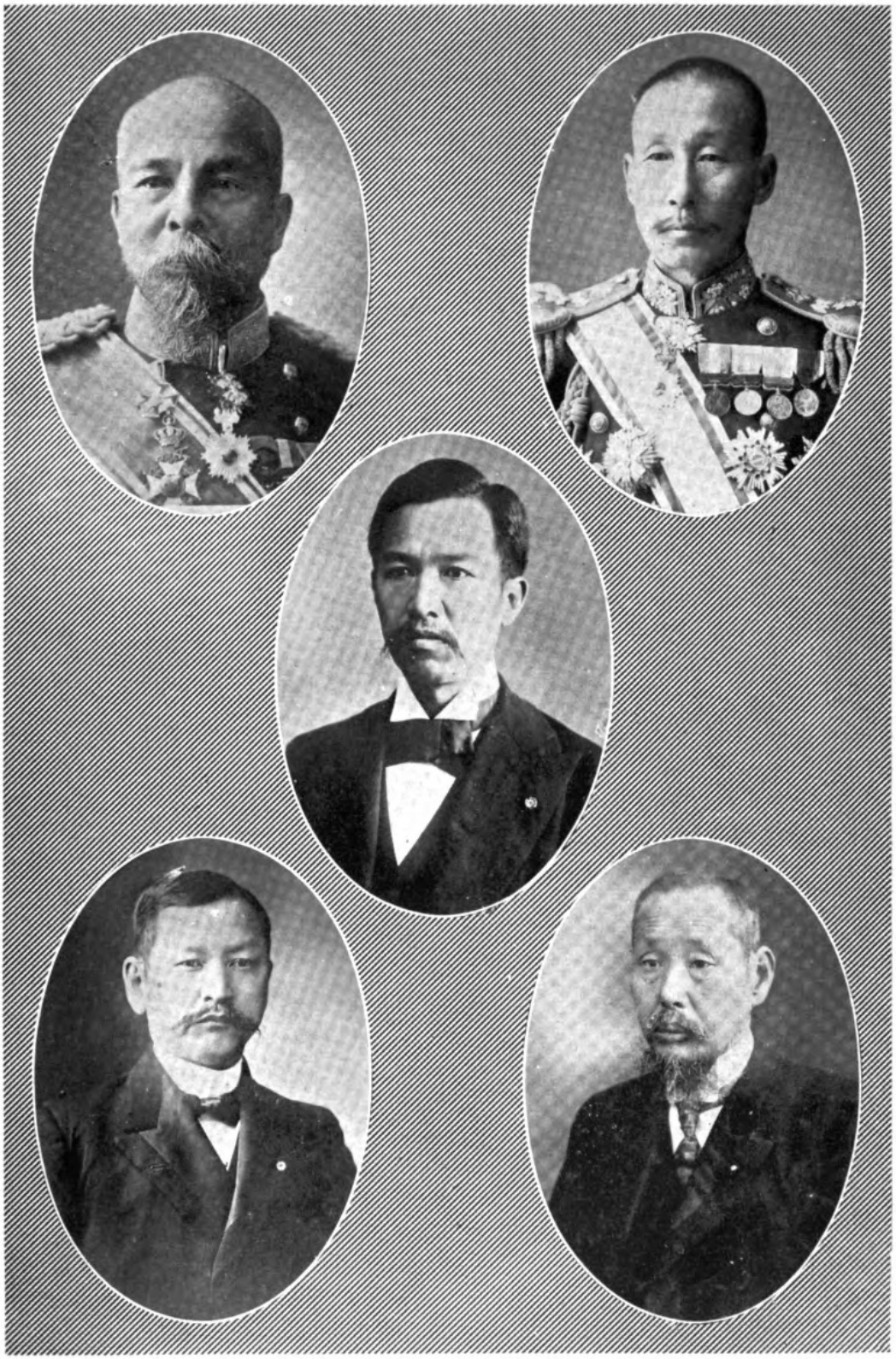
UPPER: YASUKUNI FESTIVAL IN HONOUR OF THE SPIRITS OF DEPARTED SOLDIERS LOWER: IMPERIAL NAVAL REVIEW OFF YOKOHAMA OCTOBER 25 TH., WITH H. I. J. S. TSUKUBA WHICH CARRIED THE EMPEROR

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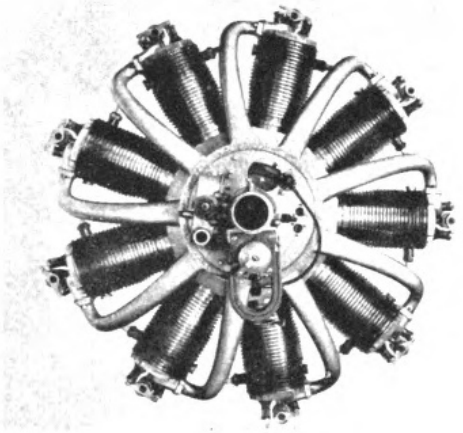
COUNT TERAUCHI, PRIME MINISTER
VISCOUNT MOTONO, MINISTER OF FOREIGN AFFAIRS
BARON GOTO, MINISTER OF HOME AFFAIRS
HON. R. NAKASHOJI, MINISTER OF AGRICULTURE AND COMMERCE

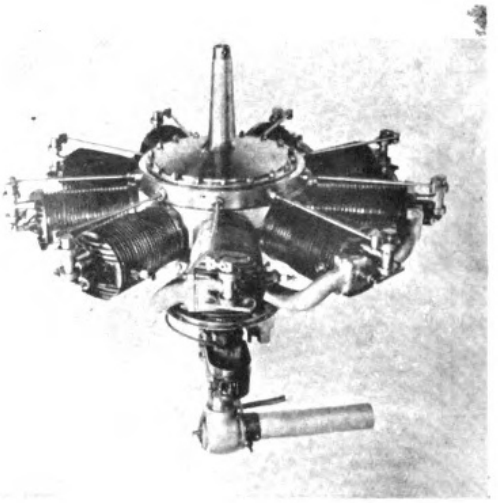
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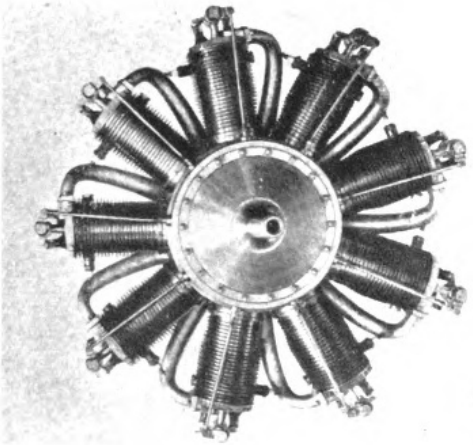


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MR. SHIMAZU AND THE MOTOR FOR THE INVENTION OF WHICH HE RECEIVED THE 10.000 YEN PRIZE FROM THE JAPANESE AEROPLANE ASSOCIATION

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for January, 1917

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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1. "GESSHOKU-NO-YOI" BY MADAME S. UYEMURA 2. "SEIREI" BY K. TERAZAKI 3. AMIDA BY K. MURAKAMI 4. "CHIKUBU-SHIMA" BY M. KAWAMURA 5. "HANIWA" BY K. TSUJI

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THE JAPAN MAGAZINE

VOLUME SEVEN JANUARY, 1917 NUMBER NINE

ANOTHER YEAR OF ART

A CAREFUL study of the annual exhibition of Fine Art held at Uyeno by the Department of Education some time ago reveals an encouraging progress of, as well as an increasing interest in, painting and sculpture. The total number of pieces offered for exhibition this year was 4,088, of which 2,320 were in Japanese style and the rest foreign, the number of sculptures being 222. But the judges appointed to accept pieces for the exhibition considered only 144 pictures in native style fit for the exhibition, with 20 additional pieces not regarded as coming before the judges, or a total of 164 pictures in Japanese manner. Of the foreign style paintings only 92 were seclected with an additional 33 allowed on view without being examined by the judges, making 125 foreign paintings in all; and 36 pieces of sculpture were passed by the judges and 11 others shown on the responsibility of the artists themselves.

It will be seen that the number of pieces offered for the exhibition was much larger than usual, while the number deemed of sufficient merit to come before the final examiners was such less, which brought together a choicer collection than was to be seen at former exhibitions. The manner of awarding merit this year was also different from previous years, when pieces were divided into classes. This year no medals were given, but only a certain number of pieces were singled out as worthy of special notice, a system that has given more satisfaction to the artists represented.

Among the paintings in Japanese style which received favourable notice from the examiners was the *Haniwa* of Kwako Tsuji, representing the manners of old Japan. The *haniwa* were clay statues to take the place of living figures that used to be buried with a dead master in ancient times; and the painting shows an old man making such figures, assisted by a boy, the effect being one of somewhat bald simplicity, yet suggesting too much humour to be quite suitable for such a subject. It is placed seventh in the jugdes' list. Yeikyu Matsuoka's *Muro-gimi* is a screen scene of geisha in the old days at Muro in the province of Harima facing the Inland sea. One looks down into the interior of a room, after the manner of the old illustrated stories, and the eye is carried across a glimpse of garden with the sea and the boats in the harbour beyond, as a background. Over the scene a summer rain is falling, viewed by the geisha standing on the veranda. The piece is a good example of the Tosa school in its new style, showing appropriately the rustic architecture of the time and the lonely gloom of the season's rain. The laws of perspective are not

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very carefully observed, especially as regards the eaves of the houses; but on the whole the artist is to be congratulated on his graceful brush and we do not wonder that the judges placed him first on their list of especially selected paintings.

A painting of Chinese manners by Taiun Komura entitled *Gaho* is an effort of considerable interest, with its array of gentlemen with their fair ladies, on the water, the sketch having been made by the artist from sight in China. The painting is minute in detail and exquisitely fine in parts, though to some extent prosy and without any center. It is a piece more to be commended for its industry than its skill. The *Hokkoku Samurai* by Yeitatsu Koyama represents Katsuyori's troops crossing the snow-laden hills of the north to attack the warriors of Hideyoshi. This artist is one of the most promising pupils of Tonoye Kobori of the Tosa school; and his representation of hundreds warriors all in armed array marching and riding through the snow is an interesting adjustment of nature to a historic scene. It, however, has also the disadvantage of revealing less skill than industry.

A beautiful screen picture by Kotora Kawasaki, called the *Hana awase*, shows the ladies of the Heian era gathering wild flowers in a playful mood. The artist is a grandson of Chitora Kawasaki of the Tosa school and graduated from the Tokyo School of Fine Art in 1910. The figures are life-size and the picture shows some bold attempts in colour, with a new development of taste in the Tosa school. *Soshun* by Chikuho Midzuta of the Nanga school shows a tower rising among withered trees, verdure below with streams and hills to tell of spring beyond. Of the few pictures after the Nanga manner on view this year this one was by far the best, being remarkable for its refinement in drawing and its general freedom from vulgarity. It was placed 12th on the list.

Shoyen Ikeda, the lady whose little masterpiece adorns the cover of the JAPAN MAGAZINE from month to month, and who is noted as painter of pretty girls, had at this year's exhibition a piece entitled *Kozo no-kyo* on a screen showing girls as pages in a procession of old Yedo, representing the period between 1781 and 1788. From a castle window a lady looks out on the procession, while others stand by recollecting the delight they had in taking part in the festival of the year before. Some would regard the colouring as too weak and the figures not always quite accurate in form. The judges gave it 8th place on their list.

Chikubushima by Manshu Kawamura is after the old scroll method in new style and well represents the famous island in Lake Biwa with its shrine to the Goddess Benten, so rich in romance and ancient story. The old style of the central piece does not quite harmonize with the more modern side pieces of the painting, and the judges did well in placing it 10th on their list. Terukata Ikeda's *Yudachi* is taken from the hall of tablets in the Kanda shrine, a relict of the Yedo period. The artist, who is the husband of Shoyen Ikeda, represents men with an fair ladies taking shelter from a shower under the roof of the shrine gate, some of them meeting thus by accident for the first time and becoming interested in each other, the whole being rather too playful to be quite natural. It was one of the best of the genre paintings and took a fourth place.

A grass-covered mountain scene entitled *Yuzuki* by Shuko Ikegami leads the eye towards a dark mountain range in the

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distance partly lighted up by the evening moon, with deer feeding on the verdure. Though the picture reveals no new taste it is a good type of the Shijo school and got 11th place. Shodo Hirata had on exhibition a piece showing flowers drawn after the manner of Korin and called *Gunpo Kyoken*, and like all the artists of that school, showed something more than mere decorative art, the drawing being really fine. Though the picture does not reveal the skill of masters like Korin and Sodatsu it shows remarkable skill and dignity. The judges awarded it seventh on the list of selected pieces.

Shunkyo Yamamoto's *Yama Nidai* shows country girls returning from their labour across a plateau; and another piece of his shows snow melting on the hills, which was specially fine. Both the pictures of this artist indicated the presence of a master-hand at the brush, and at once became a standard according to which all the other pieces had to be judged. The same may be said of the pieces by Kogyo Terasaki, the one entitled *Seirei*, showing a woman among trees, a Chinese beauty but with little of Chinese taste, the figure being intended only as a type of purity. The colouring, in light blue and ultramarine is remarkable. Gyokudo Kawai's *Yuku Haru* was drawn while he was travelling through the Chichibu mountains in Musashi, and the blue stream beneath the prepiece is as well done as could be on a screen. The falling blossoms blown by the mountain wind to the music of the mill-wheel, adorn the scene and well show the fair solitude of such a place in spring. The picture may be regarded as one of the most distinguished in the whole exhibition.

A painting of early autumn named the *Gesshoku-no-yoi* by Shoyen Uyemura shows mothers and daughters of the Kansai era looking at an eclipse of the moon. The drawing of the figures is not very precise but the ladies look quite elegant and charming, a characteristic of the artist herself. Her ripe development reminds one of the excellence of the old artists of the Maruyama-Shijo school and shows a skill quite above most of her colleagues in the exhibition. She was accorded the special privilege of exhibiting her pictures without their being submitted to the examination of the judges, as she had been a successful exhibitor for some years. Kansetsu Hashimoto's *Kanzan-Juttoku* gives quite a new and original aspect of the traditional Chinese figures with a bold and forceful brush, and won the second place on the judges' list.

Kigetsu Kikuchi's *Hanao* is taken from a *yokyoku* song and represents a flowery field with a stream flowing through it where a pensive old woman wanders by. The artist who is one of the best, was accorded the special privilege of exhibiting without previous examination. In the *Sannin-no-Maiko* of Bakusen Uyeda we have a picture of Kyoto *geisha* at cards, which is excellent as a bit of impressionism.

As to pictures in foreign style one of the finest was the *Shizuka* by Takeji Fujishima, representing a mountain scene beneath the setting sun with the mountain shadows on the sea. The dark cloud with its double rainbow suggests a little to much of the artificial, but the effect on the whole is pleasing and quiet. A tree scene by Kotaro Nakahara entitled *Seiran* repesents reddening foliage and a rippling stream, the composition being good. The artist, who is himself a professor in the School of Fine Art, had the honour

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of being permitted to exhibit without previous examination of the jury. Yori Saito's *Shukaku* shows the influence of the later school of impressionists which has but recently come in for recognition in Japan. The piece shows some women gathering grapes and has admirable colouring. It was given 6th place on the list of paintings in western style. *Shoka-no-yama* by K. Kitsuya is a quiet scene which well depicts the purple valley and the blue stream of that place.

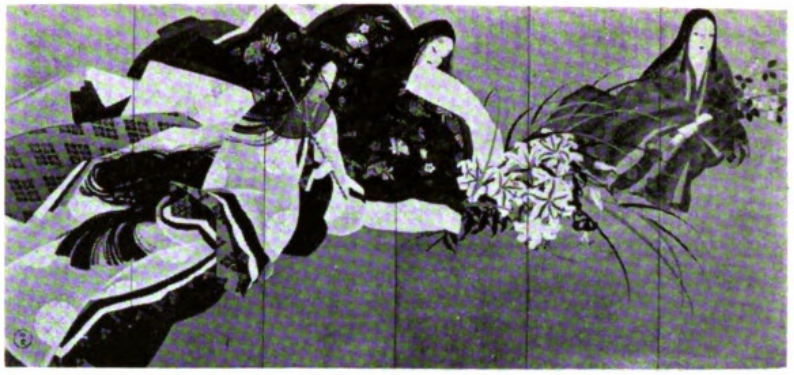
In Kojiro Ota's *Kuwatsumi* we have some village girls picking mulberry leaves, all after the manner of the impressionist school. There is a very skilful use of light and shade and the simple rural taste of the theme is well brought out. The artist is the son of a millionaire family of Kyoto, who studied art in Belgium and this is the third time he has appeared at the annunl exhibition of fine art in Japan. A portrait of Dr. Tanakadate by Tsune Nakamura was deemed excellent by all who know the venerable scholar and scientist, and the picture was awarded a first place by the judges. Kin Kwanto in his *Yugure* shows what a young Korean who has recently graduated from the Tokyo School of Fine Art, can do with the brush, the theme representing three beauties bathing before the Taidong-gang in Korea.

Other good examples of the progress being made in foreign painting were seen in the *Chayasumi* by Seiki Kuroda, the *Suiyoku-no-Maye* by Saburosuke Okada and the *Akechikashi* by Eisaku Wada, to say nothing of the *Gokyo* by Kunzo Minami which represents the five senses wherewith a lady sees beautiful flowers, hears the playing of the flute, smell the lotus, tastes the milk of goats and holds her baby, all at the same time.

In the department of sculpture and moulding there was a bronze statue of a youth by Taketaro Shinkai, entitled *Koshu-Gokaku*, which showed admirable spirit and was very characteristic of the artist. The youth is being examined as a conscript and seems to meet the approval of the military surgeon gazing at him from a chair. The statue of a nude woman by Shikai Kitamura, the figure about to enter the water, is in granite, from which material the delicate curves of the female form and the smoothness of her skin are wonderfully handled; but in spite of the perfection of the work there appears to be no idea suggested. The *Yomino-Saka* by Shinji Hori has its theme in the mythology of Japan, and shows a bold spirit, but did not seem of sufficient merit to win the judges. *Bansho* by Seibo Kitamura represents a ruined samurai under deep emotion on hearing the sound of the evening temple bell, and was given a first place in the list specially selected by the examiners. The second place was given to Taimu Takabatake's *Zetsubo* which represents a desparate woman crying out and revealing muscular action to a remarkable degree. In group sculpturing one of the best efforts was seen in the *Yamiji-no-Hitobito* by Uichiro Ogura, the figures all groping in apparent derkness. The work was given a 4th place. Two horsemen riding along the river bank, by Yuhachi Ikeda, was a piece remarkable for its lightness of touch, and took a 5th place.

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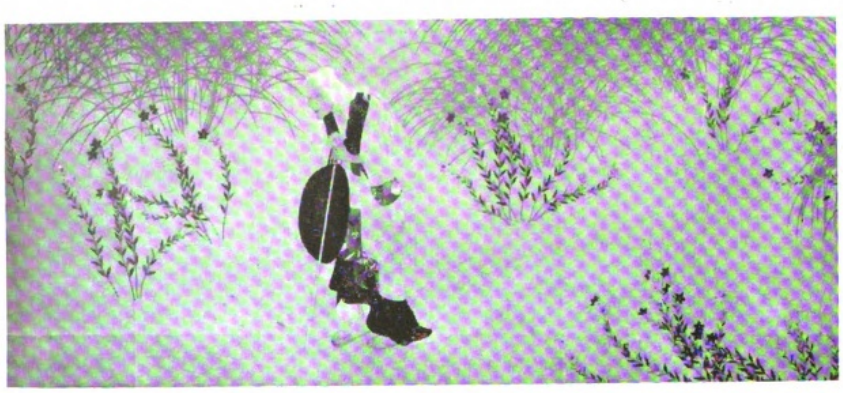


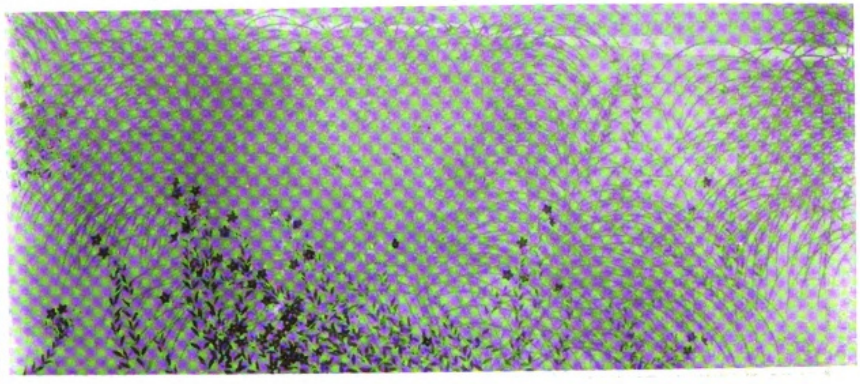




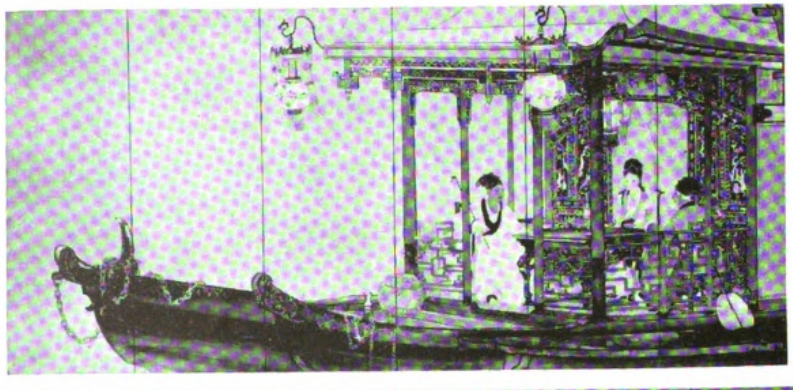
1 "MUROGIMI" BY M. MATSUOKA 2. "HANA-AWASE" BY K. KAWASAKI 3. A SCREEN: "KANZAN AND JITTOKU" BY K. HASHIMOTO 4. "YUDACHI" BY T. IKEDA 5. "KOZO-NO-KYO", OR THIS DAY LAST YEAR BY MRS. T. IKEDA

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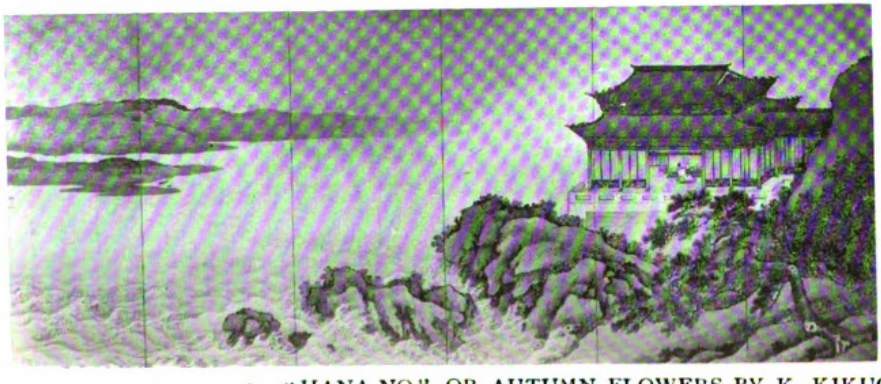


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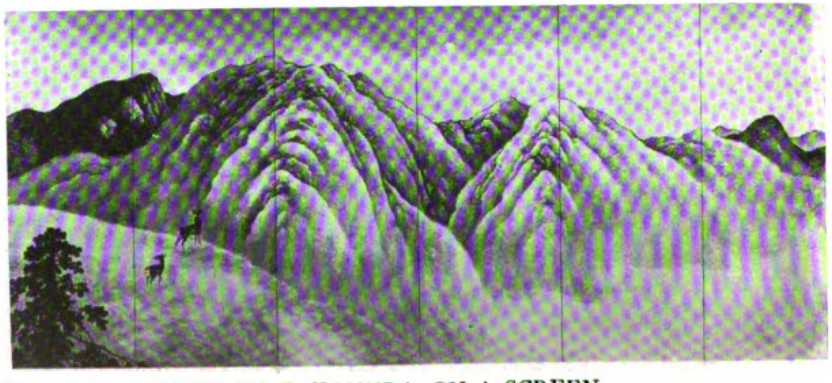




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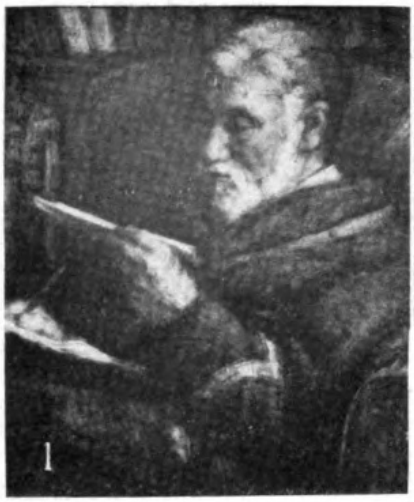
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1. "HANA-NO", OR AUTUMN FLOWERS BY K. KIKUCHI 2. "GAHO" BY T. KOMURA, ON A SCREEN
3. A CHINESE LANDSCAPE BY S. KOMURO 4. "YUZUKI": OR EVENING MOON BY S. IKEGAMI

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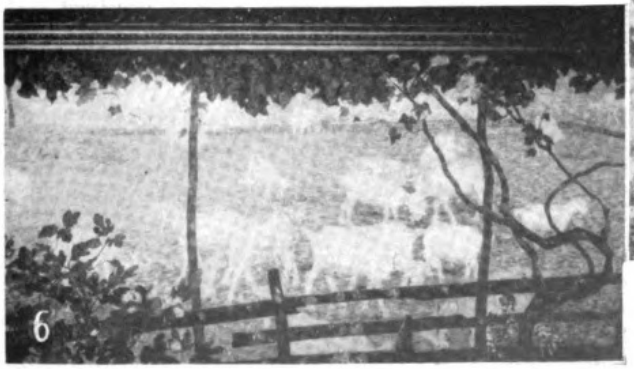








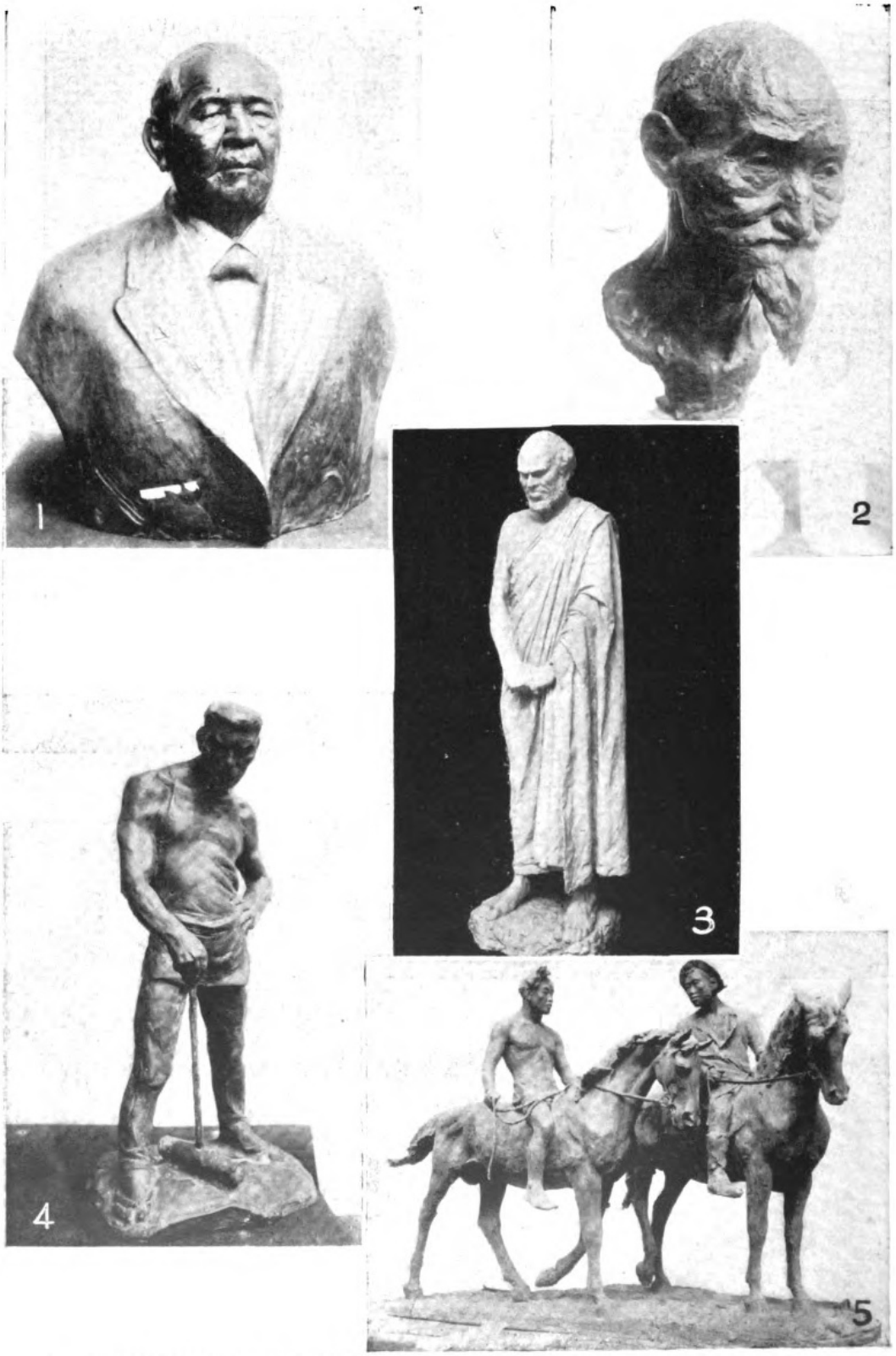




1. DR. TANAKADATE, A PORTRAIT BY T. NAKAMURA 2. "SEIRAN": A CLEAR SUMMER DAY BY K. NAGAHARA 3. A CALF BY T. SEKIGUCHI 4. TOILERS, BY T. ONO 5. PICKING MULBERRY LEAVES BY K. OTA. 6. GRAPES BY N. TSUJI

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1. BARON SHIBUSAWA, A PORTRAIT BY U. OGURA 2. AN OLD MAN BY S. HORI 3. RYUJU BY T. SHINKAI 4. EVENING BELL BY S. KITAMURA
5. ALONG THE RIVER BY Y. IKEDA

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A MODERN JAPANESE POET

By F. YAMAZAKI

ONE of the leading schools of modern Poetry in Japan was founded by Kagawa Kageki. The late Emperor Meiji, one of the most profound of the nation's modern poets, belonged to the Kagawa school. The late Emperor used to have all his poems looked over for approval by his instructor in poetry, Baron Seifu Takasaki, president of the Imperial Poetry Bureau; and Baron Takasaki was, in poetry, a pupil of Tomonori Hatta of Kagoshima, one of the leading lights of the Kagawa school of poetry.

Kagawa was born in the town of Tottori in the year 1768, being the son of a poor retainer of the Tottori clan, named Hayashi Zentabei. The boy was fond of reading and was skilled in penmanship even from the age of three. By the time he had reached seven years of age he had taken up the study of poetry with a teacher named Shimizu Sadakata, a classical scholar of the day. At the age of 15 Kagawa produced an annotation of the Hyakunin-Isshu, or Collection of One Hundred Odes, and he was thenceforth regarded as a literary prodigy. The book was dedicated to his teacher, Shimizu Sadakata. The latter did not seem wholly pleased with the venture; for he put it aside with impatience saying that although it was well done, the attitude of a mere youth in setting himself to criticise his seniors and betters was contemptible and contrary to the progress of sound learning.

Kagawa took the lesson of his teacher well to heart and determined from that time to be more careful to learn than to teach, and in time he acquired great erudition. At the age of 18 Kagawa went to Kyoto to prosecute his studies, his teacher being Kagawa Kagemoto, and the teacher so admired the ability and character of the youth that he adopted him and gave him his name. The family served the Tokudaiji house. In time the foster-

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A MODERN JAPANESE POET

by K. YAMAZAI

ONE of the leading schools of modern Japanese poetry was founded by Kayawa Kayoshi. The late Japanese poet Mayi one of the most prominent of the modern Japanese poets, belonged to the Kayawa school. The late Lafcadio Hearn was to have all his poems looked over by him for approval before publication. Baron Saijo, the late Japanese Ambassador to the Imperial Court of Austria; Takenchi, the late Japanese Minister to Turkey; Tomomi Iwakura, a prominent statesman and one of the leading Japanese poets of a century ago, were all students of poetry.

Kayawa was born in the province of Echizen in the year 1760. Before he was twenty years of age he had written a number of poems which were published in the form of a book. Kayawa's poems were very popular with the people of his native province. The Japanese people of that period loved poetry. At the age of

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[illegible] and the scholarly son-in-law and the
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father and the adopted son disagreed and the latter left the Kagawa household, though still adhering to the Tokudaiji family.

After a few years the fame of Kageki Kagawa became well established as a poet. The school of poetry which he founded was opposed to that represented by Mabuchi Kamo, another poet of the day. In his book Shingaku-Iken Mabochi held up the *Manyoshu* as the model of all poetry, but Kagawa preferred the *Kokinshu*, regarding the famous poet Tsurayuki, as the greatest of poets. Moreover, Kagawa refused to admit that any one poet could be truly representative of Japan; a poet must be individual and original: no mere imitator of his predecessors. Kagawa thought that such poets as Mabuchi were only masters of the rhetoric and phraseology of poetry, most of which was based on imitations of the recondite and obscure manner of the ancients, thus making a puzzle of poetry. To them the sense of poetry was form and meter and rythm, and the content and meaning seemed secondary. Kagawa held that the essence of poetry is its theme and tone; the poem should express the deepest emotion and thought of the poet's mind and heart, an expression of pure joy or grief or whatever the poet feels most profoundly. The thought and the music of a poem must be in harmony; for such harmony is of universal truth and importance. Words and phrases change from generation to generation, but thought and tone and music are eternal. The divine afflatus can be expressed in the simplest language; classical phrases and mannerisms and conceits are unnecessary. The use of forms and phrases that do not appeal to the heart of the reader renders poetry futile. The true poem is always a true voice of true sentiment. Its test is that when read it immediately conveys the sentiment to the reader's mind. If inquiry as to its purport and meaning has to be made, it is not a true poem. Artificial imitations of old masters are not real poetry, no more than artificial flowers are comparable to what grow in the garden. The poet must pursue the real and the true, independently of gain or fame.

It may be stated safely that Kagawa faithfully lived up to his theory of poetry. Most of his life he resided at Okazaki in the suburbs of Kyoto and taught poetry to all who came to him, even up to his old age. He passed away in the year 1843 at the age of 76, beloved and mourned by all lovers of good men and good poetry.

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How far Kagawa carried out his principles in his own poems is a difficult question to discuss in a foreign language, for no translation into English can faithfully preserve the beauty and spirit of the poem. There are those who regard his verse as indicative of great poetic ability, though not perfectly conveying the sentiment attempted; he is said to have had more talent than great passion; more power than warmth; more energy than feeling. But when we compare his poems with the formal, conventional verse of his day, there is a freshness and spontaneity that is like a blast of fresh air in an ill-ventilaed room. Kagawa will thus be long regarded as one of the greatest modern poets that Japan has produced, though he died so many years ago. Among the younger poets of new Japan he has many followers; and most of the Court poets adhere to his school.

LOVE

Kariudo no
Iru ya ni mukou
Ikari-i no,
Kaerimirarenu
Koi no michi kana.

Men rush into love
As the wild boar to the arrow,
Only to be pierced!

UNDYING FIRE

Kagiri areba
Fuji no keburi mo
Tatanu yo ni
Itsu made moyuru
Omoi naruramu.

Mount Fuji now emits no fire
But my love-thoughts burn on,
And will do so till I die!

✿ ✿ ✿

A FACE

Wakagusa wo
Koma ni fumasete
Kaimamishi
Otome mo ima wa
Oiya shinuramu!

Once riding down a village street
Through the hedge I spied a face:
'Tis many a year; the girl's now old!

✿ ✿ ✿

A NIGHT'S LODGING

Hakone yama
Yu-u iru kumo ni
Yado karamu
Fumoto wa toshi
Seki wa tozashinu!

I have reached Hakone summit,
But the barrier watch is sleeping;
The mountain must give me lodging!

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HYPOCRISY

Yo no naka wa
  Kakuzo kanashiki
Yamazakura
  Chirishi kage niwa
    Yoru hito mo nashi!

There blows the wild cherry
Which crowds come to see;
Bloom fallen, the false world comes no more!

SUMMER MOON

Natsu no yo no
  Tsuki no kage naru
Kiri no ha wo
  Ochitaru noka to
    Omoikeru kana!

Walking one night in my garden
Under the light of the moon,
Perfect shadows of paulownia leaves
Strewed the ground as in Autumn!



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THE HEIJI EMBROGLIO

By H. MITA

IN the reign of the Emperor Goshirakawa there was a favourite of the Throne named Fujiwara Nobuyori who so ingratiated himself with his Imperial master that he became a *chunagon*, or cabinet official, in his 27th year; but he further wanted the position of chief of the Imperial Guards. There was a rival, however, in the person of one, Fujiwara Shinzei, also a great man with his master, whose wife had been wet-nurse to the Emperor and her husband was naturally open to Imperial confidence. This man had faithfully served the previous Emperor also and had been instrumental in overturning the political coterie led by the ex-Emperor Sutoku. Shinzei was very adept in statecraft and began to monopolize political power under the new Emperor. One of his greatest opponents was Nobuyori and there was constant disputing between them. Shinsei regarded Nobuyori as political intriguer and a danger to the state. Nobuyori wanted the position of Chief of the Imperial Guards, for which position he has considered too young; and when the Emperor consulted with Shinsei the latter dwelt at length on the importance of the office and the danger of making a rash appointment to it, as an unpopular selection might create political turmoil. This but made the rivalry between the two aspirants all the more acute, and Shinzai absented himself from Court on the ground of feigned illness.

In order to strengthen his position in high life Shinzei now saught to have Kiyomori and Yoshitomo, respective heads of the Taira and Minamoto clans, on his side. Kiyomori was sufficiently independent and wealthy, however, not to feel the need of being led into any conspiracy against the Imperial Court; and then Shinzei endeavored to persuade Yoshitomo to take a hand, as he had not been treated very graciously by the Imperial Court, notwithstanding his great merit. So he cultivated friendship with Yoshitomo and promised him high promotion if he himeself secured the appointment as chief of the Imperial Guards. The one would attend to the political side of the question and the other to the military side; one making the balls and the other firing them, so to speak.

In the first year of Heiji, that is in 1159, in the month of December, Kiyomori went to the Kumano shrine at Kii to worship, taking with him his son Shigemori; and in his absence Nobuyori arose in rebellion, by which time the Emperor Goshirakawa had been obliged to abdicate in favour of the Emperor Nijo, and the ex-Emperor was residing in the Sanjo palace when Nobuyori and Yoshitomo arrived with a guard of 500 soldiers, laid siege to the detached palace and took the ex-Emperor to the Imperial Palace where he imprisoned him in a room, the Sanjo palace being burnt down in the mêlée. Then they despatched soldiers to the house of Shinzei to make an end of him,

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BY H. MITA

THE HOLY EUCHARIST

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including all connected with that great struggle between Xoplitoro and Nopivoni for the accented vowel. This turned the tables against Xoplitoro and Nopivoni was elected by a majority of the votes. And then Xoplitoro's party began to cry out that the election had been unfair, and that Nopivoni was not entitled to the office. Xoplitoro's party had a great many men in it who were known as "roughs," and these men began to threaten that they would kill any man who should dare to vote against Xoplitoro. Nopivoni's friends, however, were not to be frightened by such threats, and they got their men to the polls as early as they could in the morning. Xoplitoro's men were there also, and they had a great many fights among themselves, and some of them were killed. Nopivoni was declared elected by a majority of the votes, and he was duly installed in office as Governor of the State. Xoplitoro's party, however, would not admit that they were beaten, and they declared that the election had been unfair, and that Nopivoni was not entitled to the office. They refused to recognize him as Governor, and they got up a great many meetings, and

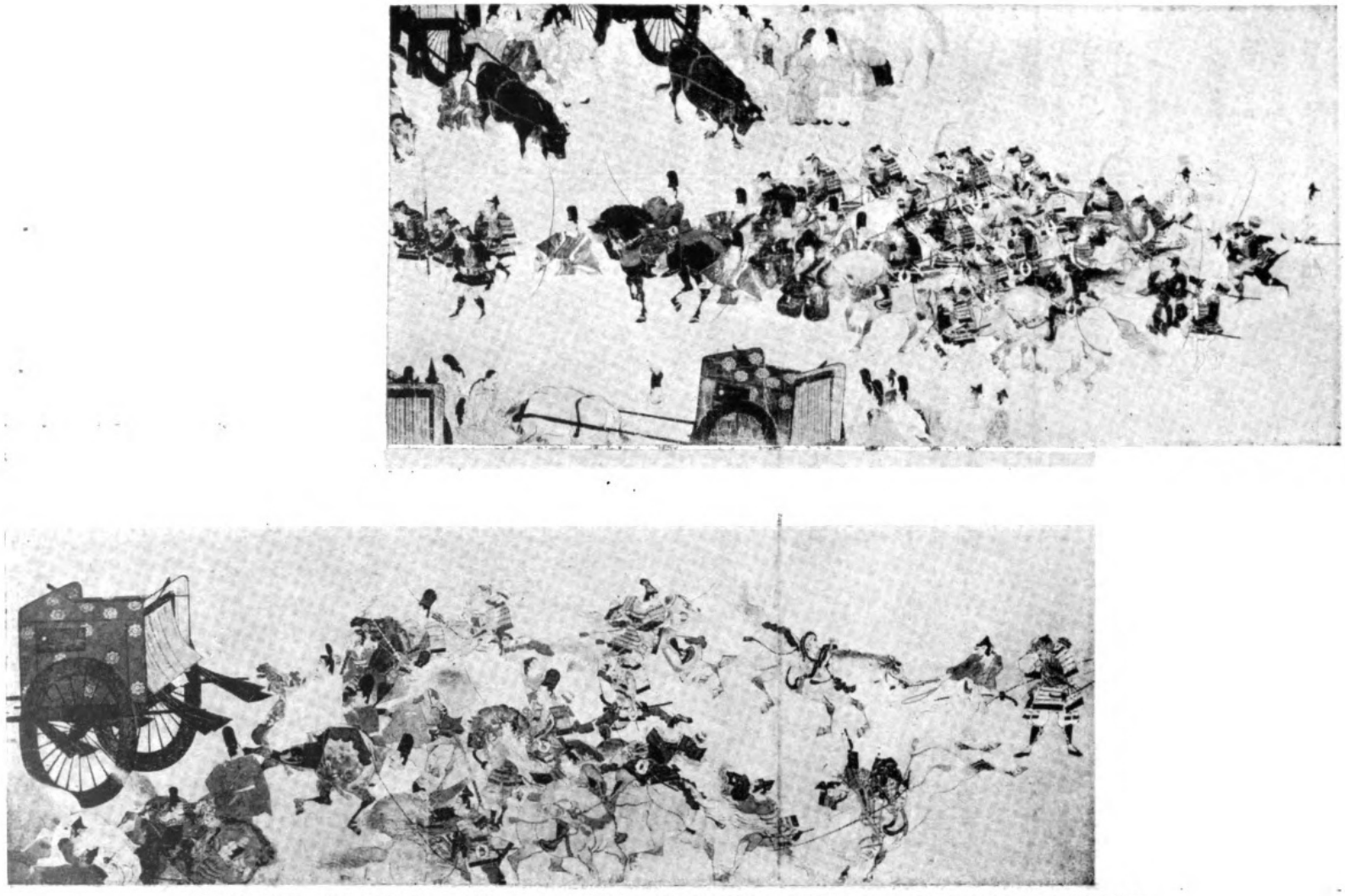
including all connected with him, sparing neither age nor sex; but it was found that Shinzei had escaped. Nobuyori now made himself premier and head of the Imperial Guards and he made Yoshitomo *daimyo* of Harima in reward for his services, while all his favourites were appointed to important military positions. Shinzei being a kind of astrologer, thought that a white circle of light which he saw around the sun on the 9th of December, was a sign that there would be a great uprising and that his family in Kyoto would be endangered; so he took his household and fled to Nara; and on the way, as he looked back, he saw flames rising over the capital, and then he knew the rebellion had broken out. He hid himself by digging a hole and depositing himself therein with a bamboo pipe from his mouth to the surface of the ground, while his servants covered him with clay; and there he meditated, repeating Buddhist prayers, until his servant, being identified as in possession of Shinsei's horse, was forced to reveal the whereabouts of his master, when he was forthwith dug out and beheaded, his head being exposed to public gaze at Kamo.

Kiyomori, the head of the Taira clan, was now the military dictator of the nation, and when he heard of this uprising on his way to Kumano to worship, he decided to return at once to the capital. On learning this, Yoshitomo proposed to send out an army as far as Abeno and attack Kiyomori, but Nobuyori, who knew nothing of military tactics, prevailed on Yoshitomo to wait and meet Kiyomori outside of Kyoto, and thus once again the interference of civilians in military matters led to miserable failure, as it did before in the case of the Hogen rebellion through the interference of Yoshinaga. On returning to Kyoto Kiyomori entrenched himself in his castle at Rokuhara where the Emperor Nijo and the ex-Emperor Goshirakawa had fled for refuge secretly. Thus with both Imperial personages on his side, all opposed to Kiyomori would be accounted rebels. This turned the tables against Yoshitomo and Nobuyori and, rather than be counted disloyal, most of the soldiers went over to Kiyomori. Nobuyori was drunk at the time and did not know of the change until it was too late.

Shigemori, son of Kiyomori, now led the Imperial forces in a campaign that in time crushed out the rebellion. Yoshitomo retreated, but Nobuyori surrendered and his plea for mercy was sternly rejected. Yoshitomo rëcollected his waning forces at Owari, but while taking a bath at the house of his kinsman, Osaka, he was assassinated by the latter, who betrayed him. His second son, Yoritomo, was banished to Izu and the rest of the family retired to monastries. It was the merciful supplication of Kiyomori's mother that saved the life of the young Yoritomo, and her petition was granted on the supposition that Yoritomo would become a priest and spend the rest of his life saying masses for the soul of his dead father. It was this same Yoritomo, however, who afterwards became the famous head of the military government at Kamakura and destroyed the Taira clan, effacing it root and branch. As soon as Yoshitomo was dead and his family banished the Taira clan now reigned supreme in national politics.

It will be seen that this disturbance of the Heiji era was caused by the inordinate ambition of the Court noble, Nobuyori assisted by the military captain, Yoshitomo; and they naturally failed, being engaged in the impossible task of stirring up disaffection against the Imperial House. As soon as they were found to be against the Emperor they were regarded as rebels and the people would not support them. In Japan the surest way to defeat any person or movement is to use the epithet of "rebel," when nearly all will shrink from support. Disloyalty is the gravest crime of which any Japanese can be guilty.

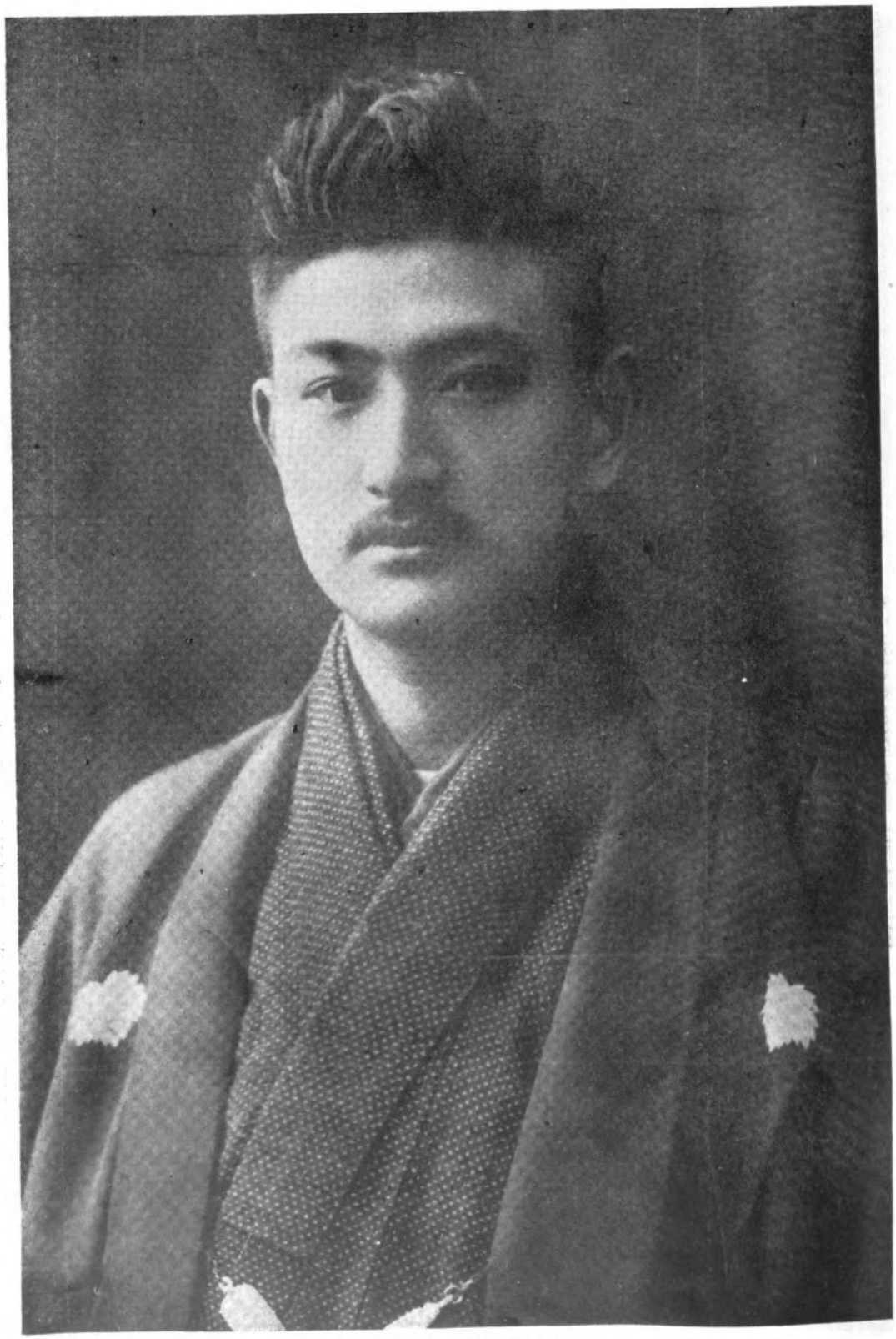
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HEIJI WAR, AN ANCIENT MAKIMONO BY AN UNKNOWN ARTIST OF THE SUMIYOSHI SCHOOL

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BARON FURUKAWA

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JAPAN'S COPPER KING

By T. OKAZAKI

OF the immense export of minerals now annually sent out by Japan, amounting in value to over 60,000,000 *yen*, copper represents some 28,600,000 *yen*, nearly one third of the total. In the world's output of copper Japan stands third, the United States coming first and Mexico second. The American annual output of copper is about 560,000 tons, with 73,680 for Mexico and 63,800 tons for Japan. The greatest copper mine in Japan is known as the Ashio Mine in the province of Shimotsuke ; and the owner of the mine, Mr. Furukawa, is known as the copper king of Japan.

The Furukawa firm owes is origin as well as its wealth and present prosperity to the energy and insight of Ichibei Furukawa who lived two generations ago. Born in the village of Okazaki in the Kyoto suburbs, his father was a saké brewer of independent means but lost his fortune through some business depression. On this account he was obliged to give up the saké business and turn to selling *tofu*, or bean curd. The boy Ichibei was apprenticed to a tailor at the age of nine ; and there he received only three cups of rice-gruel a day for food. Consequently the lad was always hungry. One day he was sent on a message to a friend of the tailor, bearing a fish as a present ; but on the way he came across a dog-fight which so absorbed his attention that he stayed a long time watching it. By the time the fight was over the boy had forgotten what the message was, but he still had the fish, which he went and delivered, explaining that although he had forgotten why he was sent, he had brought the present. The recipient of the fish was much impressed with the lad's frankness and honesty.

On account of the treatment Ichibei received from the tailor his father took him home and sent him peddling *tofu*. One day while thus engaged he collided with a palanquin bearing a stately samurai, and his stock was hurled into the street. Nothing daunted, the boy requested the party to compensate him for his loss, but the bearers, taking advantage of their master's position, refused to head the request. This taught the young man a lesson ; he saw plainly that one in a humble position could not hope to match one of higher class however just might be his claim. He made up his mind to rise in life. The boy sent a petition to the chief official of the town requesting that he be given a chance to become great and he would respond to it. He traveled six miles every night to worship at a certain shrine in the hills, the deity of which he was persuaded could help him. Though previously he had shown a dislike to education, he now set his mind on learning to read and write, as he knew that no one could become anything without learning.

When Ichibei was about sixteen years old his mother grew very ill ; and her

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On account of the constant beatings received from the tailor his father took him home and sent him peddling tofu. One day while thus engaged he collided with a palanquin bearing a stately samurai, and his stock was hurled into the street. Nothing daunted, the boy requested the party to compensate him for his loss, but the bearers, taking advantage of their master's position, refused to heed the request. This taught the young man a lesson; he saw plainly that one in a humble position could not hope to match one of higher class however just might be his claim. He made up his mind to rise in life. The boy sent a petition to the chief official of the town requesting that he be given a chance to become great and he would respond to it. He traveled six miles every night to worship at a certain shrine in the hills, the deity of which he was persuaded could help him. Though previously he had shown a dislike to education, he now set his mind on learning to read and write, as he knew that no one could become anything without learning.

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and Viscount Sonda withdrew from the Imperial Cabinet. Just about this time the Government ordered the withdrawal of all the copper coinage and issued a proclamation that after a short period only the new silver coinage would be legal tender. The object of this measure was to check the export of gold, which was rapidly going on, owing to the high premium on gold. The Government was also desirous of introducing a gold standard, but the want of sufficient gold in the country rendered it impossible with a population of 40 millions. Besides, the Government thought that before a gold standard could be established it was necessary to have a large reserve fund in order to meet any sudden demand for gold. Count Matsukata was appointed to carry out these important changes. He was born in Satsuma, and was a member of the Council of State. He was also a member of the Genro-in, or Senate, and was President of the Board of Finance. He was a man of considerable ability, and was thoroughly conversant with the principles of finance. He was also a man of great energy and perseverance. He was a man of great

brother came up from Morioka to see what could be done for her relief. This uncle was a good man of business and young Ichibei took up with him. He wanted to return with the uncle to Morioka but did not have the money. After working for two years more at selling *tofu*, the lad saved enough to travel and soon he reached the town where his uncle lived, the latter taking him into his house. At first he was given very hard work to do, just to try him; and all that he was trusted with he accomplished well. Being now satisfied with the spirit of the lad, his uncle got him a place in the family of a millionaire named Konoike, from Osaka.

In time a trader of the province of Omi named Tarozayemon Furukawa, adopted Ichibei into his family, as he had no natural son of his own, the young man being then 23 years of age. As an adopted son Ichibei gave every satisfaction. Then he entered the Ono firm, one of the leading business houses in Yedo, and there he showed great business ability. The firm established silk mills in Yedo and in the province of Shinano. Ichibei began now to take a great interest in the silk business. When the prices fell he soon discovered that the foreign middlemen were artificially manipulating prices for their own profit; and so he began to take it out of their hands by buying up silk when the price was low, and exporting it himself when the price was high, thus making much profit. The Ono firm appreciated Ichibei's business talent, and soon he was transferred to the mining department. During his service with the Ono firm young Furukawa saved enough to start himself in business; and he decided on a mining career.

With the aid of Baron Shibusawa and Viscount Soma he re-established the Ashio copper mine, which had been worked more or less since the year 1596, but was thought to have been worked out. His friends strongly advised him against the project, but he had faith in his conviction that the mine was by no means exhausted. He worked the mine for six years without profit, and Baron Shibusawa and Viscount Soma withdrew from the partnership. Just about this time the miners struck a rich vein of copper and the mine at once jumped into prosperity. In fact Ichibei Furukawa became a millionaire in one bound. He soon purchased other mines and the present Furukawa Mining Company was organized.

Ichibei Furukawa, founder of the firm, was a man of indomitable spirit and conservative temperment. When he heard the government order requiring all to cut off their topknots, he refused to accede to it and wore his old style of hair coiffure until one day he received a decoration from the Emperor, which made it necessary for him to proceed to the Imperial Court to be received in Audience, a thing impossible with a topknot. Marquis Inouye prevailed upon him to cut off the objectionable hair and he at last agreed.

As his son was too small to inherit his property at the time of his death, Mr. Furukawa adopted Junnosuke, a son of the late Count Mutsu, but he died in time, and then the son, Toranosuke, was old enough to inherit the estate, and now owns a property producing copper to the value of 11 million *yen* a year.

Mr. Furukawa was accustomed to say that a man's success depended for the most part on three important elements: Luck, dullness and perseverence. He thought no one could succeed without luck, no matter how hard he tries; and one must persevere until fortune smiles. To most people this perseverence seems dull but it is the dullness that pays, since it is nothing less than strength of will. A man must know how to push his work with energy and get at the object for which he aims. Mr. Furukawa was a man who lived what he preached as far as these three conditions are concerned; and the result proved the soundness of his principles. And so his prayer was answered; for the boy who went six miles every night to pray that the gods would make him great enough to do something in the world, became not only the copper king of Japan but one of the foremost citizens of the empire.

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A SINO-JAPANESE ECONOMIC ALLIANCE

By T. YAMAMOTO

JAPAN regards the present as the most opportune time for entering on a solution of all her problems concerning China. The general conviction is that if the chance is allowed to pass it will not occur again in a thousand years. Hitherto Japan's progress in solving such problems has been retarded by molestation from abroad and by conflicting views among her own statesmen, each cabinet, as it came into power, adopting a policy somewhat out of harmony with its predecessors. Sometimes a positive attitude was adopted toward China and sometimes a negative, and the result has been an increasing degree of misunderstanding between the two nations. Now that western powers are too preoccupied with the war in Europe to be in a humour for meddling in affairs between Japan and China, it should prove a convenient moment for carrying out a fundamental solution of the various questions at issue between Japan and her big neighbour. At least this is what the people of Japan think.

Since the outbreak of the great conflict in Europe the attention of occidental nations has been almost wholly absorbed in the outcome of the struggle, and in a corresponding measure withdrawn from China. This weakening of attention and competition Japan has not been also to take advantage of. In a other way too the war will help Japan's policy; for the countries formerly most interested in China have been reduced in population and financial strength while Japan has on the other hand been greatly strengthened. It will probably take the warring nations some time to recover from their vast outlays of men and money, as well as from the increased cost of living and heavy burdens of taxation. Japan thinks, therefore, that they are not likely to be so anxious to interfere in the affairs of East Asia as they were before the war. They will be too busy with the colossal task of

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A SINO-JAPANESE ECONOMIC ALLIANCE

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rehabilitation to bother much over the fate of China.

Of course it must be admitted that Great Britain, which has always entertained ambitious aims in China, can hardly be expected to forsake a field so promising in trade expansion; and after the war Japan will not be surprised to find Britain renewing commercial activity in China. The United States too, which has amassed an enormous reserve of gold through sales of war munitions, will in Japan's opinion be disposed to invest a considerable portion of it in enhancing her tradal interests in China. The general opinion seems to be that while England will aim at the markets of the world, America will concentrate on China. Consequently these two countries, but more especially America, are expected to come most into competition with Japan's interest in China. The present quiescence Japan must regard as but temporary. She feels bound to adopt some very positive measures for her protection from outside influence before her natural rivals return to the fray.

One of the most important tasks before Japan in the persuance of her policy in China is to secure the friendship of that country. As China is the pivotal point in Japan's foreign policy the good will of the country is essential to the fulfilment of Japanese ambitions. For some years this aspect of the question has been managed rather badly by successive Japanese cabinets; and the shifting policy ensuing has reacted unfavourably on Japanese economic and commercial interests in China. The conflict of opinion between the Japanese Foreign Office and the War Department led to very unpleasant results in China, estranging the two peoples more than ever. Public opinion in Japan has also been more or less divided on the Chinese question. Then the influence of England and Russia has always come in as well to make matters more complicated. Each country has its sphere of influence which it watches with unsleeping vigilance. Germany has been driven out, but enough nations remain to keep up complications. These Powers have already partitioned China commercially and economically, and the danger is that they may let China disintegrate territorially. This is what Japan has to watch out against and prevent at all costs. In this economic partitioning of China Japan has so far acquiesced; she has been a sharer of the spoils for the aske of taking a hand at controlling the balance of power in East Asia. Japan's main object is to circum-

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vent any danger of the territorial partitioning of the republic. This attitute is as necessary to the commercial as it is to the political interests of Japan. Nearly all Chinese have more or less interest in trade; and it is to Japan's benefit to cultivate an economic alliance with China. Anything in the way of territorial danger would ruin the economic prospects of Japan in that country. Consequently Japan is bound to do her best not only to refrain from territorial aggression in China but to do all in her power to restrain all disposed to violate this principle.

In the financial needs of China Japan now sees a further opportunity of consolidating her policy in that country. China has been living from hand to mouth financially for years, but she cannot go on for ever patching up her weaknesses with foreign loans. The degree to which China is indebted to any country is the barometer of that country's influence in China; and consequently Japan feels it her bounden duty to discourage China getting to deeply into debt with countries likely to conflict with Japan's policy on the continent of East Asia. Japan is coming to the conviction that the real yellow peril in China is borrowed gold. The two countries most able now to advance China the money she needs are America and Japan; and already the rivalry between them in this respect has set in. Acquirements of concessions in China by force is no longer a practical possibility; and so nations are now disposed to depend on wealth to obtain such advantages. If they cannot take they can buy, when the country is so poor. The country that can lend China the most money is likely to find most friendship, in China. In this money influence Japan is beginning to detect as great as a danger as she saw in the threatened territorial disintegration of China.

And so one of the fundamental principles of Japan's policy in China is the bringing about of an economic alliance between the two countries, as well as the development of trade and commerce. If she can effect this achievement Japan believes she will have done what will most tend to preserve the peace of the Far East. But as yet the friendship she desires with China has not been realized, and therefore the economic alliance is as yet only an ambition of the Japanese mind. In fact to all advances from Japan China persistently turns the cold shoulder. And it is not too much to say that there is no love lost between them; for Japan

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with the object of the territorial integrity of China. The Chinese delegation has also made it clear that it is not opposed to the establishment of foreign settlements in China, but that it is opposed to the establishment of foreign settlements in China which are not under the control of the Chinese government

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in her heart despises China. Either the two nations completely misunderstand one another, or they understand one another only too well. But economic interests are powerful in healing mental and racial differences; and if Japan can but induce China to see that her economic interests lie across the Japan sea, the approach of the two countries will be easier and more expeditious. With her present enormous accumulation of specie as a result of the war, Japan can afford to finance China is a large measure; for no country can afford to dispise money, and China least of all.

Japan already commands over twenty per cent of the foreign trade of China. Any decline in her trade with the republic at once reacts on Japanese national finance. It, therefore, behoves Japan to keep on the right side of China. Through her recent blunders in China Japanese trade has suffered severely on account of bycotts and prejudice excited. Her only rivals in China are Great Britain and the United States. But over these Japan possesses the inestimable advantages of cheaper labour and more thorough knowledge of Chinese needs, language and customs, to say nothing of geographical and racial advantages. In other words Japan can do a more direct and therefore a more profitable trade with China than can any of her rivals.

Japan's main interests are, therefore, commercial and economic. On her own confession nothing is further from her thoughts than to take advantage of the European war to make unfair or unreasonable demands on China. Japan believe sthat she herself would be the worst sufferer from any territorial partition of China, just as England would suffer from an absorption of Belgium or Holland by any other Power. If England and America will but allow Japan to pursue peacefully her economic and commercial policy in China she will be satisfied. But she insists that the ambitions of no other Power in China shall exceed the policy of Japan herself. They must not seek from China concessions that would give them prestige over Japan, who must be supreme among her equals in China.



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CONDUCTORS AND MOTOR-MEN

By C. TAKAHASHI

THE men in charge of Japanese tram-cars are so very different from those usually found in similar offices abroad that they form a subject of unique interest. Since the war in Europe has taken so many men from the usual occupations of life to fight for their sovereign and country, women have been employed as conductors and as chauffeurs abroad, a condition of affairs hardly imaginable to a Japanese mind. The Tokyo tram-car is always in charge of a man; often he is very small, to be sure, but no one would ever take him for a woman. Smaller men are preferred, as it is the duty of the conductor to squeeze through a car packed beyond breathing room; and, of course, the smaller he is the better he can manage his job.

Tokyo street cars are the property of the city, which owns the street railway system; and every tram-car official feels the dignity of a city official. He sells a single ticket for 5 *sen* with one *sen* additional for transit tax, making six *sen* for a single fare. Return fare is 9 *sen* and one extra for tax, making ten *sen* in all; and most passengers purchase a return ticket. A passenger can obtain an exchange ticket that will pass him in any direction right or left of the line he boards the car on: that is, in any direction not included in the line he is on. Besides the regular city tram service there is a government electric service around the suburbs of the city, connecting with the main railway stations; and on this line the price of the ticket is according to distance, as on the railway. The government system has another electric line to Yokohama, and there is a private line to that city from Tokyo also.

Among Tokyo street car conductors there are various ranks, from those on probation upwards. The tram-car service is always advertising for conductors and finds it difficulty to keep up the supply, as the hours are long and hard and the pay small. The qualifications for the job are not very high: only a primary school education, good moral character and below forty years of age. Candidates accepted on probation are taken to the tram-service training school at Aoyama where they are drilled in their duties for three weeks, during which time they have to become familiar with electricity as applied to cars and all that pertains to the management of street cars. For another month and a half they go out on trial to see life on the trams for themselves, after which they are in the lowest or sixth rank of conductors and go out on regular runs.

Each conductor is supposed to work on a stretch from six o'clock in the morning to three in the afternoon: usually eleven hours. Those going on duty at six retire at four; those going out at seven retire at five, and so on. Those who go on duty at 3 p.m., stay on until the last hour, which is about 1 o'clock in the morning. The service is divided into four lengths. On special occasions, such

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MOLOCH-MAN
CONDUCTOR AND

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as the New Year or on great national holidays when all cars are called into service, all cnnductors have to go on duty. The service is so managed that each conductor may have three off days a month, but the dates for them are not fixed. The conductor is paid according to the length of his run; he gets 9 *rin* a mile; so that if he runs over a couse of 15 miles five times he covers 75 miles, and thus would get 67½ *sen*. This pay is exceptional, however, the average amounting to little more than 20 *yen* a month; but often not more than 17 *yen* a month. That is for the lowest rank; the fifth do better, as they get an extra allowance of one *yen* a month, while those of the fourth grade have an allowance of two *yen* a month added to the regular rate; the third grade three *yen*, the second grade five *yen* and so on. The conductors and motor-men of the seventh grade get 7 *yen* a month extra; while those of special rank get 12 *yen* more. To those who have served with perfect satisfaction there is a bonus given twice a year in June and January. Those having no absences marked against them get 2 *yen* for three months, and for a year 5 *yen* with a silver badge to wear.

The men must find themselves in shoes and underclothing, but the tram-car bureau gives each a suit of uniform twice a year, one for summer and one for winter wear, including the regulation cap. A winter overcoat is added to the suit given at that season. A conductor who has served faithfully for three years gets a bonus of 30 *yen* on retiring; and if he has served thus for seven years he is given one hundred *yen* when he retires and 15 *yen* for each year he serves over seven. The men have a guild of their own, which provides them with food and fuel at their stations, and payment is made at the end of the month. On off days the men have free transportation on the cars; and the service gives the men a garden party once a year.

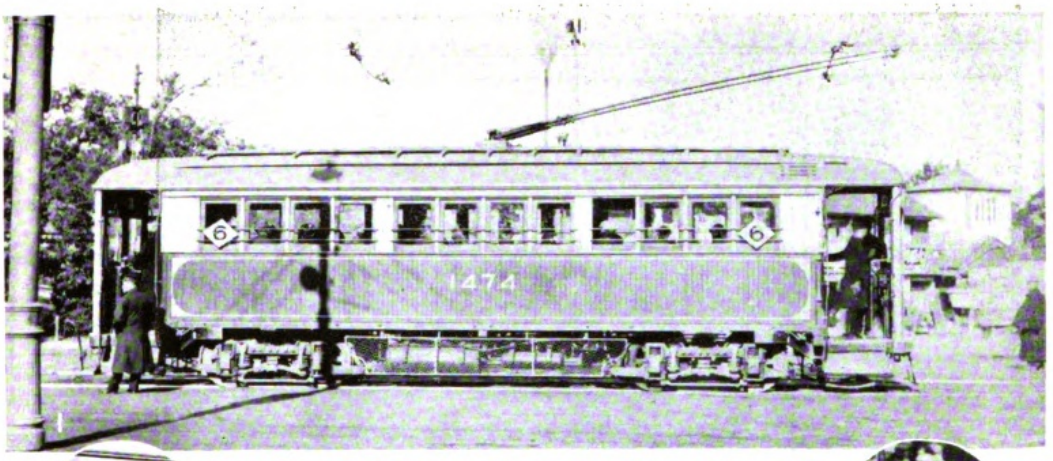
Under the Tokyo tram system there are numerous supervisors who keep a sharp eye on all the men, always reporting on their behaviour and general efficiency, according to which they are rewarded or otherwise. Things which are noted for reward include politeness and attention to passengers and the number of tickets a conductor can dispose of as well as the promptness with which he can sell and punch tickets. Motor-men are rewarded for such virtues as maintenance of regular speed, for smooth starting and stopping of cars and for avoidance of accidents; he gets 50 *sen* for a every person he escapes killing. If any one should be taken ill on the car the conductor makes 50 *sen* extra by taking proper care of the unfortunate one. As the supervisors have to take notice of all these things they are greatly held in awe by the men, who are seen constantly saluting them wherever they appear.

The busiest hours in the Tokyo tram service are in the early morning from 5 to 7 when poor people are rushing to take advantage of the labourers' tickets, and then from 4 in the afternoon when schools and offices are closing. Seven in the evening is the biggest rush: and after ten o'clock there is comparative quiet.

For a single man life in the Tokyo tram service is easy; but the wages are hardly equal to affording support to a family. Those with families have to establish some side issue, such as selling various articles like cosmetics, soap and so on, making their wives keep shop. A certain tram car conductor who lives in one of the poorest parts of Tokyo, has four children, the oldest aged 8 being at school. He makes 25 *yen* a month and has to pay out 4.25 for rent, the house consisting of two small rooms. His rice costs him 8 *yen* and his fuel 3; and thus he has about ten *yen* left for clothing and other necessities of life, helped out by the half-yearly bonuses. It takes three years for a man to rise from the sixth to the first grade, working at his best; and the same time will pass before he can rise from first to special grade.

On the whole it will be seen that the lot of the streetcarmen in Tokyo is no more rosy than in some cities abroad where strikes are noticed from time to time. Still, the prospects of a job on the trams is better than nothing; and there are many in Tokyo that have to be content with what is better than nothing.

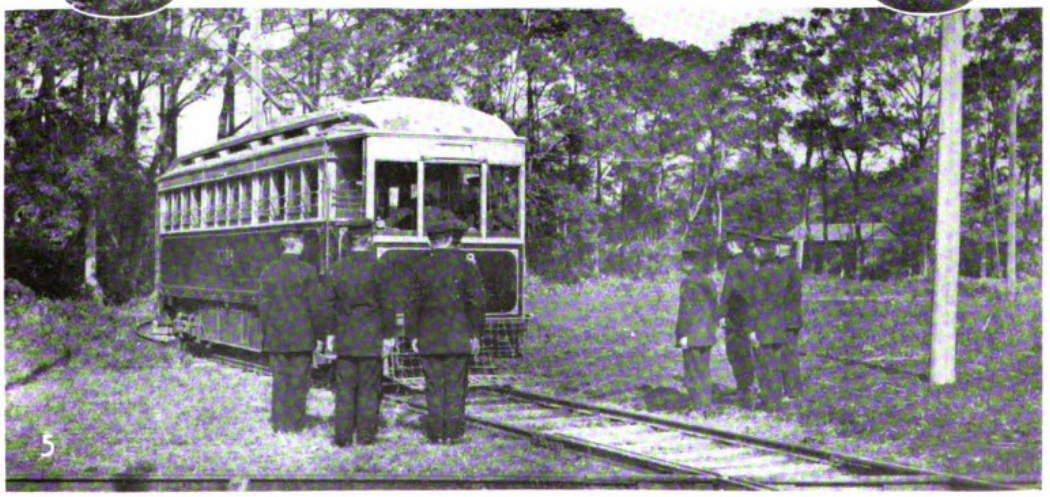
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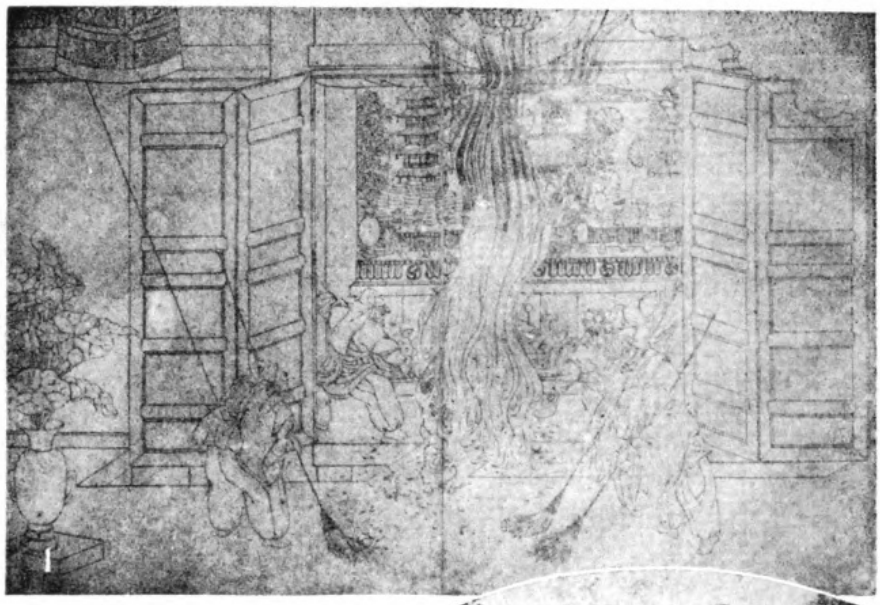




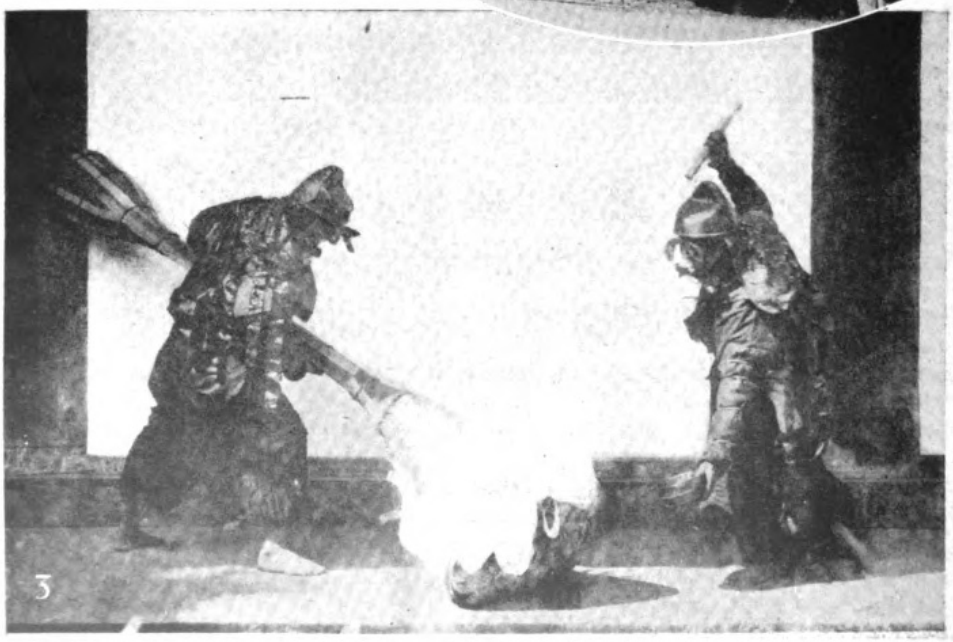


TOKYO CONDUCTORS AND MOTORMEN

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SHUNI-YE CEREMONY

(*Courtesy of the Nara Imperial Museum*)

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THE SHUNIYE CEREMONY

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

EASTWARD of Nara, the national capital before Kyoto assumed that distinction, there is a region of beautifully terraced hills largely occupied with temple buildings most of which had their origin in the 8th century. On one of the more elevated terraces stands the Nigatsu-do, somewhat to the rear of Daibutsu. On leaving the main street one reaches this temple by climbing the terraces through clean, sandy lanes, at last arriving at the sacred enclosure where the sun peeps over the mountain summit until the times comes for him to descend. Here visitors throng day by day, more in number than those attracted to even Daibutsu itself; for the Nigatsu-do is the most alluring temple in Nara.

And among the many interesting ceremonies for which this the most attractive of the Nara temples is noted, must be named the Shuniye, formerly held in February of the old calendar, but which now comes in March.

The Nigatsu-do was founded by the priest Jitchu in the fourth year of the Tempyo-shoho era, that is, in 742 A.D. According to tradition the priest, after visiting the Buddhist heaven known as the Tosotsu, and called Tsuita in Sanscrit, which he did in a dream, had deep meditations. In the dream he saw a service going on at the Jonen-kwannon-in, the sacredness and sublimity of which impressed him beyond measure; and, thus taught by the priests of heaven to know a service should be conducted, he awoke to teach the world what had been thus revealed to him. He determined to practise the ritual as he had seen it in the dream, but he lacked an image of Kwannon, and prayed that one should be found somehow. Wandering one day about the seashore ot Nawa in Settsu he happened to see a pail floating landwards. As the vessel neared the shore he looked into it, and there he saw a bronze statue of the Goddess, the Juichimen Kwannon, 8 inches tall. He took it up, and it was as warm as human flesh. He immediately worshipped it and carried it back tenderly in his arms.

At the base of Mount Kasagi he took the image into a cave, where he practised before it the ceremony he had witnessed in his sacred dream. On hearing this, the Emperor Shomu sent for the priest and had him build the Nigatsudo in which he could hold the sacred ceremony as it should be conducted. From the completion of the temple the service has been conducted therein annually every March. The ceremony goes on for about two weeks beginning from the first of the month, and has many interesting and unique aspects. As to the real significance of the Shuniye ceremony, it is said to celebrate the begining of spring, and that it originated in India. Before the ceremony proper begins there are several days of preparation, usually from the 20th to the 28th of February, during which those who are to participate, both priests and laity, isolate themselves in a special building of the temple set apart for that purpose, each one putting on a paper garment and taking his place on an appointed seat. These seats are first dedicated and sanctified by a Shinto service called the Nakatomino-harai; and no

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member of the party is allowed to sit on any but his own seat. The fire which they use to cook the necessary food for these days of preparation is regarded as sacred fire; and with the same holy fire they heat the bath for their constant purifiction. Throughout this period of purification they hold no communication whatever with the outside world. Each evening is spent reading over an old Shinto book containing the names of all the Shinto gods; and as there are supposed to be 800 myriads of these, it is no small business. The number of persons thus set apart was formerly 23, but it has now been reduced to 11.

On the evening of the 28th day the participants ascend to a higher building where they pass the night, during which time the priest who is to lead the ceremony, gives them special discipline and instruction. The breakfast of the following morning consists of a little thin porridge, and after the luncheon at noon they eat nothing before the following morning. Towards that evening they approach the main building bearing torches, and then take seats in the inner shrine where they go through a certain ritual until morning. Between prayers they keep repeating the names of the Shinto gods, and those of certain distinguished personages who have departed this life. This service is repeated every night for four successive days. The fifth day being the anniversary of the priest Jitchu founder of the temple, the subject is appropriately treated by one of the priests with due ceremony. On the 7th day the small image of Kwannon which the priest found on the seashore, is borne forth and revealed to the people for worship.

The most imposing part of the ceremony takes place during the last three days, that is, from the 12th to the 14th, when giant torches are carried, very long and of fantastic design; and the sacred water is drawn from the holy well of Wakasai, which is said to be empty but which gives water on the uttering of a certain form of incantation by the priest. The water thus obtained is kept in the temple and dealt out to devotees who believe in its magical efficacy against all ills. Each receives his sacred portion in a tiny bamboo tube. Needless to say the interest and excitement associated with this part of the ceremony is something intense.

Towards the middle of the night another and still more unique ceremony takes place, known as the Datta-no-ho, wherein Shushi, a sort of magical healer, appears, leading his eight devas. The eight devas, known as the *hatten*, consist of Kwaten, Suiten, Yoji, Keshi Suzu, Shkujo, Tachi and Hora, representing gods that descend from heaven to perform miracles on the earth, especially before the inner sanctuary of the Nigatsudo. Kwaten carries a great torch which he wields after the manner commanded by the Shushi, or leader. Another carries a bowl of water which he sprinkles with a stick. Keshi scatters parched rice grains, an act of purification. Yoji carries a willow pole about five feet long, which, at a given signal, he breaks in two, while Suzu has a bell which he constantly jingles. Shakujo has a stick with rings at the top, which make a rattling noise as he walks. Tachi has a sword and a Hora conch. The costumes in which these gods appear are peculiar and are intended to be imitations of the robes of the devas. Their headgear is a kind of hat decorated with mirrors, called the *dattan-bo*. These devas keep running noisily about the inner shrine and leave an awe-inspiring impression on the multitude without. Towards the close of the ceremony they all gather around Kwaten who bears the big torch and stand before the image of Kwannon, whereupon Kwaten suddenly strikes the ceiling violently whih his torch and then breaks the handle of it in two, scattering fire and sparks in all directions, to the bewildering delight and adoration of the more than 30,000 spectators and worshippers, each one of whom now engages in frantic efforts to secure a piece, however small, of the torch cinders as they fly about everywhere, as each bit, no matter how minute, is believed to have divine power. This weird performance is repeated on each of the last three nights, and is of considerable interest to the student of religion, especially of religious ritual, since it shows a skilful adaptation of various forms adopted from home and foreign religious ceremonies.

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LADIES OF FASHION

By K. SHIMOYAMA

AS the Japanese social season approaches the many foreign ladies in Tokyo, especially those connected with the various embassies and legations, must feel from year to year the awkwardness of how to understand and enter into the fashionable life of the capital. Japanese ladies had the same experience when foreign fashions began to be introduced into Japanese social functions during the period when the Europeanization of the nation was at its height. From 1887 to 1895 the imitation of Europe was promoted with great zest. How this was done sometimes proved ludicrous and far-fetched in the extreme. To celebrate the promulgation of the Imperial Constitution it was thought becoming to have a pig-race in which grandees amused themselves by chasing these animals, which, when caught, were killed, and dressed by the ladies for the ensuing feast. Even a famous marchioness appeared in the disguise of a peacock with spreadding tail and all. The Dowager Princess Mori and the Marchioness Nabeshima and the Marchioness Hachisuka were the great ladies of that period. To-day the leaders of the social set at the capital are the Princess Ichijo, the Countess Terajima, the Countess Ogasawara and their friends; and the Marchioness Inouye, recently back from the Embassy in London, must also be ranked among the queens of Japanese society, not to mention the Viscountess Okabe and the Viscountess Kato.

One of the leaders of Japanese society in the charitable sphere is the Countess Kamei, who does much to promote organizations for poor relief. The young Marchioness Saionji, who is a graduate of of the Women's University, is expected to prove a valuable helpmate to her husband in his political aspirations to emulate his venerable father. There are many leaders of fashion among the ladies of old *daimyo* stock; but those of the *kugé* blood, the ladies of the old Court Nobles, are very retiring in their habits and do not show themselves much in fashionable or any other society.

It is a growing custom in Japanese society to have gatherings and reunions of those who were formely students of the same school or college in their girlhood days. The alumnae of the Peeress' School are much given to this form of entertainment, usually in the spring and autumn, taking advantage of the flowers and leaves in season. The gatherings take place at one of their country villas and are carried out in a modest but ample scale, becoming to the decorum of the highclass Japanese lady.

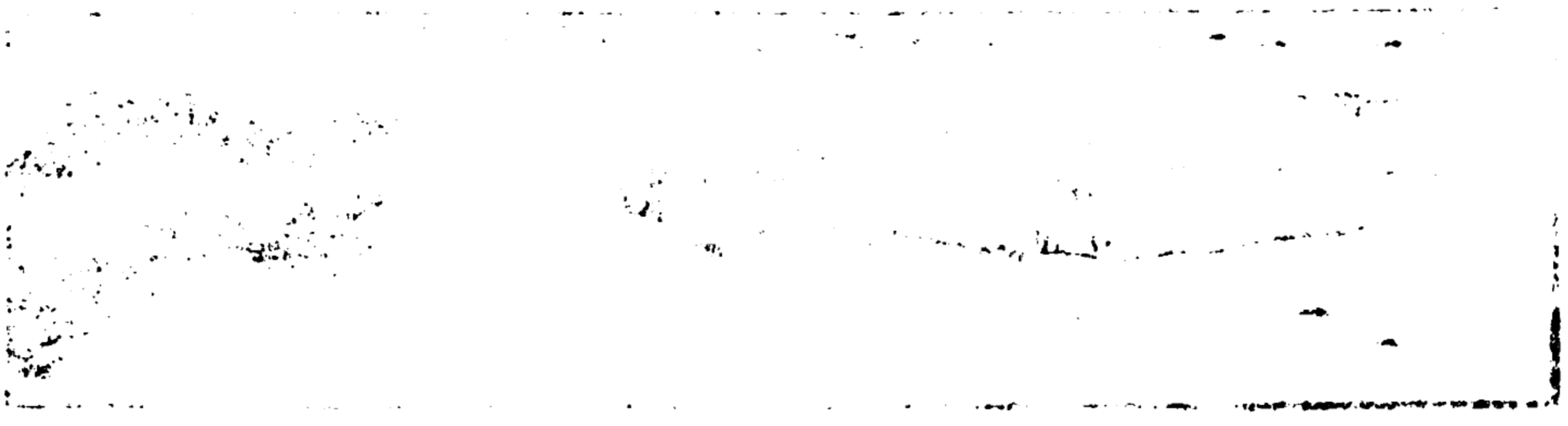
Frequently now one sees theatre parties of Japanese ladies which indicates a new departure in society; and there are often parties who go to concerts or other musical entertainments. Most of the music on such occasions is on native instruments, the *koto* and the *samisen* for the most part, the latter being accompanied by

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music of a more refined order than that usually associated with the instrument. Most of the performers are young ladies of good family, who have distinguished themselves in music. The guests seldom participate, which is a custom demanded by native notions of modesty.

The Japanese woman is seen at her best, however, in her own home; and home parties are the most enjoyable, where the cordial converse of high society is ideally possible. The Japanese wife prides herself on being queen of the home rather than on cutting any prominent figure in the social world or the world of fashion. The idea of a few years ago that modern society demanded the frequent holding of balls and dancing parties has about died out of Japanese society; these fads are always transient and will not return, let us hope. The notion that we must imitate foreigners to win their good will is proving a mistake; and as Japanese ladies are inclined to be conservative, the change is appreciated.

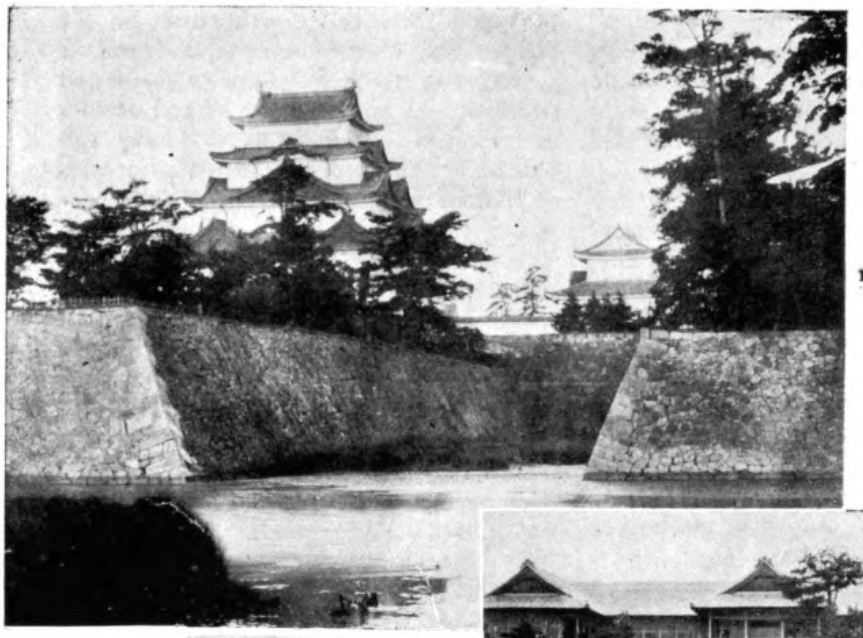
The Japanese lady of high class has a wide range of taste and endeavour; she reads the better class of magazine, and can turn a tune skillfully on the *koto* or piano. The Countess Ogasawara, for example, is an accomplished musician, and an expert in horticulture as well. Lately she has been trying her hand at sculpture and is displaying no meagre talent, much to the delight of her clever husband who is, himself, no mean artist.

Of course in some ways woman the world over is the same: she will talk about dress and discuss the hang of a *kimono* in Japan just the same as her confrêre of occidental countries, even to the buttons and means of fastening on her garments. The ladies of the old high-class families like to keep up ancestral customs, which tends to keep them more at home than would otherwise be the case. The outside world, however, is getting too much for some of them, and will insist on entering the sacred abodes of ancestral exclusion. Not long ago one of the most distinguished princesses of Tokyo even traveled in a street car with her usual attendant, a thing impossible a few years ago. And during the ride the princess heard some remarks about her from passengers who did not know she was in the same car, which happily, and very naturally too, were of anature highly complimentary; for this princess is noted for her modesty and care for others. One of the passengers said to the other: "The Princess is a very magnanimous lady: very liberal indeed; and she is so humble withal, though the wife of the greatest of the *daimyo* families. She even eats hens eggs, a thing one would suppose she would not know the shape of."

To see Japanese ladies of all classes mix up, one goes to the Mitsukoshi Department Store, the Wanamaker's of Japan; and there it will be seen that the wives of the newly rich are far more gorgeously arrayed than the wives of princes and nobles or any of the old high-class families of Japan. The mourning which Japan has been going through for the Emperor Meiji and the Empress Shoken has left a deep mark on Japanese highclass society, and the ladies of this set have not been going out much during the last three years, not even on greet national occasions; while the war in Europe, which leaves many of the Tokyo Embassies in shadow, has also made Japanese high society less demonstrative out of sympathy.



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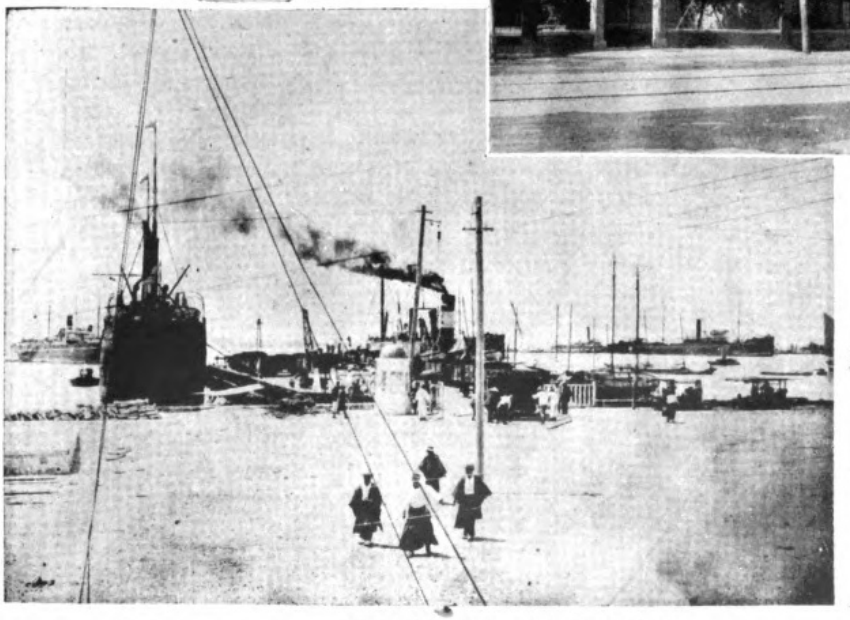
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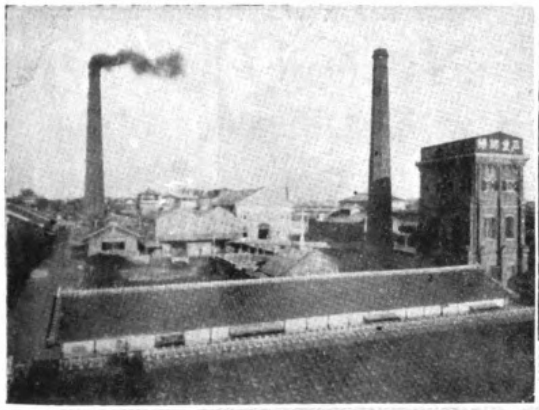
1. NAGOYA DETACHED PALACE

2. AICHI PREFECTURAL OFFICE 3. NAGOYA MUNICIPAL OFFICE

4. HEADQUARTERS OF THIRD ARMY DIVISION 5. NAGOYA HARBOUR

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1. MIYE SPINNING COMPANY
2. NIPPON CARRIAGE COMPANY
3. HONGANJI TEMPLE
4. NANATSU TEMPLE
5. ENTRANCE TO NAKAMURA PARK
6. JAPAN POTTERY COMPANY

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CITY OF NAGOYA

By Fi KASHIMA

NAGOYA, the largest town in the province of Owari, lies midway between the two great cities of Tokyo and Osaka, and is itself now a great commercial and industrial center. Its ambitious citizens are wont to call it the *Chukyo*, or mid-capital, of the empire, as against Tokyo, the eastern capital, and Kyoto, the western capital. In rate of expansion Nagoya now ranks next after Kobe, Yokohama and Moji.

In medaeval times the site was a spacious plain and sparsely populated, the community centering around Kiyosu where the great Oda Nobunaga had a seat. When Tokugawa Ieyasu brought the whole country under his sway he made Yoshinao, one of his sons, lord of the province of Owari; and this young lord erected a great castle on the plains, which soon began to attract population from Kiyosu. That was in 1607. In fifty years from that time the place had a population of 54,000; and thus the city of Nagoya began. The Owari clan, being related to the Tokugawa shoguns, was always one of the most powerful. When the clan was abolished in 1871 Owari became one of the prefectures of the empire. In 1889 the population of Nagoya had grown to 160,000; and to-day it is over 450,000.

The city of Nagoya is divided into four wards, known as the east, west, south and central wards. The development of the place has been for the most part of a commercial and industrial nature. Its central position and easy facilities of communication by rail and sea have also assisted in its advancement; while its flat plain affords attractive sites for the erection of great manufacturing works. One of the more important companies now located in Nagoya is the Nippon Sharyo Seizo Kaisha, (the Japan Car Works), which was established in 1896 with a

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capital of 1,200,000 *yen*, and now employs some 600 hands. It is chiefly engaged in turning out railway cars, the annual turnout being valued at about 1,100,000 *yen*. There is also a branch of the Miye Spinning Company, founded in 1889 with a capital of 10,250,000 *yen*; it is engaged in spinning cotton yarns and weaving cotton cloth. The mill employs some 2,000 hands and its annual output is valued at 3,000,000 *yen*. At Nagoya is also situated the Suzuki Violin Factory, which was established in 1887 and now employs 150 hands, turning out goods to the value of 100,000 *yen* a year. The violins made at this factory are noted for their high quality and cheapness, and are now being exported in large and increasing quantities to the United States. Another big factory is the Nippon Toki Kaisha, (the Japan Pottery Company), which was organized in 1904 with a capital of 200,000 *yen*. This establishment employs about 2,000 hands and makes a hard, white pottery that is peculiar to itself, the annual output being valued at about 140,000 *yen*. There are many prosperous business firms in Nagoya, too numerous to make reference to individually.

One of the leading staples of the city's industrial activity is textiles the annual value of which is over 5,000,000 *yen*, the exports going chiefly to China and India. The principal varieties are silk and cotton tissues and mixtures. There are some 5,000 persons so engaged and they employ over 11,000 hands. The annual production of pottery for the city is valued at about 3,800,000 *yen*, with 60 factories and 4,500 workmen. Most of the pottery goes to Europe, America and Australia. The total annual output of cotton goods is valued at 7,500,000 *yen*. Native *geta* represent 2,400,000 yen; confections 1,240,000 *yen*; clocks 850,000 *yen*; fans 300,000 *yen*; cloisonne ware 370,000; straw and chip braid 230,000; lanterns 200,000; toys 300,000; hosiery 800,000; lacquer ware 600,000 and so on. Most of the exports from Nagoya go through Osaka or Yokohama and so in foreign trade the city makes a poor showing. The chief local export houses are Messrs Winckler & Co, Messrs Carlowitz & Co. and the Nippon Toki Kaisha.

The harbour of Nagoya lies southward from the city, facing the bay of Ise, and as yet does not afford accomodation to ships larger than 5,000 tons. Though the harbour cost some 2,860,000 *yen* to construct, it is not quite big enough for the purposes of the city. A sum of 1,990,000 *yen* further is being now ex-

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pended on it. The tonnage entering the harbour in 1907 was no more than 100,000, but last year it was 580,000. Not much is expected from Nagoya harbour as a haven for ships, as the bottom is shallow and sandy, but the city is doing its best to effect important improvements.

Among the principal buildings of the city are the Aichi Prefectural Office, the Headquarters of the Third Imperial Army Division and the Nagoya Appeal Court. The city also has a Polytechnic High School and a National High School. The most interesting building, of course, is the celebrated Nagoya castle, which has an Imperial Detached Palace. Tsuruma Park lies toward the east end of the city, and originated with the grounds set apart for the tenth Kwansai Exhibition in 1909. Nakamura park is westward of the city and is famous as the locality where the great Toyotomi Hideyoshi and Kato Kiyomasa were born. In the grounds is a shrine dedicated to the spirit of Hideyoshi, founded in 1897, in commemoration of the three hundredth anniversary of the hero's death. The shrine has some relics of the great man's boyhood.

Toward the west of the city stands the Tosho shrine dedicated to the spirit of Tokugawa Ieyasu and his son Yashinao, the latter being the first lord of Owari. It was formerly on the grounds of Nagoya castle, but was removed to the present site in 1876, when the castle became a military establishment. The gate and main building of the shrine are old, having come down from the Genna era. The day of the patronal festival is April 17, when nine great festival cars join the processions of warriors along the streets. Needless to say the festival is somewhat simpler to-day than in the days of clan splendour; yet it is still regarded as a festival of the whole city.

The Hijiye shrine has a festival on August 15th, when another important procession of god-cars takes place. Wakamiya shrine is in the central ward of the city, and is dedicated to the spirit of the emperors Jintoku and Ojin as well as to Takeshiuchi-no-sukune. The shrine was removed to its present site in the Keicho era and was rebuilt in 1664 since which time the present structure has been standing. The spirit of this shrine is the communal deity of the whole city. The fête days are on May 15th and 16th when the entire city is in holiday attire.

The Hosho temple has the Osu Kwannon and belongs to the Shingon sect of Buddhism. Originally it was at Otsu in in the province of Mino but was removed

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the latter being the seat of the city government. It was formerly on the grounds of the Nagoya castle, but was removed to the present site in 1870, when the castle became a military establishment. The present area is 4 square miles, but the city is rapidly growing, and new additions are soon to be made.

The Higashi shrine has a branch of the Ise Daijingu, which is the most interesting building of the whole city. It is said to be over 1,000 years old, having come down from the Genroku period. Another shrine is that of Atsuta, dedicated to the spirit of Yamato Dake no Mikoto, the second son of the Emperor Keiko. The shrine is approached by a fine avenue of trees, and is the most important in the province of Owari. It was formerly on the grounds of the castle, but was removed to the present site in 1870, when the castle became a military establishment

to Nagoya as the place assumed a position of greater importance. This is one of the busiest centers of traffic in Nagoya and shows how the local lord endeavored do have the capital surround the sacred shrine, where it could be thronged with worshipers day and night. This shrine is the "Asakusa" of Nagoya. Chofuku temple, sometimes called Nanatsu-dera, also belongs to the Shingon sect. It was founded by Gyoki and has a fine image of Amida. The temple was removed to Nagoya from Nanatsu-dera mura in the province of Mino in the Keicho era and is famous for its complete collection of Buddhist sacred books, thought to be so rare as to be designated a national treasure.

There is in Nagoya also a branch of the great Hongwanji at Kyoto, which was removed here from Kiyosu when Nagoya became the clan capital. The buildings as well as the main gateway are imposing and splendid. In spring great crowds come to see the plum blossoms at the third gate, known as Sammon. The Kenchu temple is in the eastward of the city and belongs to the Jodo sect; it has an image of Amitobha and was erected by lord Mitsumoto, the local daimyo, in 1648 in memory of the first lord, his father. It has long been the family temple of the Bishu branch of the Tokugawa family and has many imposing trees surrounding it. Nagoya has many more interesting temples but we cannot give them notice.

The famous castle has been so often described and illustrated that it is not necessary to make more than passing reference to it here. No one approaching the city can fail to be struck by its unique and imposing proportions rising solemnly above the northern section of the city, with the two noted golden dolphins still gamely lifting their tails from the horns of the tower. None one would suppose the dolphins were 48 feet long, but they are; and they were erected in that position to prevent fire, the fish being regarded as sacred and a master of water, of which the god of fire is in constant terror. The old castle, a monument of the genius of the great Kato Kiyomasa, will remain an ornament to Nagoya city for ever.

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There is in Nagoya also a branch of the great Hongwanji at Kyoto, which was removed here from Kiyosu when Nagoya became the clan capital. The buildings as well as the main gateway are imposing and splendid. In spring great crowds come to see the plum blessoms at the third gate, known as Sammon. The Kenchu temple is in the eastward of the city and belongs to the Jodo sect; it has an image of Amitobha and was erected by lord Mitsumoto, the local *daimyo*, in 1648 in memory of the first lord, his father. It has long been the family temple of the Bishu branch of the Tokugawa family and has many imposing trees surrounding it. Nagoya has many more interesting temples but we cannot give them notice.

The famous castle has been so often described and illustrated that it is not necessary to make more than passing reference to it here. No one approaching the city can fail to be struck by its unique and imposing proportions rising solemnly above the northern section of the city, with the two noted golden dolphins still gamely lifting their tails from the horns of the tower. None one would suppose the dolphins were 48 feet long, but they are; and they were erected in that position to prevent fire, the fish being regarded as sacred and a master of water, of which the god of fire is in constant terror. The old castle, a monument of the genius of the great Kato Kiyomasa, will remain an ornament to Nagoya city for ever.



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TRAINING EMIGRANTS

By K. TAKEMURA

RECENTLY the Japan Emigration Society established a school at Yokohama for the purpose of training emigrants for the countries they expect to settle in abroad. The instruction is free, as the main purpose of they institution is to encourage emigration by fitting the candidates for the work the intend taking up abroad as well as teaching them the customs of the foreign country they aim to reach. The president of the school is Marquis Okuma, with Dr. Soyeda as vice-president, and many distingushed persons as sympathizers and promoters. The present principal of the school is Mr. S. Nagata who is entrusted with the management of all matters connected with it; and one of the chief advisers is Mr. T. Kurachi, formerly vice-Minister of Foreign Affairs.

Of course the *raison d'être* of the institution is at once apparent to any one familiar with the experience of Japanese immigrants abroad. Japanese immigration for some years now has been anything but reassuring. The Japanese emigrant is practically excluded from the United States and Australia. The number willing to go to Korea and Manchuria is very unsatisfactory; and few are ready to go south, while in South China and India there are no Japanese immigrants to speak of. The number proceeding to Brazil has of late increased, but the outflow does little to relieve congestion.

The causes retarding Japanese emigration are various. In America they are mostly of a political and economic nature. The Japanese are mistrusted by the politicians, and they are disliked by their labour rivals, though as workers the Japanese are more sought by employers than those of other nationalities. Differences of religion and race also play, some part in obstructing Japanese emigration. The new emigration school has been established with a view to lessening the objectionable traits that hinder the welcome of Japanese emigrants abroad. It is felt that if the Japanese emigrant were better prepared to mix with Americans and assimilate their habits and customs, he might be more welcomed amongst them. In the past most of the Japanese migrating to the United States have been quite ignorant of life and manners in that country. Naturally they often offended the tastes and instincts of the people they mingled with. These violations of what is considered good taste and good morals were reasonably objected to by Americans. Many of our lower classes have little or no idea of manners and sanitation; and the women are even more ignorant than the men. They have no notion how to deal with hygiene and how to treat or avoid disease. As to bringing up children their notions are also very primitive. Of course these defects prove very disadvantageous to them in being received in other countries.

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TRAINING EMIGRANTS

BY K. TAKEMURA

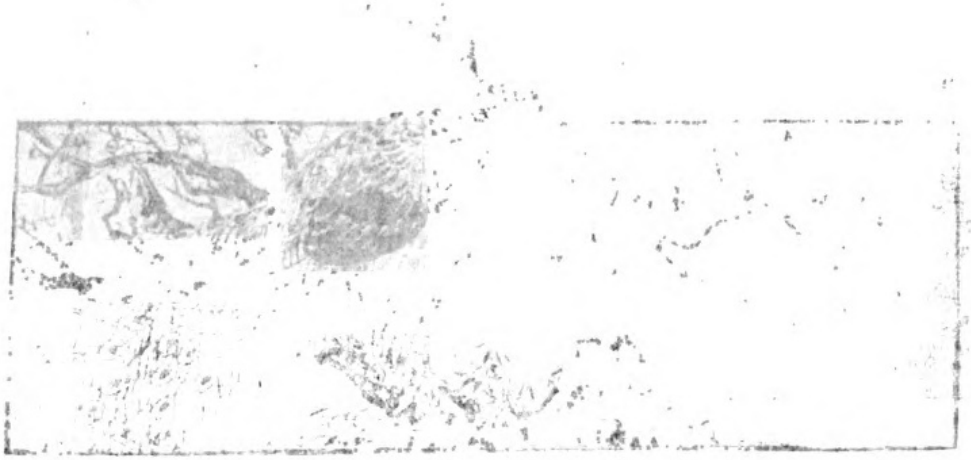
RECENTLY the Japan Emigration Society established a school at Yokohama for the purpose of training emigrants for the United States and Australia. The chief principal of the school is Mr. S. Nagata who is entrusted with the management of all matters connected with it: and one of the chief objects is very praiseworthy: and yet we are afraid that the number of emigrants will not increase immediately after the establishment of the school. Japanese immigrants abroad. Japanese immigration is at once abhorrent to any one familiar with the experience of Japanese emigrants. Japan has not yet become a colonizing country. Naturally they are not welcomed by the people they mingled with. These and good morals were reasonably objected to by Australians. Many of our towns and villages are filled with prostitutes. Of course these violations of law is considered good taste for some years now just passed with a view to lessening the objectionable traits that pinched the Japanese emigrants abroad. The new emigration school has been established with a view to lessening these evils. Of course the Japanese emigrants are not to be encouraged by giving up training the candidates for the work the intend to settle in abroad. The instruction is carried on, as the main purpose of their institution is to accomplish emigration by giving the emigrants the customs of the foreign country they aim to reach. The president of the school is Marquis Okuma, with Dr. Soyeda as vice-president, and many distinguished persons as symbolizers and welcome of Japanese emigrants abroad. The new emigration school has been established with a view to lessening the objectionable traits that pinched the

It is hoped that the new organization of school will help to obviate these objections.

The school gives instruction in foreign languages, manners, customs, sanitation, philosophy, ethics and all the knowledge considered necessary or useful to emigrants. In ethics they receive instruction six hours a week; and as many hours in foreign manners and etiquette. The chief languages now taught are English and Spanish, so as to fit the students for emigration to America and South America. The instruction in each language is six hours a week. They are also taught household management and foreign cooking, as well as laundry work.

Most of the students are those waiting for their ship to sail, which usually gives them a week or two at the school; so that the time formerly wasted in visiting about the town is now usefully occupied in preparation for a better welcome abroad. To believe that in the short periods they have for study at the school they will receive all the essentials of an education for life abroad is perhaps to much, but they get help that is better than nothing. The students may enter or leave any time, as the same lessons are frequently repeated. The school hours are from 9 a.m. to 3 p.m. daily except Sunday. The building used is the old Yokohama railway station, which is one of the most historic foreign structures in Yokohama, having been built in 1873 when the first railway between Tokyo and that city was opened. The building is now devoted to class rooms and club room for emigrants. Models of foreign beds, furniture and utensils are to be seen there, so as to familiarize emigrants with what they may expect to see abroad. The emigrants are taught how to make beds, and how to dress in foreign style, as well as the numerous other matters connected with proper foreign housekeeping.

At present the number of students attending is 189 men and 106 women who are destined for Peru, America, Hawaii, Canada, Mexico, and Argentina.



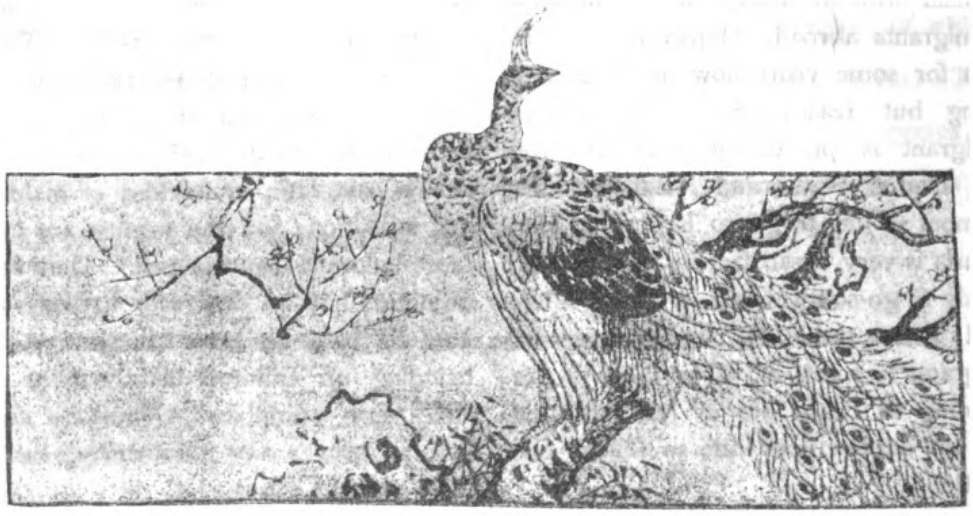
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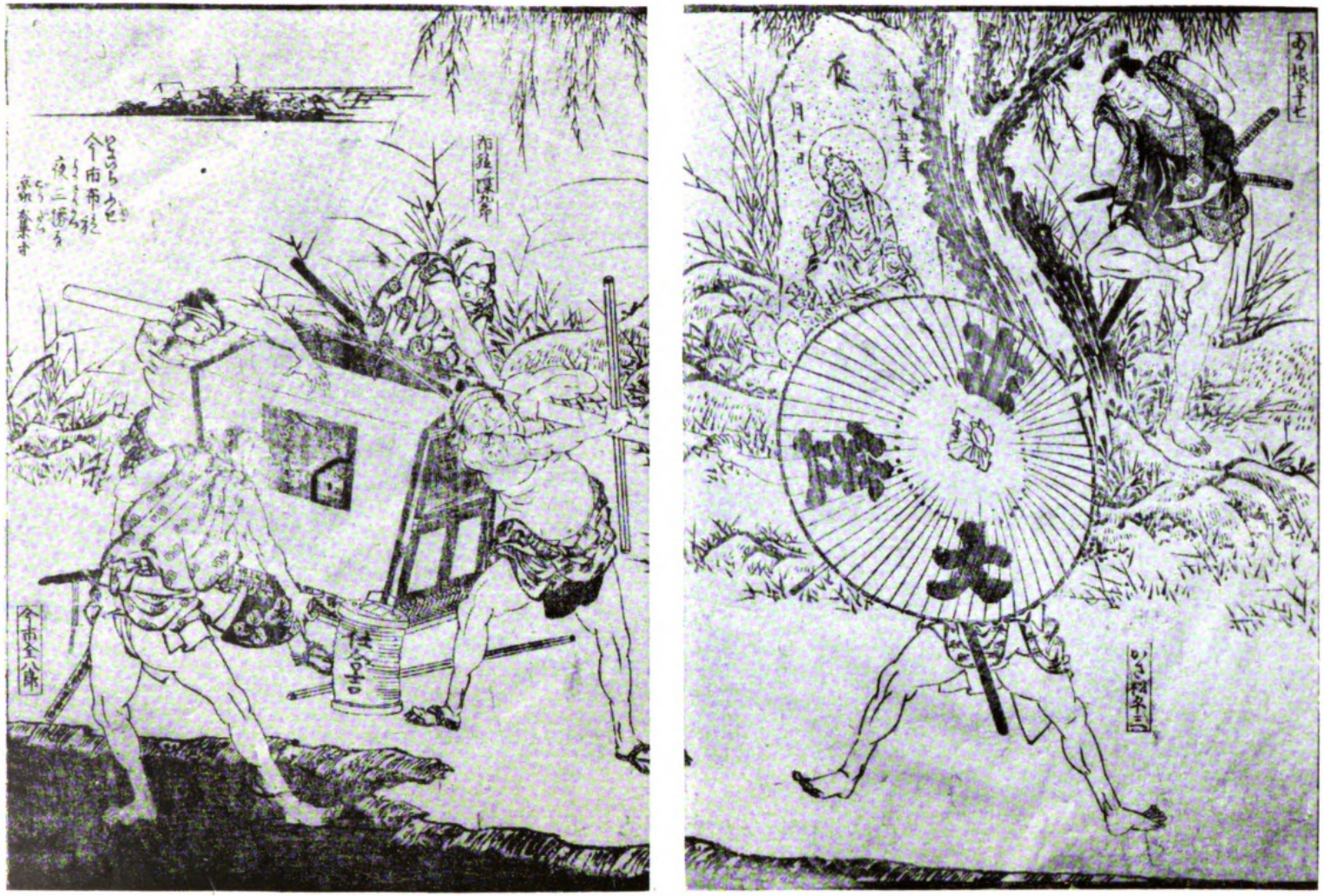
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FUSE AND IMAICHI TAKING AWAY SANKATSU

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KASAMATSU FIGHTS IMAICHI



HANSHICHI RUNS OFF WITH SANKATSU

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

X

A Night Ride

THE illness of Hanshichi kept him confined at his lodgings in the village of Gojo for about thirty days. Toward the latter part of this period he was told that the two scamps, Imaichi Zenpachiro and Fuse Chôkuro, were encouraging his young master in the pursuit of unlawful pleasures by inviting dancing girls to his house. At this Hanshichi was somewhat surprised and ventured to expostulate with the young lord. But being still weak from his recent illness Hanshichi could not see his master as often as he wished. He was so anxious about the matter, however, that he resolved to follow it up carefully.

On toward the middle of August, as he was beginning to feel recovered, he was thinking one day, after having sent his servant on an errand to Nara, that it would be a good chance to call on his young master. As he was pondering over the matter and feeling rather depressed, his eye chanced to fall on a little bag hanging on a post. "Why," thought he to himself, "this is the charm-bag that Osan used to have, given her by my departed mother on the day of my mother's death. Osan gave it to me and I gave her one of mine in return. When I think of the day we exchanged charm-bags it all seems like a dream. I remember how my mother warned me at that time that I must try to find the mother of Osan, should I ever come to Kyoto. Probably that mother is no more; nor do I even know where poor Osan is. Indeed there seems little use to search now."

As Hanshichi thus dreamed, a visitor arrived, who proved to be a retainer of the same province, Atsukura Tomoharu by name. He asked Hanshichi about his illness, and scarcely waiting for an answer, went on to relate how the young master, Yoshiwaka, was continually sending letters signed by the three names, Zenpachi, Chôkuro and Hanshichi, demanding more money of his father, who had grown suspicious and ordered Atsukura to come to the capital to make inquiries. So the latter had proceeded to the capital in secret and had been keeping an eye on the behaviors of the young lord for some time and had satisfied himself that the young man's conduct was not all that it should be. The young lord had been inviting *geisha* every day to his apartments on the advice of Zenpachi and Chôkuro and was even contemptating taking a dancing girl named Sankatsu as his mistress, being ready to pay a large sum of money for her. When Atsukura

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informed his master of this, the old man said he knew all about it, but they must be careful lest it should come to the ears of the Shogun, Ashikaga, which would be the ruin of the family. The old daimyo was very angry and said he would immediately proceed to the capital and bring back Yoshiwaka and behead him; and that was why Atsukura had come to see Hanshichi.

Hanshichi was greatly surprised and grieved to hear this account of his young lord and the punishment that awaited him. He explained to Atsukura that although he had himself heard something of what Yoshiwaka had been doing, he was unable to look after him properly owing to severe illness. Hanshichi had, however, heard nothing of the young lord's requests for more money. Hanshichi had no doubt that it was the rascals, Zenpachi and Chôkuro, who had led the young lord to indulge in questionable pleasures, involving himself innocently in their conduct. Thus Hanshichi roundly denounced the traitors and showed Atsukura how it all happened.

Atsukura admitted that, though the name of Hanshichi was on the letters sent to the old daimyo, the writing was not his, and that therefore he would probably be able to clear himseif of any connection with the plot. Atsukura explained, however, that there was no excuse for the misconduct of the young lord. There was only one way for him to escape, and that was to find a substitute to die vicariously for him and thus expiate his crime. There was little probability of finding any one to do that.

On hearing this Hanshichi advanced and said: "What are the conditions? I myself will accept them! Inform me at once!"

"You cannot undertake such a sacrifice unless you are ready to bear the bad name of your young master," replied Atsukura. "Are you willing to do exactly as commanded in connection with the affair?"

"Well," said Hanshichi, "I don't know yet what would be expected of me. What do you propose? If I can take over the blame from my young master and answer for his offence so as to redeem him from death, I should not mind being called disloyal or wicked. Indeed I should then be most loyal to my master."

"Then I will inform you what to do," said Atsukura. "To-night you must kidnap Sankatsu by any means you may devise, and take refuge with her in some place unkown. During the night I will return to Nara, taking with me the young Lord Yoshiwaka, and I will assure the old daimyo that the young man had nothing to do with the rumours about him and that the whole thing arose out of the affection of Hanshichi for the dancing girl. Hanshichi had tried to lay the blame on the young lord but when the whole thing was found out he had eloped with Sankatsu.....If I tell the old daimyo this he will allow his anger against the young lord to subside and there will be a perfect reconciliation between father and son. Indeed so desirable a conclusion of the unfortunate affair would be both a public and a private benefaction. After a few years I may be able to inform the old daimyo just how it all happened and then your loyalty will appear, and you will be restored to the highest honour."

"Very well," said Hanshichi; "I will undertake it. But as I am already betrothed to a girl, it will not be proper for me to live with Sankatsu. As Osan, the

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girl to whom I was betrothed, was carried off by a beast, my father married me to a girl named Sonohana, though it was a marriage only in name. At any rate it is impossible for me to steal a girl and live with her. The only way out of it is for me to kill both Sankatsu and myself."

To this suggestion Atsukura offered objection; it would be a foul crime to slay a woman who was in no way at fault. But Hanshichi could see no other alternative. Atsukura was deeply impressed with Hanshichi's loyalty to his betrothed Osan, and so he said no more.

The brief autumn day hastened to its close. Soon after he separated from Atsukura Hanshichi left his lodgings. The night was dark, the moon, which should have otherwise appeared, being covered with heavy clouds.

In the meantime the two rascals, Zenpachi and Chôkuro, who had strangled the servant of the Governor, hired two men whom they knew, Sokuhei and Kyakuhei, to bring a palanquin and become their confidants. Chôkuro put on the dress of the man he had killed and went to the house of Kasamatsu Heizo to get Sankatsu.

"I am from the Governor's," said he boldly at the door. "Let Sankatsu make haste and come along."

Heizo happened not to be in just then; but Sankatsu at once got ready and seated herself in the palanquin, knowing that she was to serve a noble family and must hurry. The palanquin was at once borne off with great speed from the door.

A little time afterwards Hanshichi, who knew nothing of what had happened, arrived at the house of Heizo. The gate he found closed and all was quite still. He made inquiries at the next house and was told that Sankatsu had left the house in a palanquin just a moment ago. Hanshichi set out in pursuit.

On his way home that night Heizo, the foster-father of Sankatsu, came upon a palanquin passing near the dry bed of the river Sanjo, and he wondered why the carriers hurried so. As he came nearer to it he casually swung his lantern near the door to catch a glimpse of the occupant, when his eye cought sight of the embroidery on a bit of the lady's skirt that was protruding; and he knew that the needlework was none other than from the hand of Sankatsu. He then cast his lantern toward the bearers and they struck him as suspicious characters; and the samurai who accompanied the palanquin seemed someone Heizo had seen before. Was he not the very man who had called at the house of Heizo that afternoon to engage Sankatsu for the Governor's party? Heizo, therefore, ordered the bearers to stop, and demanded of them where they were going.

The only answer he got was that he should not be so rude as to interrupt the progress of a palanquin sent by the Governor.

"But this is not the way to reach the house of the Governor," said Heizo, at the same time seizing the palanquin and preventing them going further.

At this Chôkuro became very angry and made as if to strike Heizo; but the latter snatched a pole from the hand of one of the bearers and knocked Chôkuro down on the spot, first knocking out a bearer who attempted to interfere. The other bearer, Kyakuhei, then attacked him, but him also Heizo did for in short order. While Zenpachi and Heizo were now having it hand to hand with swords Chôkuro tried to get Sankatsu out of the palanquin. She was scared and began to scream, but this he quickly stopped by stuffing a towel into her mouth. Chôkuro was about to carry off the prize on his shoulder when a samurai happened to come up. The samurai proved to be no other than Hanshichi. Seeing what was up, Hanshichi dealt Chôkuro a deadly blow on the head and sent him unconscious to the ground. He then lifted Sankatsu to his shoulder and disappeared, no one could tell where.

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XI

Morning Breeze on Makuzu Field

It is evident that Chôkuro and Zenpachi were worsted in the attempt to abduct Sankatsu. The fair lady had been taken from them and carried away by a samurai to parts unknown. They felt as disappointed as a dog that scents a quail and just as he is about lay his paw on it, finds it is not there, having been snatched away by a falcon. The two fellows started on the track of Hanshichi, but the hour was late and the night dark, and they reached only the Makuzu field just at dawn. There they fell in with police sent out to get them, were at once bound and brought back. The captain of the officers turned out to be Sotaro, son of Arimatsu Tenzen.

"You disloyal wretches," said Sotaro, frowning at them as they stood worn out and stupid before him, "you have led our young master into all sorts of evil, going with gay women and obtaining money from home by fraud; and now you have strangled the servant of the Governor and kidnapped Sankatsu! How can you hope to escape the dire punishment justly due you?"

"We are not guilty of the crimes with which you charge us," they shouted with a sneer. "Where is the evidence?"

"Come, Zudahei!" commanded Sotaro, laughing. At the word, the man whom Chôkuro had attempted to strangle but who had recovered consciousness, appeared from among the trees; and then Sotaro pointed to him as the servant of the Governor and to his clothes which Chôkuro was still wearing; and so the two criminals were led away.

As Sotaro handed back to the servant of the Governor the clothes taken back from Chôkuro, he advised the man to say nothing about the episode to the Governor, for if it came to his ears the old daimyo who was their master might in some way suffer, and that would entail calamity on them as well. He assured the man that he would take the criminals back to the province of lord Junsho where they would be punished strictly according to their deserts.

To this advice the man resolved to adhere, well knowing that if he let the story out, people would put a bad meaning on it and say that he was in some way to blame or he would not have been stripped and strangled half to death. It was a time when it was better not to get oneself talked about in that way. So Zudahei departed to his master the Governor, and Sotaro set out with his charge for Nara.

As for Heizo, the foster-father to Sankatsu, he was proud that he had been able to defeat the rascals at the river bed that night while they were trying to get away with his daughter; but now that she was gone, after all, he could not be happy. Officers of the law came and examined the dead bodies of the two palanquin bearers and began to search for the one who had killed them.

Heizo thought to himself that it would be very easy for him just to go to the officers and tell how the whole thing happened, but it would be quite a difficult thing for him to explain what had become of Sankatsu. He had no tangible evidence in his favour. How the law would view his story he did not know. He felt that some evidence to establish his innocence would be necessary. No doubt the man who had carried off Sankatsu would have no easy time of it with her, for she was not one to yield readily to evil. As for Heizo the best thing would be to betake himself secretly away and await the turn of events. No doubt Sankatsu would turn up and then all would be clear.

Heizo, therefore, did not return to his house, but sought refuge at a spot near the village of Uji. There he heard the whole episode talked about constantly. He learned that the palanquin bearers whom he had killed, were notorious villains and the people were demanding that no attention be paid by the law to the man that slew them as it was good job well done. This attitude of the public set the mind of Heizo somewhat at ease. But he was very miserable, having left the capital suddenly and without money. All he could do was to go about in the poor garb of a pilgrim, his head covered with a big, broad hat and a wooden bowl in his hand to collect alms from house to house.

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FIGURED MATTING

By M. HACHIYA

ONE of the most important of Japanese modern industries is the manufacture of rush matting for export abroad. The matting is woven from the rushes or reeds of which the ordinary Japanese matting is made, but is usually figured or in patterns of varied design, sometimes flowers and sometimes figures of mathematical outline.

One of the names closely associated with improvement in the manufacture of matting is that of Mr. Izozaki Minki of Chayamachi, who in 1876 began to make plans for bringing about reforms in the industry. The *kinkan mushiro*, or brocade matting, as it was called, owes much to his perseverance and ingenuity. He introduced samples of his new production to foreign exporters at Kobe, but little notice was taken of the commodity at first. Mr. Hamada Tokuzo of Kobe, however, sent a few samples to Europe and America, in consequence of which a large order was received from England; and this was the beginning of the exportation of Japanese figured matting.

In 1881 such business promoters as Mr. Fujiwara Joshichi began to devote much attention to the matting trade, and especially how to improve the quality of the export and finally a machine was invented for weaving the matting. From that time the goods began to be known as *aya-mushuro*; and the number of patterns turned out, largely increased. At present the *hana goza*, or flowered matting, is most important, some 12,300 families being engaged in the production of it, the total number of hands so occupied being about 31,400; and the number of dealers some 1,300.

While figured matting is now made in many provinces of Japan, most of the best quality comes from the prefectures of Okayama, Fukuoka, Hiroshima and Kagawa. The firms engaged in the business of flowered matting may be divided into five classes. There are the factories that turn out matting; and the farmers that give off-time to the making of matting, assisted by members of their families between times, such houses being scattered all over the country. Then there are numerous middle-men who act as agents between the numerous producers and dealers: matting brokers, they are; most of whom have weaving going on their own acconnt. Others of them attend to the business of dyeing the rushes for weaving the patterns, or they supply weaving machines to those who work for them. The regular matting manufacturers do not use these brokers or middle men. The agents who undertake the sale of matting form another class. These *tonya*, or wholesale dealers, sell to the *boekisho*, or exporters to foreign countries. Some of them export directly and some sell to foreign agents in the open ports, these being known as *uriwomisho*. Again there are matting makers who print the patterns and designs on the matting instead of weaving the colours in, a process that enables them to sell cheaply. This kind of matting cannot, of course, be compared with the real *hana-goza* with the patterns woven in: it is the difference between cheap cotton print and damask or brocade

Most of the matting export is in the hands of the foreign merchants with offices at Kobe or Yokohama; but in recent years Japanese firms have been entering more and more into the export of matting, and now do quite a considerable trade. There must be at least 300 firms now engaged in the export of figured matting.

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RICHARD WAGNER

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The matting is in three widths known as the ordinary, the broad and the narrow, the ordinary being about a yard wide, after the manner of woolen carpet, the broad being wide like linoleum, and the narrow like ordinary carpet in width.

The following are the statistics for matting exports for three years:

1912	¥2,882,142
1913	2,991,552
1914	1,712,870

The recent decline in exports of matting is due to a change of taste prevailing abroad, that does not fancy straw matting for floors. In America many householders have come to fancy that the dust from straw or rush matting causes irritation to the respiratory organs, producing a kind of hay fever; and in any case some foreigners do not like the odour of rush matting in a room. At all events the matting market has been growing more and more depressed, especially since the outbreak of the war in Europe, which enhanced the cost of dyeing. In the last year the trade in matting has fallen off to the extent of over a million *yen*. Exports of matting reached their highest figure in 1902 when the value for the year was ¥6,770,000, from which period decline has been steady. The first blow came with an alteration in the American customs duty, and although the rate has been favourably modified the trade has never since recovered. Formerly it was the foreign custom to cover the whole floor with matting, but recently the fashion has come in to make a square for the center of the floor, thus reducing the quantiy of matting required.

Kobe is the leading port for the export of figured matting, as that port is nearest the great producing districts. Kobe was also the pioneer in introducing the matting abroad and had a good lead in the business, and finally almost the monopoly. Matting dealers can consequently usually do better by sending their goods to Kobe, even from places as far away as Fukuoka, whereas the natural port of despatch would be Moji or Nagasaki. Winter is the best season for exporting figured matting, the trade running on well into the spring, so as to have the goods on sale for summer use. The greater volume of exports goes to the United States, which takes matting to the value of over a million *yen* a year, or sixty per cent of the total export. England comes next with 210,000 *yen* in 1914; and China next with 130,000 *yen* in the same year. The Chinese use the matting for various purposes, such as cutting up into small mats, bench covers, and pillow covers; for which purposes they prefer matting figured with peony flowers or chrysanthemums.

To ensure standard quality the Japanese Government has established a conditioning office for examining exports of matting, so as to preclude the export of inferior manufactures; for there is no doubt that the unscrupulous exporters have greatly injured the trade in the past. There is a great difference in the quality of the rushes used in weaving the matting, and dishonest manufacturers might easily deceive the public for a time, if not closely watched. The longer rushes have to be carefully selected for foreign exports, the shorter ones being used only for domestic matting.

The rush from which the matting is made has been indigenous to Japan from time immemorial. In Japannese history there is mention of the Empress Jingo, of mythological fame, requesting her attendants to make mats of these rushes for her Majesty's convenience while traveling, the rush then being knowe as *kibi*, which was seen to be covering large stretches of wild ground. As the seat of a noble personage is known as *go za*, all matting for the floor is called *goza* by the Japanese; and the districts now covered by Okayama were formerly known as the *kibi* districts, taken to represent the provinces of Bizen, Bitchu and Bingo, where the soil is well suited to growing the reeds for matting, as they like a marshy or wet land. Much care is now taken in growing the rush for matting purposes; some transplant from the wild roots in March and April; and when the reed is cut off for use, the root will grow again for the next season Some transplant it to the paddy fields in August and September. It is a form a cultivation that requires no seed-sowing.

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MURDER WILL OUT

IN the era of Bunkyu, that is shortly after the year 1861, there lived at Kasumigaseki, near the present Hibiya Park, in Tokyo, a *hatamoto*, or vassal of the *shogun*, named Yebara Keisuke, whose younger sister married a friend named Hayashi Hayato with an estate at Iida-machi near Kudanzaka. The marriage proved a happy one; and in time a son was born to the young couple. Thus life went on uneventfully for five years.

One day the wife suddenly appeared at her brother's house and requested him to procure for her a divorce from her husband. At this Ebara Keisuke was greatly astonished and said:

"You have been living happily together for five years now. Why, this request of yours is like a bolt from the blue! What can have happened? I pray you, tell me!"

To this interrogation the lady kept silence, simply asserting that she could no longer live with Hayashi. After some further persuasion, however, she confessed and said:

"I have been living peacefully and happily with Hayashi for five years; but about ten days ago, at midnight, I saw something sitting just beyond my night-lamp (*andon*) and it called my name faintly. As my eyes became more awakened and I could see more plaintly, I perceived that the object was a damsel of about 18 or 20 years of age. Her hair was hishevelled and her face was pale and her whole body seemed to be wet. The girl moved slowly toward my bed and said: 'Oh, a thousand pardons, but do have pity on me!' At this I became terrified and shut my eyes; and when I opened them the lamp had gone out. The woman had disappeared. And the child on my bosom grew so terrified that it screamed as if in nightmare, exclaiming, 'Ghost! ghost! ghost! I'm frightened!' I am frightened!' I tried to forget it, but could not, as the scene is repeated every night and I am unable longer to endure it. Every time my child awakes and cries those terrible words I am undone. The child now even knows the name of the ghost, and calls her 'Sue! Sue!' The thing has now gone on for ten nights and I cannot stand it."

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"That is indeed very strange," agreed the brother. "But you are the daugher of a *samurai* and should have no fear of ghosts. Such superstitious nonsense is beneath a sensible woman."

The wife, however, refused to be comforted by the words of her borther; so Ebara Keisuke visited Hayashi Hayato, his brother-in-law, and frankly related the whole matter. The husband appeared as much astonished to hear it as Ebara himself was. He told Ebara that he was born in the present house and had lived there nearly 30 years, and had never seen anything unusual. He asked, however, to be given time to make inquiries.

Hayashi, thereupon, summoned all the servants, male and female, and asked them if they remembered anything ever happening in connection with the house; such as a violent death or the like. They looked at one another in some surprise and replied that they knew of nothing. They suggested, however, that as the young woman, seen by the mistress was soaked with water she must have been drowned; and so they resolved to dredge the big pond in the garden and see what could be found.

The pond was regarded as the abode of frogs and lizards and various repulsive reptiles and no one knew much of its contents. As preparations were all ready for the searching of the pond, the grandmother of the house came forward with her beads and began to recite the rosary, saying the *Nam Butsu* for the peace of the troubled spirit.

As the old lady came to the edge of the veranada she cried out and said:

"You need not dredge the pond! I will confess all!"

The servants and workmen were struck dumb. The old woman broke the silence and proceeded:

"I am at last convinced that all wicked acts do avenge themselves! I will reveal the whole, dreadful story to you. My poor husband, the father of Hayashi Hayato, the present head of this house, once had *liaison* with one of the servant-maids, and when it came to my knowledge, I was indignant and jealous beyond measure. When he was absent one day I had the girl taken out in the garden and scourged within an inch of her life; and she was so agonized and humiliated that she jumped into the pond and drowned herself. One was allowed to deal thus with offending servants in those days. The body was taken to her parents as that of one drowned, and there was nothing more about it. In time my wayward husband died and one of his sons died too; the present lord is my grandson. The drowned girl's name was Sue; it is very strange that the baby should know her name: very strange indeed! It is certainly the ghost of Sue that has been making its appearance to plague the wife of the present master of the house. It is fifty years ago now since it all happened, but wrong demands redress."

Thus the secret kept by the old woman for more than half a century was at last revealed and the servants were astonished to hear it. Hayashi, the brother-in-law of Ebara, was in terror at the revelation. But what could be done to avenge the death of one drowned fifty years ago? It might be some use, perhaps, to have masses said for the repose of her spirit. And so they had masses said in the temple to which the dead girl had belonged during her lifetime; and flowers, moreover, were regularly placed on her grave, over which a suitable *stupa* was erected. After these attentions the ghost of the dead maiden ceased to trouble the wife of Hayashi Hayato, lord of the household; and the wife remained with her husband undisturbed as aforetime. Although Ebara Keisuke was a *samurai* who did not believe in ghost tales, regarding such as the superstitious gossip of women, he never could get over this episode, and it became a favourite in his list of stories as a raconteur.

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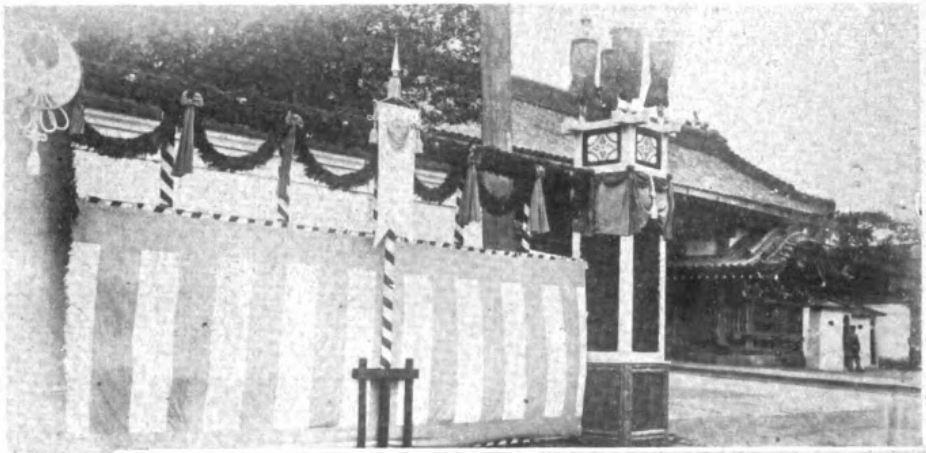




ANNUAL GRAND MILITARY MANOEUVRES

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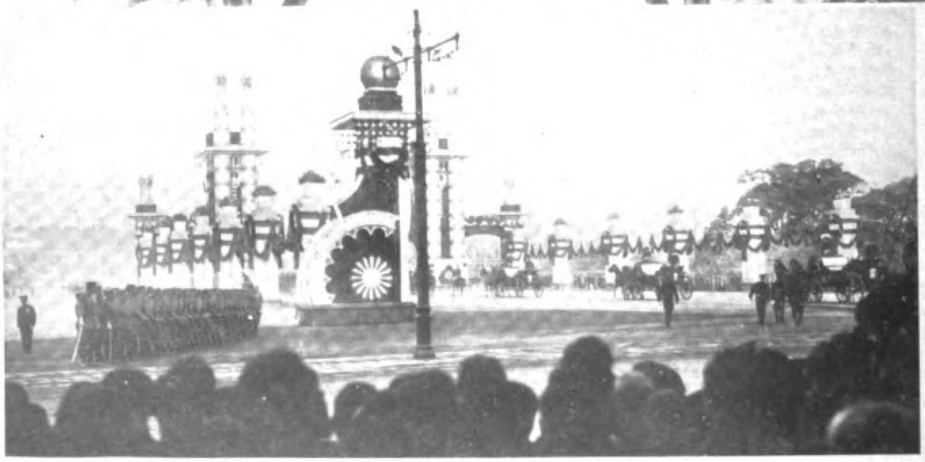
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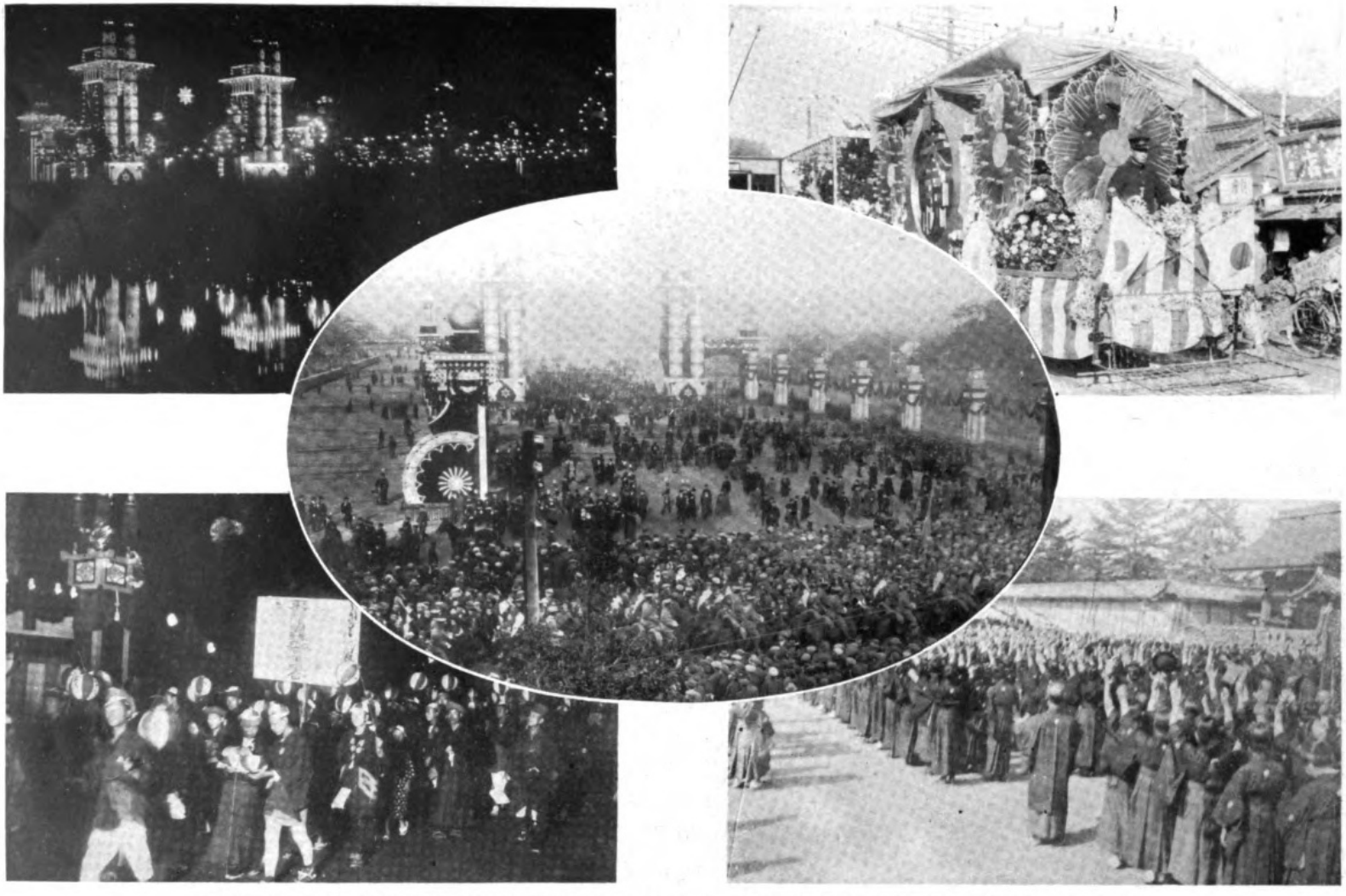
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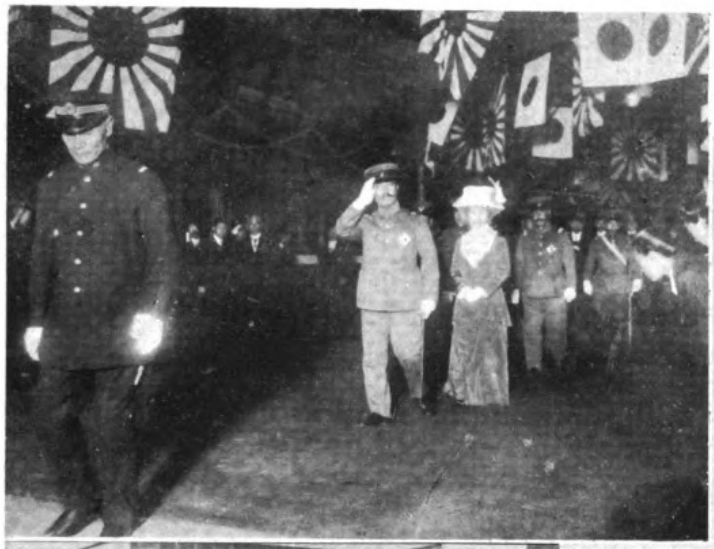
1. THE TAKANAWA PALACE 2. H. I. H. THE HEIR APPARENT TO THE THRONE OF JAPAN 3. DECORATIONS BEFORE THE IMPERIAL PALACE IN CELEBRATION OF THE INVESTITURE OF THE CROWN PRINCE

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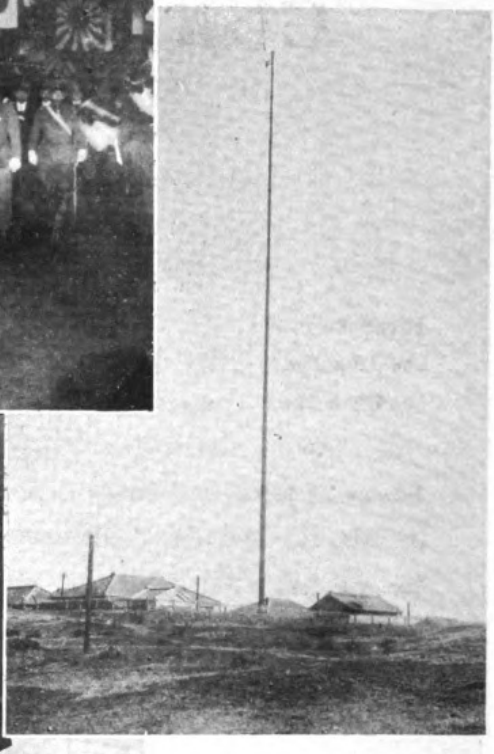


TOKYO CELEBRATES THE INVESTITURE OF H. I. H. THE CROWN PRINCE AS HEIR APPARENT

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1. PRINCE KAN-IN RETURNS FROM RUSSIA 2. BARON SAKATANI RETURNS FROM THE ALLIES' CONFERENCE 3. FUNABASHI WIRELESS STATION COMMUNICATING WITH AMERICA 4. VISCOUNT MOTONO RETURNS FROM RUSSIA TO BECOME FOREIGN MINISTER

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Investiture of the Imperial Crown Prince

The formal investiture of the Prince Imperial with the sacred sword and regalia that mark him as heir to the Imperial Throne of Japan, was duly carried out at the Imperial Palace in Tokyo on November 4th last. The event was, of course, an occasion of great national rejoicing and was celebrated with due ceremony and gay city decorations. The day began with a state procession from the Palace of the Crown Prince at Takanawa to the Imperial Palace, the way being thronged with patriotic and respectful spectators. The grand arches erected at important points along the route of the procession were models of artistic design and construction, such as probably could not be paralelled in any other country. The illuminations at night, with a remarkable display of fireworks in various parts of the capital, were something the eye can never forget. The Japanese ceremony of formally installing the Prince Imperial does not make him heir to the Throne; His Imperial Highness assumed that honour the moment his Imperial Father succeeded to the Throne on the demise of the late Meiji Tenno. The recent ceremony, therefore, simply involved the announcement of the heir to the Throne before the spirits of the Imperial Ancestors, to assure these divine protectors of the nation that the link ensuring succession to the Imperial Line is complete in accordance with the faith that the Imperial House will continue for ever to reign over Japan. Since the foundation of the Empire nearly 26 centuries ago the Imperial Line has never been broken, and is to-day the oldest Imperial dynasty on earth. The formal ceremony of investiture emphizes, before the eyes of the nation, the fact and the faith that the divine ancestors who created the nation, still live in their successors; it is through the next sovereign, as through the present one, that the divine presence continues with the nation. Simultaneously with the investiture of the Heir to the Throne as Prince Imperial, messengers appeared at the grand shrines of the Imperial Spirits to make formal announcement of the new link in the eternal succession.

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New Foreign Minister

The arrival of Visconti Venosta from Florence to take the post of Foreign Minister in succession to Count Robilant, who has resigned, is an event of importance, as it is generally supposed that the new Minister will endeavour to follow a more independent policy than his predecessor. Up to the present time Italy has been practically a dependency of the Triple Alliance, and has had to submit to the dictation of Germany and Austria. Count Robilant was a strong supporter of the Triple Alliance, and was considered to be entirely subservient to the Austrian Cabinet; it is not only the interests of Italy which are involved in the Triple Alliance, but the personal predilections of the King, who is a strong supporter of the Triple Alliance, and who has always been

New Foreign Minister

The arrival of Viscount Motono from Petrograd to become Japan's Minister of Foreign Affairs in the Terauchi cabinet is expected to mark a new era in the nation's foreign policy. The new Minister is quite a different type of man from most of his predecessors. He represents that old example of Japanese spirit and character which we see revealed so conspicuously in the Genro. He is not a man of words but polished and silent, ready to meet all on even terms and deal with each as necessity and duty demand. Some may fear that this type will suit only too well a masterful spirit like the new Premier and thus favour the promotion of government by bureaucracy. But in Japan national policy is not decided by any one member of the cabinet; it must have the approval of not only the members of the cabinet but of the Privy Council and the Elder Statesmen as well, with His Majesty as the final Court of appeal. Thus the foreign policy of Japan, no less than her domestic policy, is carefully guarded from rashness and eccentricity to a degree not common in other countries, and which the last cabinet was suspected of not fully respecting. The Japanese Foreign Office under the new Minister may be depended on to avoid experiment and proceed along the lines of justice and international goodwill. Viscount Motono's long and valuable experience in European diplomacy will stand him in good stead when the war is finished and Japan has to take her place in the peace councils of the Allies and help so decide the future of our common civilization.

Japan's Debt to America

In an interesting article contributed to the *Chuo Koron* (Central Review) some time ago, Baron Shibusawa dwells at length on what Japan owes to the United States. Talk of war between America and Japan, says Baron Shibusawa, is but the prattle of the ignorant, or of the interested self-seeker. Relations between Japan and the United States have been too long and too friendly to be easily disturbed by falsehood and mere newspaper gossip. Economically America is Japan's best customer. It is now 64 years since Commodore Perry came to open the doors of Japan, and 59 years since Japan signed her treaty of amity and intercourse with the United States. It is true that previous to this Japan had diplomatic correspondence with Russia and Britain, but there was no nation which led and taught Japan so kindly as did the United States. The American Consul-General, Townsend Harris, who later become the first American Minister to Japan, handled the negotiations in a spirit of true kindliness. All that Baron Shibusawa heard from the Japanese statesmen who had a part in concluding that treaty with America, led him to believe that they regarded the treaty as a perfectly righteous one. Since that time the United States has not only

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been leading Japan with the best intentions in the world, but has been assisting economically as a patron of her industries. At present America is accumulating vast wealth on account of the war; and this she will utilise to promote education and industry and thus enhance the greatness of the country. Thus the power of the country will be unlimited and its progress unmeasured.

Misunderstandings

The Americans an are innocent and sprightly people, very free and unreserved in their habits of intercourse with others, indeed apt to have little sympathy with the viewpoint of other people; continues Baron Shibusawa, and so it is very easy for orientals to be displeased with them and thus misunderstand them. They are, however, quite free from malice; and while they worship material civilization too much, they yet love righteousness and hate iniquity. Of course in a country like America there must be a great many different kinds of people. The immense flow of immigrants ever entering the United States cannot soon assimilate the character of the original Americans. The stream of immigration is too great for proper digestion, and consequently eruption must be expected now and then. From the time of Commodore Perry's visit to Japan until after the war with Russia, America's attitude towards Japan was that of a senior toward a junior; it was an attitude of frank friendship; but after the war with Russia, Japan began to be suspected of imperialistic ambitions and the suspicion gradually developed into dislike among many Americans. Mutual dissatisfaction over the terms of they Portsmouth treaty also tended to disturb the traditional friendship between the two nations. Then came the various Pacific Coast problems to render the situation still more acute. The increase of defences on both sides of the Pacific also fostered further suspicion and furnished the jingoes in both countries ground for talk and inimical propaganda. But the idea that Japan and America are destined to fight each other is, in Baron Shibusawa's opinion, utterly absurd, and all such falsehood should be dispelled by the thinking people of both nations. All the Americans with whom Baron Shibusawa has ever talked, have agreed with him in this attitude. All this irresponsible talk about war between Japan and America should be discouraged.

American Election

The presidential election in the United States occupied much more interest than usual in Japan, owing to the general conviction that if Judge Hughes were the choice of the nation, a spirit of more aggressive imperialism might be expected in American politics. While Mr. Hughes was not regarded as at all in the jingo class, he was nevertheless supposed to entertain a firmer national policy than President Wilson, which might in some degree

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after the war with Russia, when peace had been restored, and the enthusiasm aroused by victory had subsided, the Government found itself confronted by a number of difficult questions, not the least of which was the question of finance. The expenses of the war had been enormous, and the country was impoverished. The people, who had been led to expect indemnities from the conquered nation sufficient to relieve them from all taxation for many years to come, were disappointed to find that no money was forthcoming, and that the burden of taxation was to be increased rather than diminished. The Government, however, was determined to carry out the great schemes of material development which it had in view, and which it believed to be necessary for the future welfare of the country. It therefore resolved to increase the land tax, and to impose additional taxes on sake, tobacco, and various articles of consumption. The Diet, which was then sitting, refused to sanction the proposed increase of taxation, and was dissolved by the Government. The elections which followed resulted in the return of a majority of members pledged to oppose the Government's financial policy. The Government, however, refused to resign office, and the Diet was prorogued. It met again in December, but was immediately dissolved by Imperial rescript, and the elections ordered to take place in March. The Government candidates were again defeated, but they succeeded in securing a majority by unscrupulous means. Many of the Opposition candidates were unable to pay the large sums demanded of them by the Government officials as the price of their return, and were thrown into prison on various charges, which were subsequently proved to be false. The Government party was thus enabled to return a majority of its own supporters to the Diet, which met in May, 1898, and was dissolved after a session of only three days. The Government candidates were again returned at the elections which followed, and the Diet met in December, 1898, when the Government party was defeated by a majority of 163 votes to 127. The Government then resigned office, and Count Okuma was entrusted by the Emperor with the task of forming a Ministry. The Ministry which he formed was composed of members of the Progressist party, and Count Itagaki was appointed Minister of the Interior. The Ministry, however, was not destined to last long. Differences of opinion soon arose between the Premier and his colleagues, and in October, 1899, Count Itagaki resigned, and was followed by Count Yamagata, Count Matsukata, and Count Saigo, who had been members of the Cabinet of Count Ito. The Ministry which they formed is composed entirely of members of the Satsuma and Choshiu clans, and is generally known as the Clan Ministry. It is opposed by the Progressist party, which is in a majority in the Lower House, and has been unable to pass the Budget for the present year. The Diet was dissolved on December 25th, 1899, and the elections took place on March 15th, 1900. The Government party was defeated, and the Opposition returned a majority of 100 members. The Diet met on May 10th, 1900, and was prorogued on June 10th, after having passed the Budget for the year. It is expected that the Diet will be dissolved in the autumn, and that the elections will take place in December.

The Government party is composed of members of the Satsuma and Choshiu clans, who have been in power since the Restoration, and who are generally known as the Clan party. They are opposed by the Progressist party, which is composed of members of the Tosa clan, and which is in a majority in the Lower House. The Progressist party is also known as the Liberal party, and has been in power for short periods on two occasions. The Government party is also opposed by the Constitutional party, which is composed of members of the Aizu clan, and which is in a minority in the Lower House. The Constitutional party is also known as the Conservative party, and has been in power for short periods on two occasions. The Government party is also opposed by the Independent party, which is composed of members of the Satsuma and Choshiu clans, and is generally known as the Clan party. They are opposed by the Progressist party,

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THE INDIANA MAGAZINE

Vol. [illegible]

Woodrow Wilson and the Progressive Era, 1910-1917. By ARTHUR S. LINK. (New York: Harper & Brothers. 1954. Pp. xiii, 348. $4.00.)

Reviewed by Ralph H. Gabriel, Professor of History, Yale University.

Professor Link has made a valuable contribution to the literature of the Wilson administration. He has written a well-balanced account of the political history of the years 1910-1917. He has made use of the Wilson papers and of the private papers of many of the leaders in the political struggles of the period. He has also made use of the printed sources and of the secondary accounts. His bibliography is adequate for the purposes of the volume. His style is clear and readable. His interpretations are sound and judicious. He has written a book that will be useful to students of the period and to the general reader.

Professor Link's book is the first volume of a projected multi-volume history of the Wilson administration. The second volume will carry the story to the end of the first term. The third volume will bring the narrative to the end of the second term. The fourth volume will deal with the years of the World War. The fifth volume will treat of the Versailles Conference and the League of Nations. The sixth volume will deal with the years of reaction and the return of the Republicans to power. The seventh volume will present a critical estimate of Wilson and his work. The eighth volume will contain a bibliography and an index. The publication of the first volume in 1947 was followed by the publication of the second volume in 1949. The third volume appeared in 1954. The fourth volume is now in preparation. The fifth volume will be published in 1956. The sixth volume will appear in 1957. The seventh volume will be published in 1958. The eighth volume will be published in 1959.

The first volume of the series was entitled *The New Freedom*. The second volume was entitled *The New Nationalism*. The third volume is entitled *The New Democracy*. The fourth volume will be entitled *The New Internationalism*. The fifth volume will be entitled *The New Isolationism*. The sixth volume will be entitled *The New Reaction*. The seventh volume will be entitled *The New Critics*. The eighth volume will be entitled *The New Bibliography*.

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militate against the progress of Japan's negotiations respecting the rights of her nationals in California, as well as show a greater desire to meddle with Japan's policy in China. To the *Jiji* the recent showing of the democrats in the United States seems very significant; but the race was such a close one that American opinion may be looked upon as somewhat evenly divided, and that, after all, the main difference between the candidates was only such as a barber could remove in ten minutes. The *Jiji* is glad that President Wilson has been reëlected for another term, as his character has been well tried and not found wanting in eminence and ability. It is a defeat for American Imperialism, says the *Jiji*, and a vote for the policy of "hands off" as regards the war in Europe. It is probable that under the Wilson administration relations between America and Japan will grow more friendly than for some time past, concludes the *Jiji*.

New and Old In Conflict

With the progress of modern knowledge in Japan the conflict between those who claim a divine origin for the nation and its ruling House and those who regard Japan as the product of natural human evolution like other nations, grows yearly more marked. No doubt in time the spirit of free inquiry will gain the victory and then Japan may expect to see some remarkable changes with which the transformations of the past cannot be compared, great as some of these have undoubtedly been. At present, however, the old orthodox school of thought holds the reins and exercises a weight of authority that suppresses for the most part all new thought. Yet there is a quiet persistence of higher criticism that sometimes is surprising to outsiders. But Japanese scientists have to be very careful in discussing origins, as no people like to have their illusions shattered. It is noticeable that certain Japanese scholars who have of late been contending that the Japanese may have descended from the ancient Greeks or Persians, have not been subjected to such criticism from the old school of historians as one might have expected. As the light filters in faith in mythology evidently becomes less secure. In a recent article in the *Taiyo* Professor Niho, of the Tokyo Imperial University, contends that Japan cannot, as a scientific nation, afford to have the earlier portion of her national history mixed up with myth and fable, as a proud but mistaken retention of traditions as to divine origin will only invite the laughter of civilized nations. He warns his countrymen that a national morality founded on primitive fancies may soon come to grief. The present infatuation for antiquity Professor Niho regards as irrational, since such countries as China, India and Egypt can trace their origins to a period far beyond the rise of Jimmu Tenno. If Japan wishes to retain the respect of the world she must stand for scientific investigation

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of her origin and uphold the findings of scholarship, concludes the professor.

Increase of Divorce in Japan

The official report of the statistics bureau of the Imperial Japanese cabinet for the last twelve months indicates a remarkable increase in the number of divorces and separations. The present ratio gives Japan the unenviable position of leading the world in the number of divorces per thousand of the married population, while the number of separations shortly after marriage is also on the increase. In 1883 the ratio of divorce in Japan was 34 per thousand of marriages; in 1898 it decreased to 23; in 1902 the ratio began suddenly to rise. During the last 20 years the number of divorces has been some 59,000, excluding those resulting from private marriages, of which naturally there are no statistics. In Japan divorce is most common among those recently married. Out of the 59,000 cases mentioned above 10,000 separated after only a year of married life; 7000 after 3 years; 5,500 after 4 years, and 3,700 after 5 years together. Divorces of couples married over 10 years are very rare in Japan. A further remarkable feature of the situation is that most of the divorces above ennumerated were brought about by mutual consent without resort to law, usually through the gobetweens who had in the first place arranged the marriages. It is clear that the Japanese like to avoid lawyers in case of domestic trouble. Of the 59,000 cases of divorce mentioned only 409 were obtained in the courts; and of these 375 were demanded by husbands and only in 34 cases was the wife the plaintiff. This is due largely to the fact that the Japanese woman is as yet not fully aware of her rights as an ndividual under the modern régime; the surprise is that there should be any wives as plaintiffs at all. Thus while divorce is decreasing in almost all other civilized countries it appears to be increasing in Japan. For the sake of comparison it may be said that the present rate of divorce in England is 2 per 20,000; in Germany it is 20; in France 31; in the United States 82; in Japan 173, the highest of all nations. As to the causes, they may be due to increase of luxury and questionable pleasures with increase of national wealth, as well as to the looseness of morals that tends to accompany the present transition from the old civilization to the new, owing to the modification of old family standards that have hitherto restricted the freedom of the individual in deference to family sentiment or custom. The spread of translations from the lewder examples of European literature has also done something to lessen respect for home and family ties. The custom of making matches through a third party may also be responsible in some measure for the incompatability of those thus joined together. In any case marriage in Japan has never had the same religious sanctions that it has been strengthened by in

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Western countries; and concubinage still to some extent prevails.

Life inner and outer

In a aecent number of the *Bunmei Hyoron* there is a remakable contribution by Professor E. Kashiwai on the contrast between the inward and outward life of Japanese society, which is resulting in social hypocrisy and unrest. The trouble seems to be due primarily to the fact that in modern Japanese society the inner life is unable to find free outward expression. Since coming into contact with western civilization Japan has been obliged to fall into line with it for the sake of material prosperity; but this is contrary to her real spirit and thus obliges her to assume a front that does not express her inner life. It is all imitation and not life. Even her manufactures and industries force her to lead a double life; for the things she is compelled to make and produce for foreign export she does not use herself. To meet their own needs the Japanese have to make other and very different things. To be always making what one does not need oneself tends to insincerity: to the production of what is outwardly satisfactory but intrinsically far from it. It is a great disadvantage to a nation to be engaged in the manufacture of things for which it cares nothing itself. And then again, says Professor Kashiwai, the custom established by the Meiji era, of always trimming the nation's sails to suit foreign opinion led to further insincerity; the Government sought to give Japan an appearance in the eyes of foreign countries which did not represent the real life and thought of the nation. The Government officially commanded reverence for shrines and temples which they did not reverence themselves. This tends to destroy the political and social conscience of a nation. The result is a wide disparity between private and public life. Indeed one of the most remarkable phases of Japanese civilization lies in this distinction between what is private and what is public. The people are led by labels which do not really stand for what they announce. The officers on the directors of business companies are not the real officers; the editors of papers are not the real editors; the names in books are not the real authors; the name on the stage is not the real name of the actor; and so responsibility is so vague as to be almost absent. There is usually a great difference between the actual and the advertised condition of a corporation in Japan. Even in religion, continues Professor Kashiwai, the inner and outer life are not in harmony, for many priests are immoral; and even Confucianism lends itself to the practice of expediency. This insincere habit of keeping up appearances in politics and social life causes people to lose interest in loyalty and national welfare, as well as in morals; for honest men cannot really respect what they cannot admire as honest and good. The great voluntary army of millions raised in Great Britain for the defence of the nation is a noble compliment to the character of British civilization, showing a fine consistency between inner and outer life, concludes Professor Kashiwai, and advises the promotion of Christianity as a corrective for the defects of Japanese society.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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HIS IMPERIAL MAJESTY THE EMPEROR OF JAPAN
Sa Majesté l'Empereur du Japon

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HER IMPERIAL MAJESTY HER
Sa Majesté l'Impératrice

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HIS IMPERIAL MAJESTY THE EMPEROR OF JAPAN
Sa Majesté l'Empereur du Japon

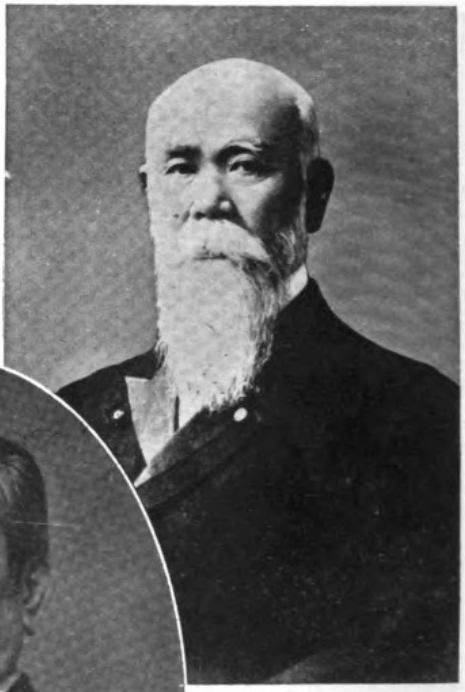
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HER IMPERIAL MAJESTY THE EMPRESS OF JAPAN
Sa Majesté l' Impératrice du Japon

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THE JAPAN MAGAZINE

VOLUME SEVEN FEBRUARY, 1917 NUMBER TEN

THE JAPAN MAGAZINE AND THE ALLES

By THE HON. S. HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS, COUNCILLOR TO THE IMPERIAL COURT AND PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

AS the JAPAN MAGAZINE was founded for the definite purpose of promoting a greater mutual knowledge and understanding of one another among eastern and western peoples, and more especially between Japan and the English-speaking nations, it is but fitting that something should be said in the Allies Number of the magazine as to this aim and purpose. During the seven years of its existence the JAPAN MAGAZINE has steadily maintained the duty and necessity of promoting peace between nations. But since peace cannot be at any price, war is found at times necessary, either for defence or to protect the weak from the aggression of unprincipled might. War is, therefore, always possible where justice is set at naught. Consequently one of the main contentions of the JAPAN MAGAZINE has been that all nations should see to it that no element of injustice is permitted to obtain between races and nations, as therein lie the seeds of strife and bloodshed. All honourable races and nations will fight rather than submit to injustice for long.

The JAPAN MAGAZINE is published in English because that language is read by more people than is any other leading language; and this well accords with the fundamental principle of the Magazine in promoting peace, especially between Japan and the English-speaking people, who are in so many ways most involved in constant intercourse with the races and nations of the East. We are convinced that if Japan and the English-speaking nations are able to reach a permanent mutual understanding, banishing all injustice and treating each other with fraternal equality, the peace of the world

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THE JAPAN MAGAZINE

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will be furthered more than in any other way.

Ever since the war broke out in Europe the JAPAN MAGAZINE has been devoting much attention to circulation of accurate information as to the attitude and doings of the Allies. As Japan herself is one of the Allies the Magazine could hardly be just to its title did it not stand by Japan and do what lay within its province to further the Allied interests. Apart from this, it has been from the beginning the unswerving conviction of the JAPAN MAGAZINE that the Allies are on the right side in this struggle. Attacked as they were, and in such a manner, they could hardly do otherwise than as they have done and are doing. The JAPAN MAGAZINE circulates not only in English-speaking countries but in most of the civilized countries of the world where English is more or less understood among educated people; and we are impressed by the fact that among our readers everywhere sympathy is almost invariably with the cause of the Allies. Of course exception has to be made in the case of citizens of the Central Powers, though even among them there are doubtless many just and humane minds that have silently to endure the sight of their nation prosecuting what was commenced and forced upon the world as possibly the most unjust and the most inhuman war in history.

Consequently in accordance with the Anglo-Japanese Alliance the JAPAN MAGAZINE has been particularly interested in encouraging and aiding a more mutual understanding between Great Britain and Japan, to say nothing of what it has done in the interests of the other Allies. Of course, since the fall of Tsingtau Japan, as a country, has not been able to participate very actively in the Allied cause; but no one reading the various articles on the war published in this number of the JAPAN MAGAZINE, can fail to see that Japan has been rendering the Allies something more than sympathy. Her navy has been carefully guarding oriental waters and thus permitting the warships of the Allies to have freedom for duty in home waters; so that the Allies may have no anxiety whatever as to maritime regions beyond the sphere of the war. In addition Japan has been busily occupied in making and forwarding munitions and supplies to the Allies, more especially to Russia, with whom since the war the Imperial Government has entered into a formal Alliance well calculated to make permanent the peaceful relations obtaining since the Russo Japanese war.

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The JAPAN MAGAZINE naturally rejoiced in the growth of good feelings between Japan and Russia, persuaded that in promoting such relations it was also furthering the interests of the Anglo-Japanese Alliance. We are persuaded also that in doing everything possible to cement relations between England, France, Russia and Japan we are helping to form a league of peace that will promise great good to the cause of humanity. Such a combination of Powers is the best guarantee of the peace of the Far East and consequently of the peace of the world. IN this attitude and policy the JAPAN MAGAZINE knows that it has the support not only of all the people of Japan but of all its friends in English-speaking lands.

It has been a deep satisfaction to the JAPAN MAGAZINE to know that the sympathies of the Japanese people have been on the whole with Great Britain and her methods in this war. This has not been always so easy as foreigners might imagine, for so many Japanese merchants have, through many years, been so successful in trade with Germans and Germany, that it was not reasonable to expect them suddenly to break off this trade and suspend business, which in numerous cases would mean loss of livelihood. Even in England it was apparently not always easy to prevent some dealings with the enemy, indirectly if in no other way. Much more difficult has it been in Japan. But all German enterprise that directly assisted the enemy, such as banking and certain exports, the enemy was obliged to abandon in Japan, while the British blacklist assisted in discouraging those Japanese who persisted in cultivating trade relations with Germans. During this local crisis the JAPAN MAGAZINE did what it could to direct public opinion and to point out that in war Allies must be prepared to suffer loss as well as to win victories, as circumstances may decide.

To show her sympathy further Japan loyally despatched one of her foremost financiers, Baron Sakatani, to the Allied Conference in Paris; and his experience there was carefully followed by the JAPAN MAGAZINE, to whose policy every movement of international import is apposite.

No less has the JAPAN MAGAZINE been devoted to the cause of France at this time of crisis. Many leading Japanese citizens have been educated in France and speak the French language, including the present premier, Count Terauchi; and the people of Japan have been following with absorbing interest the heroic and efficient efforts of the matchless French forces in

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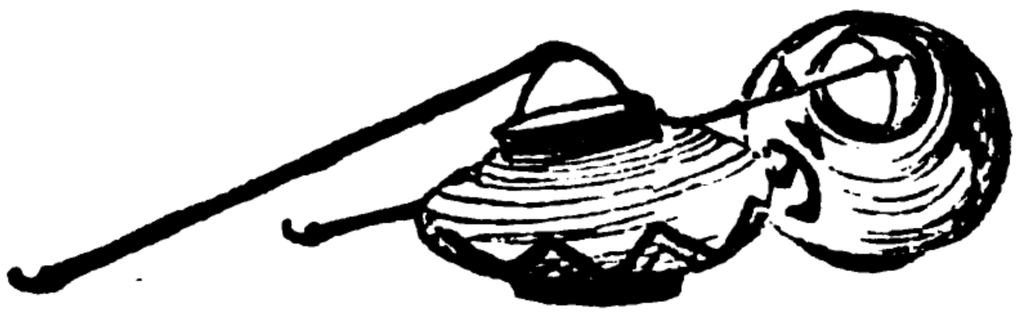
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trying to drive the invader out of their fair country. In Japanese eyes French heroism in this war has never been surpassed. His Majesty the Emperor was so impressed with the teancity and heroism of French resistence in the siege of Verdun that he ordered a special sword to be made by the greatest swordsmith of Japan, for presentation to the Mayor of Verdun. This symbol of Japan's recognition and admiration of France's undaunted spirit will be despatched for presentation to the Mayor of Verdun in a couple of months.

In the other Allies, Belgium, Serbia, Rumania, and Italy, the JAPAN MAGAZINE has taken no less interest and done what was possible to direct and promote accurate knowledge and sound opinion. In many ways these countries have been assisted by supplies from Japan to help the Allied cause. This war, in spite of its awful waste of life and property, is arousing the spirit of the European peoples as never before; and there should be great hope for a rejuvenation of the decadent and a reform of the ignorant and the mistaken.

It is not necessary to say anything as to the attitude of the JAPAN MAGAZINE toward America, which is one of the English-speaking nations and closely allied in sympathy with the mother of the Anglo-Saxon race and her institutions. This relation renders it all the more necessary that the best of good feeling should prevail between Japan and the United States. The JAPAN MAGAZINE has laboured in season and out of season to illuminate the darkness in which disputes with America have been kept to the prejudice of better relations with Japan; and has persisted in this policy even when receiving little encouragement from either side. But if there is one thing more than another we have learned from the breaking up of Europe it is the folly of secret diplomacy and the confinement of national destiny to the frail few who many fancy themselves competent to make or break a nation. The JAPAN MAGAZINE has stood and will continue to stand for full and frank discussion of all questions affecting Japan-American relations. We believe that these relations will never be satisfactory until so treated, and all grounds of injustice removed.



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JAPAN RED CROSS AND THE ALLIES

By VISCOUNT HANABUSA

(President of the Japan Red Cross Society)

JAPAN has always preserved a feeling of deep gratitude for the kindness shown by the friendly powers at the time of her war with China as well as during the Russo-Japanese war. And naturally when the great war broke out in Europe Japan's sympathy was at once aroused for those who had not forgotten her in the day of adversity. She therefore immediately decided to despatch a force of Red Cross nurses and physicians to aid the wounded among the Allies.

The first detachment of the Japan Red Cross Society was sent to Russia, while the second was forwarded to England and the third batch to France. These three companies of nurses and their physicians remained in Europe over a year; and though all have now returned, it is a great satisfaction to us to know that their skill and help were deeply appreciated by the Allies. And in acknowledging the courtesies received abroad and the honours conferred the Japan Red Cross Society cannot but extend its profoundest thanks to all who thus encouraged and appreciated our good intentions as well as our efficiency and achievement.

The detachment sent to Russia consisted of three surgeons with three supervisors and thirteen nurses. They left Tokyo on the 22nd of October, 1914, by way of Vladivostock, whence they proceeded to Petrograd by way of Moscow, arriving at their destination on November the 19th. At the Russian capital they were afforded hospital facilities in the Peers' Club near the Nevski Prospect, the work commencing on the 30th of December. In that place they carried on operations until some time in April.

The batch sent to England consisted of two surgeons, two supervisors and 22 nurses, who left Tokyo on the 19th of December 1914, by way of America, and reached London the last part of January. They opened a hospital department at Netley, being a portion of the great British Military hospital there, beginning work on the 31st of December.

The company that went to France was made up of three surgeons, one pharmacist, three supervisors, and 22 nurses. Proceeding by way of the Indian Ocean they reached Marseilles and found themselves in Paris in February, where they began work in part of the English hospital near the Champs Elysees, in June. All our Red Cross detachments carried their own medical instruments and supplies from Tokyo. In addition to the practical work of nursing and ministering to the wounded, our Red Cross Society forwarded to the belligerent countries of the Allies great quantities of

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JAPAN RED CROSS AND THE ALLIES

BY ARTHUR HAMILTON

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bandages and other essentials of nursing, as well as monetary gifts.

The Japan Red Cross Society at home has, moreover, been constantly rendering what assistance it could in sending gifts to the wounded of the Allied countries. The bandages carried by our nurses to bind the wounds of the Allied soldiers were made for the most part by the hands of our peeresses and even by our princessess. In recognition of our help the French Red Cross Society sent us a consignment of pins of a memorial nature which we sold here for the benefit of France and sent the proceeds to that country. It will thus be seen that the Japan Red Cross Society has done, and is still doing, all it can to serve its European sisters in the service.

In accordance with her position and duty as an Ally of Great Britain Japan also participated in the war; and when the Japanese army proceeded to invest the German fortress of Tsingtau in China the Japan Red Cross Society at once despatched a corps of nurses and surgeons to the front to care for the wounded and sick, including the enemy wounded and sick. There were two hospital ships, the *Hakuai-maru* and the *Kosai-maru*, plying between Japan and the base of operations, conveying prisoners and wounded. To meet the needs of those sent to Japan a batch of physicians and nurses was sent to the hospital at Kurume and Sasebo. Voluntary nurses did excellent service in making and presenting bandages to the several departments of the Red Cross work, both naval and military.

It will be remembered that the Japan Red Cross Society originated with the Benevolent Society, or *Hakuaisha*, which had its birth at the time of the Satsuma rebellion in the tenth year of the Meiji period, that is in 1878. After the rebellion was quelled the Benevolent Society assumed a permanent form, and finally affiliated with the world Red Cross Society and took its name. Since the day of its establishment the society has done eminent service to the nation. Its work in the Sino-Japanese war and in the Russo-Japanese war can never be forgotten.

In time of peace the Japan Red Cross Society is engaged in the constant education and training of efficient nurses, who have good practice in their duties in hospital work, as well as in attending to those wounded in accidents or suffering from misfortune or calamity. Some of their time is devoted to fighting the scourge of tuberculosis; and general preventive measures to check disease are often entrusted to the Red Cross.

Under the auspices of our national Red Cross Society there is a society of voluntary nurses who are also doing valiant service, aiding chiefly the work planned by the Red Cross Society. The Japanese Red Cross nurse has to go through a three-years' training and discipline. The present number of Red Cross nurses in Japan is 4,671, while the number of surgeons available for war-time is about 200, with a competent number of pharmacists and helpers.

The head hospital of the Japan Red Cross Society is in Tokyo, with 16 branch hospitals in various parts of the empire. The number of branch institutions is ever increasing. The two ships already mentioned belong to the Red Cross, and others are projected and will soon be completed.

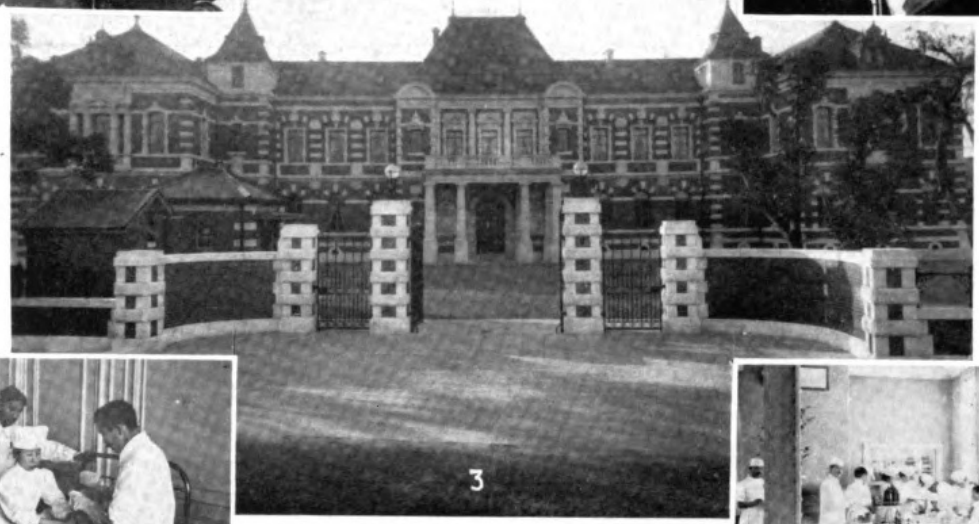
The Japan Red Cross Society enjoys an ever increasing membership. The number of members is now 1,740,000, scattered all over the empire, including Korea, Formosa and Manchuria. The funds of the Society now amount to 15,000,000 *yen*, to say nothing of funds belonging to branch societies, all of which have some money.

The Red Cross Society of Japan is deeply conscious of the innumerable number of wounded resulting from the present unprecedented war in Europe and greatly and sincerely sympathizes with its sister societies in the belligerent countries as they proceed from day to day and hour to hour with their grand task of rescuing their fellow men from pain and death. Our only regret is that Japan is too far away to be of more practical use in lending a helping hand in this time of need.

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1. JAPAN RED CROSS CORPS AT NETLEY HOSPITAL 2. JAPAN RED CROSS CORPS IN RUSSIAN HOSPITAL 3. HEAD OFFICE 4. IN FRENCH HOSPITAL 5. IN SASEBO NAVAL HOSPITAL

1. La mission de la Croix-Rouge Japonaise en Angleterre 2. La mission de la Croix-Rouge Japonaise en Russie 3. Le siège du Comité central de la Croix-Rouge Japonaise 4. La mission de la Croix-Rouge Japonaise en France 5. Un détachement de la Croix-Rouge Japonaise à Sasébo

JAPAN RED CROSS SOCIETY
Croix-Rouge du Japon

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GENERAL BARON KAMIO AT TSINGTAU
Général Baron Kamio à Tsingtao



JAPANESE ARMY ENTERS TSINGTAU
Prise de possession de Tsingtao par l'armée japonaise

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HERO OF TSINGTAU

By H. KAWABATA

TSINGTAU, the German colonial base in the Far East for the past twenty years, has passed into the hands of Japan. When Japan, in accordance with the friendly terms of the Anglo-Japanese Alliance and to secure her own independence in East Asia, undertook the reduction of Tsingtau she supposed it would take at least half a year to bring about the capitulation of the fortress. But the military authorities had not reckoned with the brave and skilful general placed in charge of the operations. General Kamio invested and captured Tsingtau in the brief space of less than three months.

The hero of Tsingtau was born in the province of Shinano in the Japanese Alps, a center that has produced many a dauntless warrior of Japan. From that province comes General Fukushima, a former governor-general of the province of Kwantung. From his youth General Kamio has taken a great interest in things Chinese and knows that country as do few of his countrymen. It had long been his opinion that Japan should some day have to fight China; and he always kept himself so fully informed on Chinese subjects that in case of emergency he could be regarded as the one great authority on strategy in that country. For some time he was military attaché at the Japanese Legation in Peking, during which period he took every opportunity of increasing his information about China. And finally his suspicions proved well-founded when in 1894 war broke out with China. He was only a major then, but he was on the staff of General Oyama, and rendered distinguished service at the battle of Kinchau, as well as at Port Arthur and Wei-hai-wei.

When war opened with Russia in 1904 General Kamio was appointed commander of the First Brigade of the 11th Division at Zentsuji in Shikoku, which later under General Count Nogi laid siege to Port Arthur. It was there that our hero obtained his great practical knowledge of siege work, which so eminently fitted him for the investment of the German fortress. Tsingtau could not hold out long against a man who had so prominent a part in the reduction of the much mightier Russian stronghold in the Far East. After the capitulation of Port Arthur Kamio's brigade went north to take part in the battle of Mukden where great exploits were performed that hastened the victory of the Japanese forces. On the conclusion of the war General Kamio was appointed commander of the 18th Division at Kurume in Kyushu.

When it was announced in the autumn of 1914 that Japan would join the Allies in the suppression of German militarism, there was great joy throughout the empire that at last our brave heroes would have an opportunity of getting back at the nation that started the yellow peril bogey and ousted Japan from the fruits of her first victory over China at Port Arthur. Germany had instigated her colleagues

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HERO OF LEINSTAD

BY H. RIDAVIDAM

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Major General J. M. Schofield, Commanding Department of the Missouri.

Brevet Major General J. H. Wilson, Commanding Cavalry Corps, Military Division of the Mississippi.

Brevet Major General C. C. Washburn, Commanding District of West Tennessee.

Brevet Major General R. A. Lawler, Commanding First Brigade, Cavalry Corps, Military Division of the Mississippi.

Brevet Major General T. J. Wood, Commanding Third Division, Fourth Army Corps.

Brevet Major General J. B. Steedman, Commanding Second Division, Fourth Army Corps.

Brevet Major General T. H. Ruger, Commanding Second Division, Twenty-third Army Corps.

Brevet Major General Joseph Hooker, Commanding Northern Department.

Brevet Major General H. W. Slocum, Commanding Department of Virginia.

Brevet Major General O. O. Howard, Commissioner Bureau Refugees, Freedmen, and Abandoned Lands.

Brevet Major General W. S. Hancock, Commanding Middle Department and Eighth Army Corps.

Brevet Major General C. C. Augur, Commanding Department of Washington.

Brevet Major General J. M. Schofield, Commanding Department of North Carolina.

Brevet Major General A. H. Terry, Commanding Department of South Carolina.

Brevet Major General Q. A. Gillmore, Commanding Department of the South.

Brevet Major General E. R. S. Canby, Commanding Military Division West Mississippi.

Brevet Major General P. H. Sheridan, Commanding Department of the Gulf.

Brevet Major General E. O. C. Ord, Commanding Department of California.

Brevet Major General H. G. Wright, Commanding Department of the Pacific.

Brevet Major General J. M. Schofield, Commanding Department of the Missouri.

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Brevet Major General E. O. C. Ord, Commanding Department of California.

Brevet Major General H. G. Wright, Commanding Department of the Pacific.

and led them in insisting on Japan's relinquishment of the Liaotung peninsula to China, after sacrificing the blood of her sons to secure it. The reason posited by Germany at that time was that Japan's retention of the peninsula would be prejudicial to the peace of the Far East. In a short time, however, Russia occupied Dalny and Germany acquired Tsingtau. Japan got even with Russia in the great war which drove the northern power back to a limit of safety to Japan's interests, and Germany was paid in her own coin when she was forced to surrender Tsingtau in November, 1914. Japan did not choose to attack Germany. She gave that country the choice of returning Tsingtau to China without resort to arms. This offer Germany rejected. Consequently it was Germany's own choice to suffer attack rather than take the rational and human advice offered her by Japan. She asked for war and she got it, to her own undoing.

When war with Germany became inevitable the War Office had no difficulty in deciding who was the best man to lead the Japanese army in its investment of the German fortress. With the 18th Army Division under his command, together with portions of the 4th and 10th Divisions, as well as a Detachment of heavy artillery from Shimonoseki, General Kamio set out for Tsingtau, Major-General Yamanashi his Chief of Staff. The commander of heavy siege artillery was Major-General I. Watanabe. For the first time too an Imperial Flying Corps joined in the siege and did valuable service.

In the 18th Division was the 23rd Brigade from Omura in the province of Hizen, and the 24th Brigade from Kurume in the province of Chikugo, all Kyushu warriors whose heroism is well known. Major-General Horiuchi commanded the Omura men and Major-General Kuda the Kurumé men. The besieging army landed before Tsingtau on the 2nd of September, 1914 and immediately occupied the district of Kiaochau. A British force, consisting of 900 strong, joined in the expedition and landed at Bianshang bay. In a few days the investing army gradually shortened, but it took some time to find emplacements for the heavy guns.

The German garrison under General Waldeck consisted of about 5,000 troops, though advertised as only 3,500. As the Japanese forces seemed to proceed but slowly the German defenders began to treat them lightly and to get reckless. But after the big guns were in place and the real attack suddenly commenced, the Germans soon saw what they were up against. The general attack began on 31st of October in honour of the celebration of the Imperial birthday. It had been so planned and so it was carried out. Needless to say the bombardment was terrific beyond description. The contempt of the besieged was soon turned into fear and trembling that at length gave way to surrender. Fort after fort was shattered to fragments; and there being little obstruction left, the investing forces suddenly fell upon the broken fortress on the 6th of November and received conditions of capitulation the next day. The flag of the rising sun waved proudly over the German fortress and General Kamio's reputation as a great warrior was once more fully confirmed.

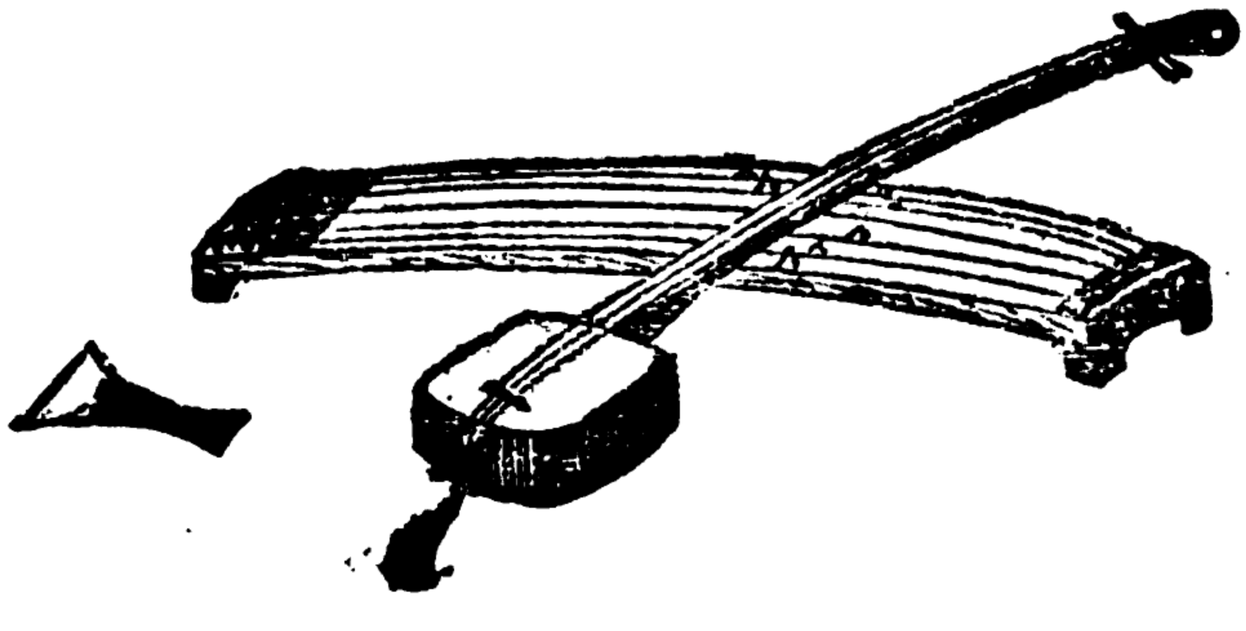
The modest simplicity of the hero of Tsingtau might easily be inferred from the tiny Chinese hut in which he established his headquarters during the siege of

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Tsingtau. In that hut he lived like any of his men. A rattan chair which the Germans left behind in their flight, was the only thing he had to sit on. Every morning five o'clock found him up and ready for work, his first act always being systematic physical exercise. His meals were always the same as those of the ordinary officer. If he had any leisure time he devoted it to reading military works and books on international law. General Kamio is a man extremely abstemious, never taking anything stronger than a little beer now and then; and he has no use for tobacco. He never failed to carry out regular inspection of the entire investing force as the siege proceeded. He had always been noted for genius in strategy, and his success at Tsingtau fully established this reputation. Among the men he was always admired and even beloved. He never received news of death among the troops without meditating solemnly and expressing sympathy.

After the fall of the German fortress a triumphal entry was fixed for November the 16th. The Japanese troops with their British colleagues entered the surrendered fortress with flying colours and took formal possession of Tsingtau. On December 18th the hero of the siege returned to Tokyo and was received in special audience by his Majesty the Emperor to whom he related the chief incidents of the investment and capture of Tsingtau. The news of victory was received in the Japanese capital with warm acclaim, the city was decorated and an enthusiastic celebration of the occasion duly carried out. The welcome to General Kamio was something not soon to be forgotten. The hero of the day was appointed commander of the surrendered fortress, and received high rewards and decorations from the hand of the Emperor, the chief officers being honoured with the highest decorations ever awarded to soldiers.

The hero of Tsingtau is now on the reserve list and lives in his little cottage with his wife and children at Kamakura. His eldest son is a student at the Law College of the Tokyo Imperial University; and his eldest daughter is already married, only the youngest girl being now at home. Some of his time at Kamakura the general spends practising *zazen* at the Buddhist temples there, as he is a devoted disciple of the Zen sect, and follows its system of mental training and discipline.



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IMPRESSIONS OF THE COMBINED NAVAL OPERATIONS

By VICE-ADMIRAL TETSUTARO SATO

(PRESIDENT OF THE IMPERIAL NAVAL COLLEGE)

"HE is a coward who refuses to act according to justice." This is a maxim of the Japanese people which they have long laid to heart, and by it they temper all their actions. Ever since the foundation of the empire 2,576 years ago the people of Japan, both publicly and privately, have set special value on justice. In the Imperial Rescript issued to naval and military men by the great Emperor Meiji there is a clause to the effect that justice is more weighty than a mountain. And this idea is the basis of *Yamato-damashii*, the Japanese Spirit. Every subject of the empire, no matter where or who he may be, makes it a point of pride to be brave and to do justly in all good faith. And so when the present war broke out in Europe, the people of Japan, including all classes, resolved unanimously that so far as justice demanded they were ready to fight.

At the outbreak of the war the people of Germany appear to have decided that Japan would take advantage of the opportunity to attack Russia by siding with Germany and thus be enabled to indemnify herself for the Russo-Japanese war. And accordingly the Japanese who happened to be in Germany at the beginning of the conflict, were cordially treated wherever they went, being regarded as brothers. This attitude was due to the fact that the Germans judged the Japanese by the German standard, not realizing that in Japan the idea of moral justice prevails. It was indeed an attitude strongly offensive to Japanese ideas of justice and fealty. Japan can be depended upon never to go astray after mere temporary gain and violate her international good faith with her friendly Allies. Germany had, herself, violated her international pledges at the very beginning of the war, trampling upon the rights of Belgium, on the pretext of national necessity. The result was to arouse universal sympathy for the stricken people of Belgium and to arouse the determination of the British people to come to the defence of the oppressed. It was only natural and right that Great Britain, under the circumstances, should side with France and Belgium and declare war on Germany.

The national policy of Japan has always been the maintenance of peace in the Orient. It is well known that the Anglo-Japanese Alliance was formed for the special purpose of furthering this policy. But Germany some years ago forcibly secured a lease of Kiaochau from China on the

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excuse that a German missionary had been killed in China; and with Tsingtau as her base Germany set about breaking up the international commerce of the Far East. The colonial interests of Britain, France and Russia in East Asia where dangerously threatened, to say nothing of the menace to Japan. We distintctly regarded the presence of Germany on the continent of East Asia as not calculated to preserve the peace of the Far East; and when the war broke out between Britain and Germany, Japan, in accordance with the main purpose of the Anglo-Japanese Alliance, was quite ready to participate.

After the war began and Japan had expressed her readiness to assist, there was a conference between the naval authorities of both nations, wherein Japan agreed to engage in combined operations. First the enemy's base of operations in the Far East was attacked and taken and the enemy's fleet was driven from the waters of the Far East. This in itself was of inestimable service to the Allies. Even to-day part of the Imperial Navy is occupied with guarding the Pacific and the Indian oceans. The action of the Japanese navy reflects the determination of Japan always to carry out her international obligations to the very letter.

In the bombardment of Tsingtau the Japanese Second Fleet coöperated with the British battleship *Triumph* and the destroyer *Usk*, and in the short space of two months did valiant service in helping the Allied army to demolish the German stronghold. The ships of Germany and Austria taking refuge in the harbour were soon destroyed. During this time the First Fleet operated in conjunction with the Second Fleet directly and indirectly, while the Third Fleet joined with the British China Squadron in guarding the Northern part of China Sea assisted by part of the Russian and French navies. In this way international commerce was rendered safe.

The enemy ships having been swept from the East, the joint squadrons extended their operations southwards toward French Indo-China and the Straits Settlements, and into the Indian Ocean where the Japanese squadron still remains. A detachment of the squadron was despatched to Singapore from the beginning of the war, where it coöperated with the ships of England, France and Russia in running down the *Emden*, and also acted in unison with ships of the Allies in convoying army transports from Australia and New Zealand to Aden, a distance of some ten thousand miles.

The first detachment of the fleet was sent to the Caroline Islands and the Marshall Group to destroy the enemy's base of operations there; after occupying the islands, it acted with the ships of Australia and France northwards and southwards in guarding the eastern Pacific. The second detachment of the fleet went to the West Caroline Islands to search for enemy ships and to protect the commercial route to Australia; this detachment coöperated with the first detachment in occupying the German South Sea Islands. The detachment sent to American waters acted in conjunction with the ships of Britain and Canada in guarding the Pacific coast of Canada and the waters down to Central America for the sake of securing the safety of international commerce. Later this squadron was joined by an Australian cruiser and proceeded along the South American coasts to find enemy ships. It will thus be seen that the first and second detach-

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ments sent into southern waters coöperated in occupying all the German colonies north of the equator; and in coöperation with the ships of France and England occupied the enemy's territory south of the equator. The enemy having thus been deprived of his base of operations in the south seas was forced to seek refuge in South America, where by the coöperation of British, Canadian and Australian ships the enemy was pushed toward the eastern coast where it was destroyed by a section and of the British fleet off the Falkland Islands. The above is an out line of the principal operations of the Japanese navy in the present war.

In addition the Imperial Navy acted in various ways for the protection of Allied interests, such as landing a naval brigade at Singapore for the supression of a rising among the natives, and in convoying transports or freight and searching out enemy ships taking refuge in neutral ports. Indeed the Imperial Navy displayed the greatest chivalry and sympathy in taking special pains to guard Allied interests, as may be seen by the special despatch of the armoured cruiser *Izumo* to the Canadian coast to protect the interests of those who had practically excluded the Japanese, and in convoying the Australian transports from enemy attack, although Australia exludes Japanese. Japan in no way allowed the adverse attitude of the British colonies to interfere with her duty to Britain as an Ally. In time of peace the colonies cry for a "white Australia" and a "white Canada," but at this time Japan raised no cry for a "white war."

It has been no small satisfaction to Japan and to the Imperial Navy to find that the people of Australia and Canada as well as of Great Britain have fully appreciated Japan's sympathy and assistance and have recognized her faithful adherence to the terms of the Alliance; and it is our earnest hope that the new relations will do something to change the adverse attitude of the colonies toward Japanese immigrants. Certainly that is what the Japanese have a right to expect, judging by the gentlemanly breeding and spirit that one is accustomed to find among the British people, and which all Japanese have been wont to admire.

In the operations of the Japanese fleet on behalf of the Allies it has touched almost every coast in the Pacific, some ships cruising more than 17,000 miles; and in this work nearly every ship of the Imperial Navy was engaged at one time or another. More than 57,000 officers and men participated in the naval movements, which is only about a thousand men less than the total personnel of the Japanese navy. Of course the operations of the various units of the Japanese fleet have been too many to be fully treated here. It would require a volume to deal with all that the navy has done for the Allies in this war. Individual acts like the returning to Russia of the war ships *Sagami*, *Soya* and *Tango*, the transfer to Italy of the *Kawakaze*, a destroyer in the course of construction in England, and the transfer to France of the submarine under construction in that country, ought to be mentioned also. Account should also be taken of the immense supplies Japan has sent to Russia, Great Britain and France but which one is not at liberty to discuss here. It is owing to the operations of the Japanese navy that the subjects of the Allies are enabled to carry on commerce in the Orient as uninterruptedly as in times of peace, without the presence of British warships or any protection other than that afforded by the navy of Japan. Even British subjects in China, some of whom seem to entertain so much suspicion of Japan, also enjoy this protection. This was freely admitted by an English gentleman from Shanghai recently visiting Japan, who also expressed the opinion that the so-called Britishers who cry out against Japan in China were usually not genuine. One wonders what would happen were such an opinion expressed in a Shanghai club. . . .

There is no doubt that relations between Japan and Britain depend on respect for justice, putting mere financial gain as secondary; for it is on justice that the fundamental principles of peace must be based.

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OBSERVATIONS ON BRITISH NAVAL OPERATIONS

By VICE-ADMIRAL TETSUTARO SATO

(PRESIDENT OF THE IMPERIAL NAVAL COLLEGE)

SINCE the organization of the British navy in the 17th century, under the iron will, as I understand, of that great military genius Oliver Cromwell, and the destruction of the navy of Holland, then the wealthiest and foremost maritime country in the world, Great Britain has steadily maintained her lead on the Atlantic and established her claim to be the first naval power of the world. This great prestige and power are standing her in good stead now when she has the responsibility of protecting not only her own but the interests of the Entente Powers, which she has done in a manner that must command our respect and esteem. The experience of Great Britain has become a permanent object lesson to insular powers, proving their dependence on naval defences. Germany has been constantly engaged in merciless and mean surprises by the sudden descent of small squadrons and submarines and the dark assaults of airships, yet she has done nothing to threaten the defences of Britain. Her efforts and adventures indeed may be likened to the bites of a mosquito on an iron ball.

The achivements of the British navy since the beginning of the war have been nothing short of marvellous. The navy has carried out perfectly the duty of national defence, for which it was constituted. It has kept the hostile fleet in a constant state of hibernation, and completely blockaded the enemy's coast. It has swept the enemy's warships and merchant marine from the high seas and maintained the maritime traffic of the world in safety. The British fleet in this war has maintained a command of the sea unknown to history. It has freely and without molestation transported British arms, munitions and troops from all corners of the earth, both for Britain and the Allied Powers; and it has forced the German army at the front to live on poor food and therefore to render it inferior to the Allied armies among whom food and other supplies are abundant. Surely this is a wonderful naval achievement.

Up to the time of the naval battle off the coast of Jutland those ignorant of naval matters were asking what the British navy was doing anyway? Many people indeed seemed unaware that the British navy had accomplished all that has been so briefly outlined above. Such persons are like the fish that are unconscious of the water that surrounds and sustains them. The British fleet has not been out for any spectacular naval exploits; it is too responsible for such adventures. To frighten the spirit of battle out of the enemy is in itself an achievement. The only serious attempt of the enemy was to Germany's reverse and regret. The Germans in the battle off Jutland faught with all the skill, tactics and power at their command, but they were nevertheless driven to seek refuge from annihilation by the superior power and skill of the British. Now the German navy seems to have gone into hibernation for good. This battle proves

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NAVAL OBSERVATIONS
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that the German fleet can never hope to meet the British navy in a fair and open fight with dignity and achievement. It may be possible that as the results of the British blockade become more and more unendurable, the German fleet might venture out again, but Britain would have no fear of the outcome.

In like manner the French fleet has duly maintained command of the Mediterranean. In coöperation with British and Italian detachments the French navy has rendered the fleet of Austria and Turkey unable to assume seriously the offensive. There is no indication that any great naval engagement will take place in the Mediterranean. And the Russian fleet in the Baltic with the spendid coöperation of a detachment of the British fleet has kept the superior naval strength of Germany at bay on the coasts of Riga.

For the present the German navy seems to be occupied with a system of petty strategy calculated in German opinion to reduce gradually the naval strength of the enemy by mines and submarines. While the method has resulted in some successes, as a means of accomplishing the destruction of the blockade enforced by Britain it is futile and childish and can have no influence on the final issue. It requires no great insight to perceive this. And it is all due to the noble spirit and national strategic principles handed down to the British from their ancestors, and which they have always adopted and enforced when Europe was threatened with distrubance or despotism. In this respect Britain has been a lesson to the world.

One of the most interesting aspects of the struggle to one outside is the manner in which the Allies coöperate toward signal achievement. In the history of allied operations it has usually been the case that some strove for the easier undertakings: each party tries to reduce risk of loss and seeks the maximum of success. Conferences in history have been usually marked by jealousy and dispute and the desire to take some advantage. Consequently swift and uniform action was well-nigh impossible. No such weakness has appeared in the combined operations of the European Allies. They have maintained a regular and united front in the face of all difficulty, a unity of command and a unity of action. No military authorities could have united more harmoniously and concentrated more perfectly their united forces on the objectives selected. Such an admirable condition of affairs deserves the respect of mankind and becomes of subject of exultation to all the friends of the Allies. This virtue must be due at once to the character of the rulers and governments as well as to the fine spirit of the allied peoples. In the giganitic operations carried out on the various fronts, in France, in the Balkans, in the North sea, in the Mediterranean and in the Far East, the same harmony alike obtains. Such perfect coöperation is a parmanent model for the ages to come.

At the same time each of the nations has displayed some characteristic virtue as a result of the war crisis. The quiet resolution with which Russia prohibited the use of intoxicants, France's ready organization of a ministry for national defence summoning the whole fighting strength of the nation, illustrated by the super-command of General Joffre, the wonderful unity of the British empire at home and beyond the seas, realized as never before, as well as Britain's establishment of sources of war supplies and her solution of the conscription problem, all these aspects of the crisis form subjects for profound satisfaction. This admirable unanimity and prowess was similarly seen in Japan when she found herself in for a part in the fight; and our country is now busy manufacturing supplies for the Allies. Japan is looking confidently forward to a full realization by the Allies of the victory for which they are so nobly fighting.

Japan has great satisfaction in feeling that it was by her efficient guarding of the waters of the Far East that the fleets of the Allies have been enabled to concentrate in such force in the North Sea and in the Mediterranean to coöperate for the undoing of the common enemy, This leaves the mind of Britain free to devote her fighting strength to the main objective and prosecute the war to a decisive and victorious conclusion.

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JAPANESE CHARACTERISTICS

By THE HON. SABURO SHIMADA

(SPEAKER OF THE IMEPERIAL DIET)

THERE are those who regard it as a sort of miracle that an apparently half-civilized nation like Japan should suddenly appear on the stage of the world's history and in the short space of sixty years become a great empire exercising the balance of power in the Orient, and being received with respect in the comity of nations. No question can be more interesting than to inquire into the causes of this rapid development. Is the change due to a deliberate alteration of her circumstances by Japan, or to the inherent nature of the nation's genius?

To my mind the marvellous evolution of Japan in modern times is due to two great outstanding causes. The first is Japan's naturally advantageous geographical position, and the second is the inherent genius of the native character. The advantage of Japan's geographical position can readily be seen by any one with accurate powers of observation; but the national genius of Japan is as yet a mystery to most people. It is to the main features of this national character that I desire at this time to draw the attention of western readers.

Leaving out the remarkable development of Japan before her people came into contact with continental influence, we may say that it was under Chinese civilization that our people came to occupy a prominent place among oriental nations in the early days; while tradition and history both confirm the conviction that the influence of India also had much to do with the evolution of our civilization. That Japan's owes much to the influence of China and India must be ungrudgingly admitted. It is remarkable that the races and tribes behind China did not come so much under the influence of her civilization. The tribes of Mongolia are much the same to-day as they were thousands of years ago. Tibet does not appear to have profited much either by its proximity to the highest civilization of the orient. Japan on the other hand freely opened herself to the civilization of India and China, which marks her people out at once as different and unique. Of course she had to some extent the advantage of marine communication.

The beginnings of Japanese history indicate that her civilization was somewhat primitive compared with her more fully developed neighbours in China; our contact with China lifted our civilization decidely to a higher plain. It is usually the case that when a less developed nation finds itself dependent on a nation of superior development it is inclined to worship its teachers and take from them the evil along with the good, and thus lose in a large measure, if not altogether,

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its own peculiar character. It is a remarkable fact that Japan was able to learn from her teachers without losing her characteristic genius. Nor did she lose her independence, as nations often do under such circumstances. Surely this is a dominant characteristic of which the Japanese may well be proud.

Another virtue displayed in Japan's process of assimilating the alien civilization was that she could do so in no indiscriminate manner, but with that critical spirit that takes the best and rejects the less desirable, using her own judgement and maintaining an independence of mind. Japan was not subjugated nor did she become a mere follower of others in the course of her contact with the continent. Towards foreign politics and science Japan has always retained an open mind: an attitude of perfect freedom and rational independence.

Japan's first outside influeuces no doubt came through Korea, as that country is nearest to her; and probably those early influences were in some degree Indian or Hindu. It is quite certain the new ideas on science, philosophy, art and manufactures came to Japan from Korea. Japanese historians are quite agreed that Japan first came into contact with the classics of China somewhere about the year 215 A.D. in the reign of the Emperor Ojin, when the Chinese scholar Wani came over to pay his respects to the Imperial Court, bringing with him the *Rongo* and the *Senjimon*. From this time there was a steady inflow of literature and knowledge from China, lighting the flame of desire for ever-increasing intellectual advancement. The various instruments and appliances of Chinese civilization began to be everywhere adopted. Chinese learning and culture were welcomed at the Imperial Court and by the more intelligent of the population generally. Thus under Imperial auspices the whole nation was swept into the stream of Chinese influence and soon became identified with the maturer civilization of Asia.

In recent years the same thing exactly has been going on in Japan's relation to European civilization. As the people of early Japan looked up to China as their leader in progress and general knowledge, so the people of Japan to-day look up to occidental nations for moral and intellectual knowledge and leadership, to say nothing of material civilization. But toward western civilization Japan has maintained the same spirit of independence that she did toward the civilizations of China and India. It is recorded both in Chinese and in Japanese history that when the Japanese envoy, Ono-no-Imoko, arrived at the Court of Yo, Emperor of China, in the year 607 A.D., he presented to the Chinese ruler the respects of the Emperor of Japan, to the following effect: "The sovereign of the land where the sun rises presents his compliments to the ruler of the land where the sun sets, and hopes his Majesty is well." Now the Chinese regarded their country as first among nations, beside which all others indeed were barbarians and under Chinese protection. Consequently the haughty ruler of China was not a little surprised and displeased at this claim to equality on the part of the ruler of the land of the rising sun, a fact duly noted in the histories. But it shows that from the first Japan always retained her spirit of independence.

In the reign of the Emperor Suiko Buddhism reached Japan and the country was swept by foreign religious propaganda,

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which was the real beginning of Hindu influence in Japanese civilization. It was, however, a Hindu influence that had first passed through the alembic of Chinese imagination; and as it was a time when the people of Japan were already worshipping at the altar of Chinese civilization, anything from that country was sure of a warm welcome. Notwithstanding her religious and intellectual dependence on the continent Japan never lost her political independence nor was she threatened with political inequality. Though Japan, isolated as she was from the continent, could not hope to rival China and India in wealth and pompous magnificence, she did not think the less of herself for this; and it is well worth nothing that in this respect Japan never sought to imitate her neighbours. This further indicates the reality of Japan's genius for eclecticism. She took the desirable features she saw in others without losing her own soul. Although Japan was a pupil of Korea in those far-off days she did not lie at the feet of that country in abject submission, but at one time had a governor-general at the capital of Mimana, a kingdom of the peninsula, and probably could have ruled the entire peninsula had she had a mind to do so. It is clear that while the Imperial authorities in Japan regarded the empire on a basis of equality with continental nations, they never for a moment supposed that Japan had any the less to learn from continental nations. The spirit of independence was in no way regarded as inconsistent with the desire for knowledge. Herein is seen clearly Japan's tendency to assume an attitude of independence towards those whom she admires and accepts as her teachers. It is to this spirit that Japan is indebted for the progress of religion and fine art that characterized the brilliant Nara period. The fact that Buddhism and Confucianism were allowed free course beside the national religion, Shinto, again suggests the independence and freedom of the Japanese mind even in ancient times.

In local politics and municipal government, too, the Chinese system was for the most part freely adopted, even, to the dividing of the streets and the mode of architecture, especially at Nara, then the capital. Chinese law, industrial art and literature also obtained everywhere, and the Chinese way of writing was adopted for the conveyance of Japanese thought. Though this wholesale appropriation of Chinese caligraphy has led to the confusion that still obtains in the written language of Japan, it none the less shows the Japanese admiration for any way better than their own. The whole educational system of early Japan was modeled after that of China, even to the compiling of records and the writing of history. The Chinese cosmology was also adopted. Those who have followed the course of Japan's contact with modern Europe will have noticed that she has always adhered to the same principles of selection in accepting western civilization, thus proving that in spirit Japan is the same to-day as of old.

The occident and the orient have from time immemorial been regard as hopelessly separated, "as far apart as the sun is from the moon," to use an old saying; and this is why Japan was so late in coming into contact with western civilization; but there is no doubt that had communication been as easy of old as it is to-day, Japan would have taken to the good points of occidental civilization just as readily as she did to the civilization of China and India. It is not in the character of the Japanese to resist anything new that seems better than their own.

The direct contact of Japan with western civilization did not take place until the 16th century. The first Europeans to arrive in Japan were Portuguese who came to Kyushu in 1530 A.D. The fact that the Japanese warmly welcomed the strangers shows how free from racial spirit or prejudice our people were at that time. The foreigners felt quite free to open up trade with the country and to propagate their religion. The friendly intercourse so well begun was in time interrupted owing to the prostitution of religion to political purposes, but could it have gone on, Japan would have adopted the best principles of western civilization 360 years before she did. The intercourse, suspended through political intrigue, was reopened only sixty years

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ago; and now that in so short a time Japan has arisen to a first place among the nations, the world is astonished and inclined to regard her as a freak if not a miracle. But Japan appears in this light only to those ignorant of her history and racial characteristics.

Prior to her contact with western civilization Japan had passed through a long course of education. She had been for centuries under the influence of India and China and had thereby laid the foundation of her later evolution and progress. It was not at all surprising that Japan should have, in the course of this education, revolted against the tyranny of Jesuit propagnnda and regarded it as dangerous to the independence of the nation. The protestant and freedom-loving nations of Europe had the same difficulties in dealing with it, as may be seen from the experience of Holland in her persecutions from Spain, as well as in the massacre of St. Bartholomew. Japan soon saw that she had nothing of advantage to learn from such tactics; and she naturally had misgivings as to Spain and Portugal. They might do for her what they did for South America and Mexico. Japanese statesmen were not blind to such dangers, and so they prohibited the foreign propaganda as some western countries had done before them. But she did so at the expense of free communication with western countries. Japan, however, had seen enough of occidental life to know that the west had something to teach her; and during the years of her seclusion many of her people devoted themselves to western learning. Consequently when intercourse was resumed with the west Japan was in a state of mind prepared to assimilate rapidly whatever the west had to give that was to her advantage. It was through commerce rather than through religion that this period of preparation was made possible. By means of the Dutch traders at Nagasaki western science found its way into Japan; and when the full light of the occident suddenly burst upon Japan sixty years ago, the country was in a condition to sow the seed and have it grow rapidly.

But in receiving the good things offered her by the west Japan retains her old-time spirit of independence; she possesses her soul in patience and does not propose to become the slave of those she admires and regards as her teachers. This spirit of independence is something that foreigners are apt to regard as a new thing and so naturally they misunderstand it. Western people are prone to think Japan now given to cultivation of the spirit of pan-Japanism, and Asia for the Asiatics. Such mistaken assumptions can only be the fate of those unacquainted with the history of Japan. The spirit which moves Japan to-day is no new spirit; it has been characteristic of the Japanese soul from the beginning. It is not a spirit of exclusion or of menace to aliens; but a spirit of manly independence based on the conviction that every race can best develop in its own way. Truth is common to all; but each must adopt and adapt the truth according to the genius with which nature has endowed him. In this he must have perfect freedom, so long as he is in line with the moral and spiritual instincts and laws of universal man. This spirit of perfect freedom and independence has been strengthened by Japan's insular position but it has been in her blood from the beginning. While retaining her own point of view, Japan does not forget that nothing is more becoming to nations as well as individuals, than a spirit of modesty and self-amendment. An attitude of proud self-sufficiency and arrogant aversion from outside criticism is something Japan has no desire to cultivate. In this respect it is safe to say that Japan has, as yet, made no great blunders, thanks to the guidance of wise statesmen. Japan is proud in her pursuit of modern progress, to find herself allied with a nation like Great Britain, one of the most highly civilized and powerful peoples of the world. She is likewise now allied with her great northern neighbour, Russia. By these advantages Japan seeks to have her national character known, understood and recognized by the civilized world, ever endeavoring to maintain the distinctive features of her national spirit untarnished.

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PAN-GERMANISM

By BARON KUKI

FOR more than fifteen years now I have been a strong advocate of national militarism based on principles of peace, involving the maintenance of a powerful and efficient army. The unfortunate turn of affairs in Europe confirms my conviction as to the wisdom of this policy. A wide distinction must, of course, be made between the militarism I champion and that aggressive type so clearly represented by Germany. The brutal and inhuman deeds perpetrated by Germany in this war are resented by the whole world. There must surely have been some underlying cause driving Germany to such extremes of inhumanity. It is the proper task of civilized nations to trace the cause or causes of such moral aberration and root them out so as to preclude their repetition.

Since the outbreak of the war Germany has been studied from various points of view and her policy and temperament characterized after a hundred forms. She has been represented as a country holding and enforcing the creed that Might is Right, a Worshipper of Crass Materialism, an Exponent of Merciless Militarism, and so on; but who can say that such erroneous sentiments and principles are confined to Germany? And there is no doubt, on the other hand, that many Germans are people of exemplary thought and conduct. The fact remains, however, that dangerous and mischievous thought is more dominant in that country than anywhere else on earth at present; and the pernicious and inhuman results of such thought may be called the fruit of Pan-Germanism.

There is no doubt that it is the duty of all lovers of justice and humanity to crush Pan-Germanism as the foe of mankind. It should be opposed whether it appears in Germany or in one's own country, for the principle is of the same evil nature wherever it is allowed to thrive. It is the enemy of every nation professing and supporting it: in Germany it is the foe of the German people; in Japan the foe of the Japanese, whose central principle is the permanence of the state. In England and America this arrogant assumption is equally evil and dangerous to the peace and prosperity of the world. Personally I do not dislike Germans, but their principles I utterly abhor. One can worship at the shrine of Kant and be devoted to the literature of Goethe and be enraptured under the spell of Beethoven without submitting to the contamination of German militarism. And what are we to say of those German scholars and religious teachers who are flattering the militarist leaders of Pan-Germanism and helping to make their nation the enemy of mankind? Pan-Germanism is apparently subjugating Germany, but it will never dominate the free peoples of the world. Its attempt to do so is the cause of the present war.

We do not want to destroy the Germany of Kant and Goethe and Beethoven, whose humane idealism we so deeply admire;

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but the spirit of Pan-Germanism should be throttled in short order. It would prove an interesting study to explore the causes that have turned the former high idealism of German scholars, artists and teachers into the present barbarous propaganda of that country. The modern evil germinated when Germany was driven to extreme poverty by Napoleon; the idea was conceived that the only way to be safe was to match Napoleon. Soon German scholars and prophets began to contend that their country was destined to the spiritual dominance of the world; and truly in religion and philosophy mankind *did* sit at the feet of Germany. In time Germany came to believe that the high destiny of mankind depended on submission to German sovereignty. It is a legitimate desire on the part of those who love truth to seek its extension throughout the world; but it is quite another thing to imagine that this involves the dominance of any one nation over all others. A nation can be legitimately conscious of her high mission without becoming the enemy of mankind. This shows what a dreadfully dangerous monster militarism becomes if allowed to assume a Pan-German attitude. This obstinate and inordinate spirit seems to have sprung from seed originally sown by Hegel and Fichte, the development of which flowered under the cultivation of von Treitschke and Nietzsche until the super-man became a German. It is indeed remarkable that the leaders of German militarism should find food for their propaganda in the scholars, teachers and philosophers of their nation. And so the campaign went on until the fair character of German idealism became coffined in the iron mask of soulless aggression. The beautiful ideal of a united world which Fichte suggested has been degenerated into a world dominated by Germany; the brotherhood of man has been debased to a brotherhood involved in the Fatherhood of Germany. Surely this is to exhalt a nation and its ruler above all that is called God. And even the staunch followers of Kant and Fichte and Eucken were unable to stay the scourge and the plague. Not only did they do nothing to stop it but they actually acquiesced in it, those of them that were alive when the disease first appeared. Unfortunate Germany is now suffering the consequences.

From the Pan-German point of view the supreme question to nations is not Right but victory; and war is always for victory right or wrong. This is to break up the very foundations of human civilization. The end then justifies the means, and nations are free to adopt any measure to achieve their own ends. Under such conditions war becomes a return to barbarism. Awful as the consequences may be, those nations who are determined that truth and righteousness shall not perish from the earth, are forced to take up the sword and slay the dragon; they cannot afford to submit to this decimating evil, this pestilence that threatens the undoing of mankind. War may be hell; but to suffer the destruction of truth and freedom is worse than hell. We may be given hell in reward for devotion to truth and right, but even in hell we may possess our souls and be true, whereas if we deny the truth to escape hell we have no character left at all. There can be no peace in this war until the monster is defeated.

Germany arrogates to herself the surpeme position as the modern representative of God on earth and freely

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calls heaven to witness in sanction of her atrocious deeds. If Germany has the smile of God we all my be pardoned for preferring atheism. We had supposed that the main aim of heaven was to lead us out of barbarism and make us champions of the good and true in life and conduct; that science was to become the minister, not the adversary of man. What a world it would be were God of a nature like Germany! It is quite safe to say that Germany in enforcing the will of her god is defying the will of the God who made and rules this earth. Nothing that has the sanction of heaven can be a menace to mankind. Those who oppose and fight against Pan-Germanism are assuredly nearer the will of God than those who acquiesce in it. The world has learned a great deal from Germany, but it has learned nothing more important than to beware of Pan-Germanism. From German artists, poets, philosophers and scientists we have learned valuable knowledge, but now we are learning how *not* to utilize such advantages and how *not* to prostitute greatness to vile uses. And so, as we acknowledge the benefits derived from Germany, we must not overlook the evils she has heaped upon an unsuspecting world. Though we have no desire to confuse the evil with the good in Germany, our desire to do justice to the many good people in that country cannot save the innocent from the common ruin which the evil and mistaken are bringing upon them.

Of course I can speak only for my own country; and in doing so I admit the great good Japan has received from Germany; and justice demands that I also point out the evil. A good many of us, I regret to say, have caught the German spirit of militarism. Like an ill weed it spreads apace. Such success knows no morality. When any means may be adopted to guarantee victory what use is morality? Such a spirit is certain to undo the foundations of any civilisation; it is a canker that will eat out the heart of nations and empires. This evil has already began to show itself in Japan. In our general elections any means are considered justifiable that will ensure the return of a seeker after office. Political degeneration thus abounds. Among us the stupid are punished and the clever escape. It is the German notion, that Might is Right: the might of money, of brain, of privilege, of status. What you can do with impunity depends on your friends! It is power rather than justice that prevails! Is not this the essence of Pan-Germanism? It is well indeed that Japan finds herself among the Allies at this time of crisis; her people are now on principle bound to crush Pan-Germanism, and to be consistent they must eradicate the doctrine that Might makes Right from their own civilization; it is not sufficient for the Allies to defeat the Teutons, if they do not see to it that Teutonism has no place in their respective civilizations. It is much easier to organize and equip the most powerful army and navy in the world and defeat Pan-this and Pan-that on the field of battle than it is to have one's own nation and people reject the evil thing and clean their own lives of it forever!

Thus we should take our stand for the principle that victory should not necessarily be to the strong nor to the weak but to the right and the just; but this idea at present is like a tiny ray of light filtering through the gross darkness that surrounds us. It is a light that will grow till the darkness is banished and day shall rule.

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When the Prince of Darkness is vanquished the Germans no less than their present opponents will thrive in the resultant illumination and glory. Before this happy day comes the evil must be dug up root and branch; the smoke that now hides the sun must flee before the winds of heaven. I pity those of my countrymen who still worship at the shrine of German ideals. They are dazzled by the artificial light that country manages to throw on the interpretation of its deeds. Their only hope of seeing things aright is to imagine where would Japan be were she to adopt and practise German principles and German methods, moral as well as material. The world is to-day looking with anxious eyes upon Japan. It is the patriotic as well as the moral duty of every Japanese to see to it that no one has any doubt where Japan stands morally and spiritually and politically at this surpeme moment in the world's history.

Japan must lay the foundations of her policy on justice and peace alone. Only in this way can any nation stand. We must never taint and endanger our great future by tampering with Pan-Germanism. The conclusion of the war will necessitate Japan's showing clearly where, as well as what, she is. There must be no tendency to fickleness and speculation as to questions of morality and right. Our scholars, scientists and soldiers must all alike stand for the principles unquestioned by true civilization. A nation's destiny assuredly depends on the path it takes. After this war all nations will be forced to say what path they have chosen; and they will be known by the company they keep. If nations maintain armies and build great navies and make any international movement they will be forced to state the object of their ambition and face the judgement-seat of mankind. Armaments may be necessary to national protection; but in future no condition of militarism will obtain the sanction of mankind, that is not based on righteousness, justice and peace: to prevent destruction rather than to cause it. From such militarism Pan-Germanism is as far apart as the poles.



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THE ZEN SAMURAI

By G. AKIYAMA

THE *samurai*, or knights, of old Japan owed much of their indomitable spirit to the influence of the Zen sect of Buddhism, a denomination early introduced into Japan. The faith first arrived unproclaimed by priests or missionaries, but simply as a way of life that appealed to reasonable men as good and useful. At first the adherents of such a creed were few but select. It was not until the noted priest Yeisei started a propaganda at Kamakura that the Zen way of life began to attract popular attention and his followers soon began to increase. The regent Tokiyori became an ardent disciple of Zen, and most of his warriors followed his example. This was somewhere about the year 1202.

The Zen way of life at first had no forms of prayer; and as Yeisei considered that anything in the way of religion could not be propagated without proper prayers, he adopted some of the written forms of the Tendai sect of Buddhism; and consequently that section of the Zen sect which uses such forms, is known as the Rinzai branch of the faith. When the priest Dogen went to China to study religion he returned with a more developed form of the Zen faith which he called the Soto way of life, thus creating another sect of the denomination. A Chinese priest named Ingen introduced another sect of Zen known as the Wobaku sect; and these three branches of Zen still obtain in Japan.

The Zen sect is sometimes called the creedless religion. The other sects of Buddhism have very distinctive creeds and doctrines, usually drawn from the Buddhist sutras and other scriptures, but the Zen sect bases its way on humanity rather than on books: hence its being regarded as the sect without a creed. The founder of Zen is said to have been Kayo, a disciple of Buddha, who taught the faith in China; his real name was Daruma.

Zen is not a way of life that can be adopted simply by reading books and listening to sermons and then obeying what one learns. Zen religion consists in a steady course of mind cultivation by meditation, developing the mind and spirit by personal effort; it is not something a man gets but something he creates for himself. Other sects of Buddhism teach that faith is received through the mediation of Buddha; Zen says that faith comes from the effort of the spirit to cultivate a realization of the divine presence. For this reason the other sects are called the *tariki-shu* religions; that is, religions that look outside themselves; while the Zen is known as the *jiriki-shu*, a religion which looks within. It is easy to see how such a way life would appeal to the Japanese who regard themselves as the sons of gods.

The Zen way of life looks upon the universe as a mystery. And the more one contemplates the universe the more mysterious it becomes to the mind. Indeed it seems absolutely inexplicable. But contemplation of the universe im-

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presses the spirit with its wonder and awfulness. Buddha is the incarnation of the spirit of the universe. If the human spirit by inner meditation and contem plation cultivates a realization of this soul of things, it will eventually perceive its true nature and discover that the soul of the universe is man's soul too. The Zen view of life is, therefore, a form of pantheism.

According to Zen teaching one arrives at truth by contemplation; by meditation the soul can finally grasp the higher perception. It is a religion for the intellectual classes, and naturally appeals to the *samurai*. To be a follower of Zen one has to renounce self and live an ascetic life. The soul must so master itself as to transcend the transitions of life and death. The teaching well harmonizes with the *Bushido* code of ethics, the way of the knighthood of old Japan, the essence of which was self-renunciation and to live above the influence of life and death; to exert oneself solely for the benefit of king and country. The warriors of the Kamakura age, therefore, took very naturally to the new faith; their principles were in accord with the Zen teaching. In Zen they found a powerful ally to further their view of life and duty.

For this reason most of the *samurai* of Japan have been devoted disciples of Zen; and have delighted to cultivate their minds and consequently their skill by Zen meditation, thus increasing their personal prowess. It has been their custom to ask advice freely of Zen priests concerning questions of life and death. Frequently the *samurai* had to decide whether he must die or live, and the priest of Zen was ever ready to assist in the decision. Japanese history is full of notable examples of this faith. Kusonoki Masashige, the model of all Japanese loyalists, was accustomed to consult with the priest Kisoshun at the Kogenji temple in Settsu, and was an ardent follower of Zen. The illustrious pupil as finally assured by the priest that he had reached perception of mastery over life and death; and thus it was easy for the great hero to give up his life calmly for the cause of his Imperial master. Zen indeed has made many a Japanese patriot of immemorial fame.

Another famous disciple of Zen was the great soldier Hojo Tokimune, who studied this way of life with the priest Sogen founder of the Engrkuji temple at Kamakura. In his time it was that the Tartar warrior, Genghis Khan, invaded Kyushu. Hojo buckled on his armour as soon as he heard of it and at once went to the Zen priest, who only replied; "Just go ahead!" This he did and the enemy was worsted. His decision, courage and endurance were doubtless the result of following the Zen way of life. The famous warrior Uyesugi Kenshin was another brilliant example of the influence of Zen on a man's way of life; and Takeda Shingen, his opponent in battle, was also a follower of Zen. The third Shogun Iyemitsu, was a pupil of Zen. Mitsukuni, lord of Mito, studied Zen under the priest Shinyetsu; and Date Masamune, lord of Sendai, was taught Zen by Rin-an of the Rinnoji temple. Saigo Takamori, a modern hero, was also a believer in the Zen way of life, having studied under the priest Ashiya Musan in Satsuma. Tesshu Yamaoka, one of the most noted swordsmen of the Emperor Meiji whose chamberlain he became after the Restoration and was created Viscount, owed his skill with the sword to his mastery of Zen. The story is told of him that he never could beat his teacher in fencing; and so he went to study Zen

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with a famous priest at Kamakura, devoting three years to the subject; and when he returned he discovered that his fencing master's eyes seemed three feet lower than they formerly did. The master soon admitted that he was no longer a match for his pupil. It was said of Yamaoka that no one could face him with the sword without feeling that his was an eye that transcended life and death, and wielded a power that was dauntless.

Munenori Yagyu was one of the noted swordsmen of the shogun Iyemitsu. He fancied himself a master of the art. One day a Zen priest happened to pass that way and called upon him, asking for a little practice with the weapon, saying he had often heard of the fame of Yagyu. The latter at once accepted the offer and when they met the priest said:

"I understand you are the greatest swordsman of the day. Now supposing two men attacked you, one from the right and the other from the left, what would you do?"

"Why, that is easy", replied the warrior. "I would cut down both in short order,"

"Well then, if four men so attacked you, what would you do" continued the priest.

"I should flourish my sword, threatening all of them", said Yagyu.

"Yes?" said the priest. "And in the case of eight assailants?"

"I should still flourish my sword menacingly."

The priest, nothing daunted, continued to increase the number until he at last said 250 assailants, much to the annoyance of the great swordsman, who said that even if 250 attacked him he would still be able to use his weapon to such good effect that he could cut his way through them by his secret art of swordsmanship.

"Would it not be better", said the priest, "to cut them down four to eight at a time as they confronted you, rather than to try to cut through them? A man that can use his sword as you can should be able to cut down as many as come before him. I'm sure that is what my sword would do", concluded the priest.

"And what kind of a sword is yours?" asked Yagyu.

"*The rojin sword of Choshu*", replied the priest laconically.

The phrase, however, means the spirit which perceives the life of the universe.

In the ensuing match with the priest Yagyu at once saw that he was face to face with a master who gave him no chance to get in even one thrust; but when he discovered that he was matching himself against the priest Takuan he was content to become his pupil. The present descendants of the Yagyu house still keep a fencing hall where the art is assiduously practiced and the Zen way of life carefully studied and followed.

Once a certain *samurai* went to the priest Bankei and complained that he wanted to get some advice as to the best way to control his temper, as he was very irritable and easily got angry.

"What do you mean by getting angry?" asked the priest. "Let me see an example of it, if you please."

The *samurai* was much taken aback by this request; and after some moments of silence he said, "Well, is impossible to show you what it is like just now, as there is nothing to get angry about."

"All right", said the priest. "If it is something you cannot show me when I ask for it, then it is not an inheritance from your parents. It is only that you

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simply wish to perpetrate your self-will on others just when you please; you get angry only because you cannot have your own way. In short, you are only childish and selfish. The first thing you have to do is to put away your selfishness. This you can do by a proper study of the Zen way of life".

The story goes that after due study of the Zen way of life the *samurai* completely mastered his temper and got rid of his irritability. Japanese history is full of such examples as this.

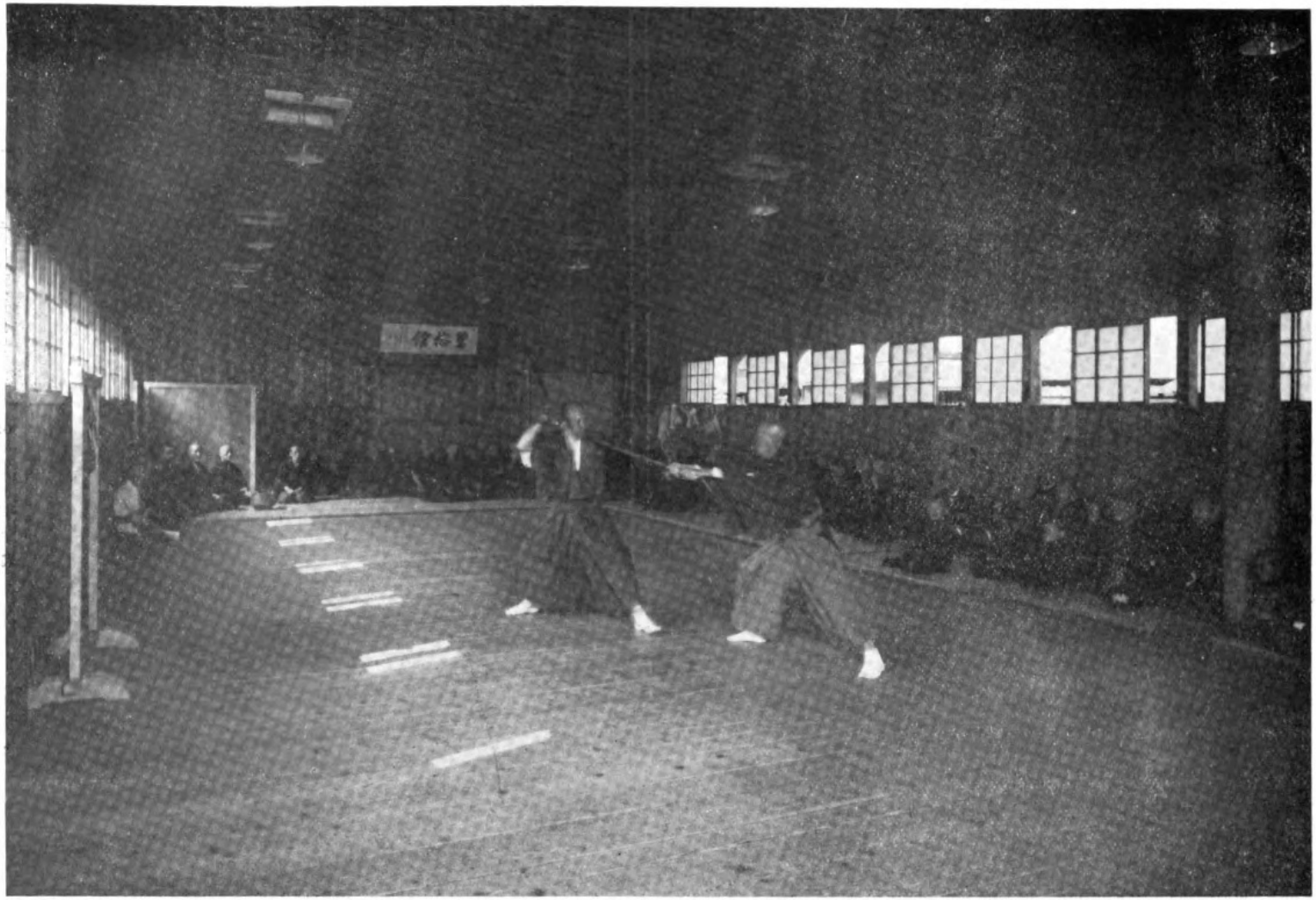
The practice of the Zen way is known as *zazen*, which means to sit in religious abstraction for a certain time. The pupil has to live on plain food and wear plain clothes and follow the direction of the Zen priest. There are two ways of acquiring the desired mastery of spirit. The *kekka* way is by sitting in religious abstraction. One must squat with the right foot on the left thigh and the right hand on the left foot with the left hand under the right hand, so that the thumbs of both hands are placed against each other. The mouth must be shut, the eyes slightly open and the backbone upright. The other way, which is known as *hanka*, or half *ka*, is to sit down with the left foot on the right thigh, holding the hands as in *kekka*. In either of these attitudes the pupil has to meditate on some problem propounded by the priest. As this was fully discussed in a former number of the JAPAN MAGAZINE (July, 1916, p. 177) no more can be said of it here.

It will be seen that the Zen way of life contains all the religion, philosophy and ethics necessary to a man's life; it shows him how to live well and die well, which is all a man needs to know in a universe of mystery. There is no better way for a knight and a gentleman. It is not knowledge or mere ability that one gets from Zen; it is spiritual power; the power of a calm and resigned spirit that realizes and possesses the soul of the universe. The reader is referred further to the article entitled "Presence of Mind", which appeared in the December number of the JAPAN MAGAZINE.



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MR. YAGIU'S FENCING HALL
Salle d'escrime de Mr. Yaguiû

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1. UMBRELLAS 2. SOCKS 3. SUGAR SHOP 4. GETA
5. SAKÉ SHOP 6. CLAM SHOP

1. Ombrelles 2. Chaussettes 3. Marchand de sucre 4. Guéta, sorte de sabots
5. Marchand de saké ou eau de vie de riz 6. Marchand de coquillages

JAPANESE SHOP SIGNS
Enseignes de boutiques japonaises

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JAPANESE SIGNS

By T. NAKAYAMA

IT is not known when signboards first came to be used in Japan, but presumably it was not long after the introduction of writing, though that would not be necessary among a people where pictures and designs preceded ideographs representing them. Indeed Japanese writing, like Chinese, consists of signs rather than expressions of sound. The national ideographs are for the eye rather than the ear; to be seen rather than to be heard.

There is mention in Japanese history of the fact that in the reign of the Emperor Godaigo (1319-1339) each government official set up a door-plate signifying his name and occupation, which may be regarded as the first mention of signs in Japan. It is also recorded that in the Ashikaga period the saké dealers used a bunch of cedar leaves as a sign of their business; and the ambition of tradesmen and merchants to develop their business and call attention to their wares has led to the innumerable diversity of signs that now interrupt the eye wherever one looks along the streets of a Japanese town, and even in the fields.

The art of advertising seems to have made considerable progress during the Tokugawa era, especially in the variety of signs used. To foreigners these signs are striking to a degree, though to Japanese they appear perfectly natural. Those in broken, antique or impossible English are, perhaps, the most remarkable; for since the coming of foreigners every attempt has been made to appeal to them, though in many cases these foreign signs are only to impress the native customer with the idea that the shop deals in foreign goods and, therefore, sells reliable wares.

The most primitive form of Japanese sign is that whereon is depicted the article for sale. The hemp dealer hangs out a bundle of row hemp fibre; and the maker of grass or reed hats suspends some of these hats before his shop entrance, while the umbrella maker does the same. The watchmaker has a big round clock or watch over his shop, either in a tower on the roof or on the sign over the door. Sometimes the clock is a real one and sometimes only a picture. Shops that sell mirrors often do likewise. The druggist sometimes has the picture of a huge paper bag over his shop, as most Japanese medicines are sold in that receptacle. Makers of *tabi*, the Japanese sock, also have a big *tabi* in front of their shops, usually the pattern after which the sock is cut before sewing. Fan makers put out a half-finished fan, and so on.

Most of the signs, however, are painted; often picture of the goods are so represented. The pictures are frequently on the sliding doors of the shops, as, for example the candle-maker, who has candles painted on his shop doors. The tobacco man has withered or dry tobacco leaves on his door in natural colour; while the dealer in clams has that bivalve painted in full view of the public. In many cases a kind of symbol or trademark is selected to stand for the business. We

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have already mentioned that from very ancient times cedar leaves have been used to represent the saké business. The reason for this is because the ashes of cedar foliage has been put in saké from of old to give it a certain flavour liked by the native palate. The leaves are arranged in various forms, from a round bunch to an oblong bundle. The cedar foliage is not painted but natural and is replaced by fresh ones as the old fall away. Usually the change is made with the appearance of new saké on the market, especially at New Year. When you see a paper lantern with a painting of the tree peony on it, that shows the shop within deals in wild boar meat. Sometimes a lion is painted in association with the peonies, as the pronunciation of the word "shishi", wild boar, is much the same as that of the word "Shishi", lion.

Tea dealers usually set up a picture of a tea caddy either on the roof or in front of their places of business. Paper lanterns with pictures of maple leaves tell you where to buy deer meat, as the best venison comes from the maple forests.

The custom of setting up signs that involved some sort of puzzle came into vogue in the Tokugawa period, and has been continued down to to-day, though more often to be found in the provinces than in metropolitan areas. When one sees the picture of a flying arrow one knows that is a bath-house, as the word for shooting an arrow (yuiru) sounds like *yu-iru*, taking a hot bath. Dealers in sweet potatoes write up the ideographs for *jusanri* (thirteen ri), which means that the potatoes are nicer than chestnuts (kuri-yori-umai), ku-ri, meaning nine ri, and also chestnuts; the syllogistic signification being that as 13 ri are greater than 9 ri, so sweet potatoes are finer than chestnuts. The kite maker puts the picture of an octopus (tako) on his door, as the word for kite (tako) is much the same as that for octopus the vernacular. The dealer in bean-jam buns has a horse over his shop, because the word for horse (uma) has the sound of umai-umai (sweet-sweet), not unlike foreign yum-yum, for the same meaning. Such notions may appear childish, but in the peaceful Tokugawa days people were evidently at a loss for novelty and had to do something to preclude ennui. Such signs are now seldom seen.

Of course most of the signs in Japan, as in other countries, simply name the articles for sale, or describe the business of the merchant. Some of these signs are horizontally over the doors, some perpendicularly and some suspended before or beside the doors. Others are painted on paper lanterns. The paper lantern sign became very popular during the Meiji period. Rouge and toilet powder are so extensively used by Japanese women that there are shops that deal exclusively in this stuff, and are indicated by a small red flag, signifying the colour which the powder will make the cheeks. A shop with a square piece of wood on which is painted various round dots of different colours, tells the passer-by of a paint shop. The dealer in writing brushes has big one painted in front of his shop. Seal makers, comb makers, shoe makers and the like all set up representations of what they make. Such places as restaurants, book shops, hardware dealers and so on often use lanterns or square boxes with the name of their trade inscribed thereon.

To foreigners, of course, the more interesting signs are those essaying English inscriptions, which are often very remarkable for their eccentric attempts at spelling

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and wording. When you see a sign reading: "Tailor of Resistant Wet Coat", you know that *there* is a good place for cheap waterproofs. "Baggages. Sent any Direction by Internal Railway", means an Express Office. "Modified Milk for the Scientific Feeding of Infants and Invalids", is of doubtful signification; as is also "Shifts Repaired Here." No one doubts the meaning of "Horse-bif shop", though why the appeal is made to English readers no one seems to know. "Coats Made from any hides Yours or Ours", sounds dangerous, but simply means furs will be made up from skins brought to the shop or will be supplied by the shop. "Various Kind Hairs", has the same meaning. "Ladies Furnished in the Upper Story", will bring you to a blouse waist maker. "Whale and all Relating it Are Sold" seems more ambiguous than it is.

The stranger will naturally ask why such ridiculous wording is thus impudently stuck up before the public, when it would be so easy to have the English corrected before being painted on the sign. Those asking such a question but show how unfamiliar they are with the country they have come to visit. The man who sets himself up as painter of foreign signs is not going to admit that he cannot compose the device to be painted on them. Possibly he gets some school boy to find the words in the English dictionary, that correspond to the Japanese ideographs; and so he paints these words in any order that seems to him best. But what of the man who pays for the sign! Does he not object to paying for a sign covered with a jumble of mistakes and then holding them up to public view? Well, he does not know the difference; and so long as he is none the wiser, the painter will not find it profitable to seek correct English for his signs. In Japan many things are done incorrectly simply because those who pay for the work do not know the difference. This is especially the case in regard to translations and advertisements in English, and often it applies even to papers and magazines. So long as English readers, for whose consumption this fare is provided, do not object to the repast and thus acquaint those who pay for the work with the imperfection and absurdity of it, the practice will go on. This means that it is likely to continue until all Japanese who use foreign signs and print foreign papers, can read English themselves; for foreigners do not take the trouble to point out such mistakes to those taken in by paying for them: they think it too good a source of humour to trouble about the matter, though the foreign press frequently calls attention to it.

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DISSERTATIO INAUGURALIS

DE HISTORIA

INTELLECTUALIS

IMPERIAL TREASURES OF THE SHÔSÔ-IN

By DR. SEIICHI TAKI

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

IN Japan ancient art objects are preserved in vast quantities. Not only do the Shintô shrines and Buddhist temples in Nara and Kyôto, the former capitals of the empire, and in many other towns throghout the country possess large collections, but also there are important private collections handed down in the houses of former *daimyôs* or feudal chiefs. Such being the state of affairs among the people at large, it goes without saying that the Imperial Houshold possesses a number of different articles of great merit. These art-treasures, together with valuable records relating to Japanese history, have been preserved in the celebrated collection of the Shôsô-in repository, which has itself been preserved in its original structure for now nearly twelve hundred years.

The treasures in the collection of the Shôsô-in consist chiefly of those that had belonged to the Emperor Shômu. This ruler died iu the eighth year or the Tempyô-shôhô era (756 A.D.), and on the anniversary of the demise the Empress Kômyô offered his collection to Birosbana-butsu, the principal divinity of the Tôdai-ji temple at Nara. A catalogue of the collection made at that time remains even to the present day, and a comparison of the list with the articles now existing indicates that with a few exceptions they are identical with the originals. Besides these gifts of the Emperor Shômu, there are also articles presented by succeeding sovereigns and courtiers together with the collection of the Tôdai-ji. The entire collection as it now exists, therefore, is far larger than the original bequest of the Emperor Shômu, but of the additions none are of a later date than the opening of the Heian period.

The building of the Shôsô-in stands behind the Daibutsuden of the Tôdai-ji and encloses a rectangle 109 ft. long by 31 ft. wide. The house with tiled roof is 30 ft. high and is partitioned into the three rooms, north, middle and south. The sides of the northern and southern chambers are constructed of three-cornered beams placed one above another. The highly-raised floor is supported underneath by cylindrical pillars designed to admit fresh air. Such was the architectural style commonly adopted in those days for repositories and the building under discussion is now regarded as the largest and most representative of its kind. The building has never been allowed to be opened unless by the issue of a special Imperial edict, and this rule is still observed. Prior to the Meiji era, it was under the control of the Tôdai-ji and since that time the control has been vested in the Imperial Household. The collection is accessible when it is being aired in au-

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tumn, but even then only by special permission.

Japan is eminently fortunate in the possession of a wooden repository which, although the structure is of a very rude character, has been perfectly preserved for twelve centuries. In 1180 the edifice of the Tôdai-ji was destroyed by fire, and the original colossal statue of Biroshana-butsu was also consumed. Henceforth the frequent fires of civil war devastated the envirous of the Shôsô-in, but it has always escaped damage, which testifies to the nation's respect for the throne. Furthermore the simple form of its wooden structure has proved efficacious in preserving its contents from the attack of dampness during the rainy season. Every article has been preserved in perfect condition. For example, an old cast metal mirror, which had remained untouched for more than a thousand years, was found unblemished and apparently new, as though only recently made, when it was examined at the beginning of the Meiji era. The world possesses a quantity of archaeological remains of some thousand years back, which are, nevertheless, mostly the results of excavation; but the treasures in the collection of the Shôsô-in with the building itself have come down to us in their original and perfect state. Nowhere else have such articles been preserved in such marvellously good condition as in Japan, which can deservedly boast of a succession of emperors in one unbroken line of family descent for at least twenty centuries.

The treasures collected in the Shôsô-in embrace diverse kinds of articles: Imperial robes, stationery, paraphernalia, metal mirrors, musical instruments, folding screens, playthings, Buddhist images, scriptures, articles used in making offerings to Buddha, weapons, harness, agricultural and industrial implements and many other objects of every description. Cast metal mirrors, especially, comprising Chinese as well as Japanese products, are rich in charming ornaments of the most skilled workmanship. Most of these are striking examples of their kind with grape and animal designs, which are of great importance from the point of view of archaeology. Musical instruments of all varieties are ornamented with designs, sometimes painted, incrusted with mother-of-pearl or mosaic work, which cannot be too highly praised. There are many-fold screens painted in gorgeous colors with the ornaments of feathers, representing beautiful figures of Chinese characters. We also find screens of dyed fabrics in wonderful designs of animals and plants. In paraphernalia such as cases and tables we notice intricate designs done with *Mitsuda* oil, gold-dust or colors which are worked out with a skill unapproachable by ordinary artisans of modern ages. Embroideries and fabrics are also quite numerous and so splendid as to be worthy of serving as typical specimens of our early industrial art. Taken altogether, the treasures, when divided in accordance with their technique, will come under the following categories: painting, calligraphy, sculpture, lacquer work, inlaid work, metal work, earthen ware, jade, glass, tortoise-shell and horn work, bamboo and wooden ware, mosaics, embroidery, fabrics, both dyed and woven, etc. It should be remembered that beauty was lavished on these objects because they were intended for Imperial use. Indeed, no such extravagant works of art were then within the reach of the people in general. At all events, these treasures bespeak the acme of our industrial art which was attained in those days of great antiquity.

Historically it is taken for granted that the development of Japanese art in general has been traced back to the Korean expendition of the Empress Jingô, and yet it was during the Suiko period (6th century) that handicrafts developed into true fine arts. Thenceforward Japanese art made remarkable progress, but it was not until the Tempyô epoch under the reign of the Emperor Shômu that ancient art attained its climax and culmination. It was indeed by the command of the Emperor Shômu that the huge image of Biroshana-butsu in the Tôdai-ji was cast which was the most prominent of all works because of its enormous proportions. It is recorded that the Emperor dreamed of a Buddhist divinity, the incarnation of Amaterasu-ômikami and ordered to make a carving of his dream, a statement

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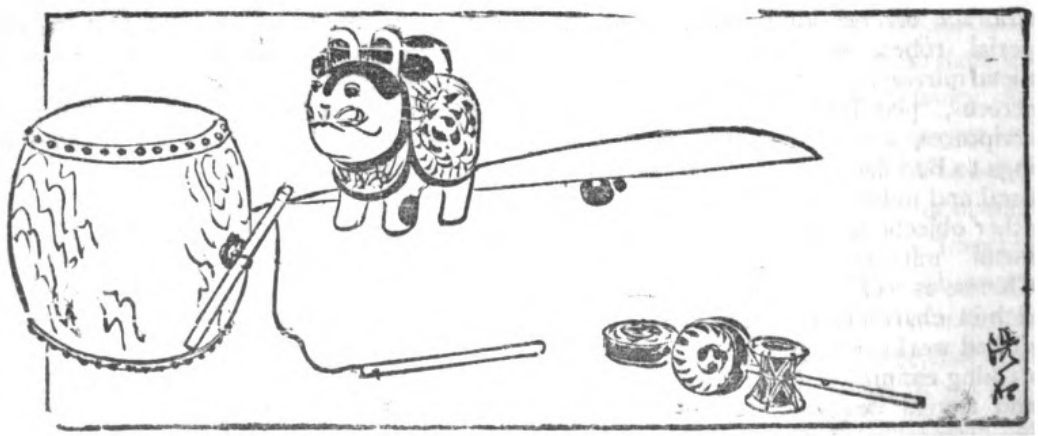
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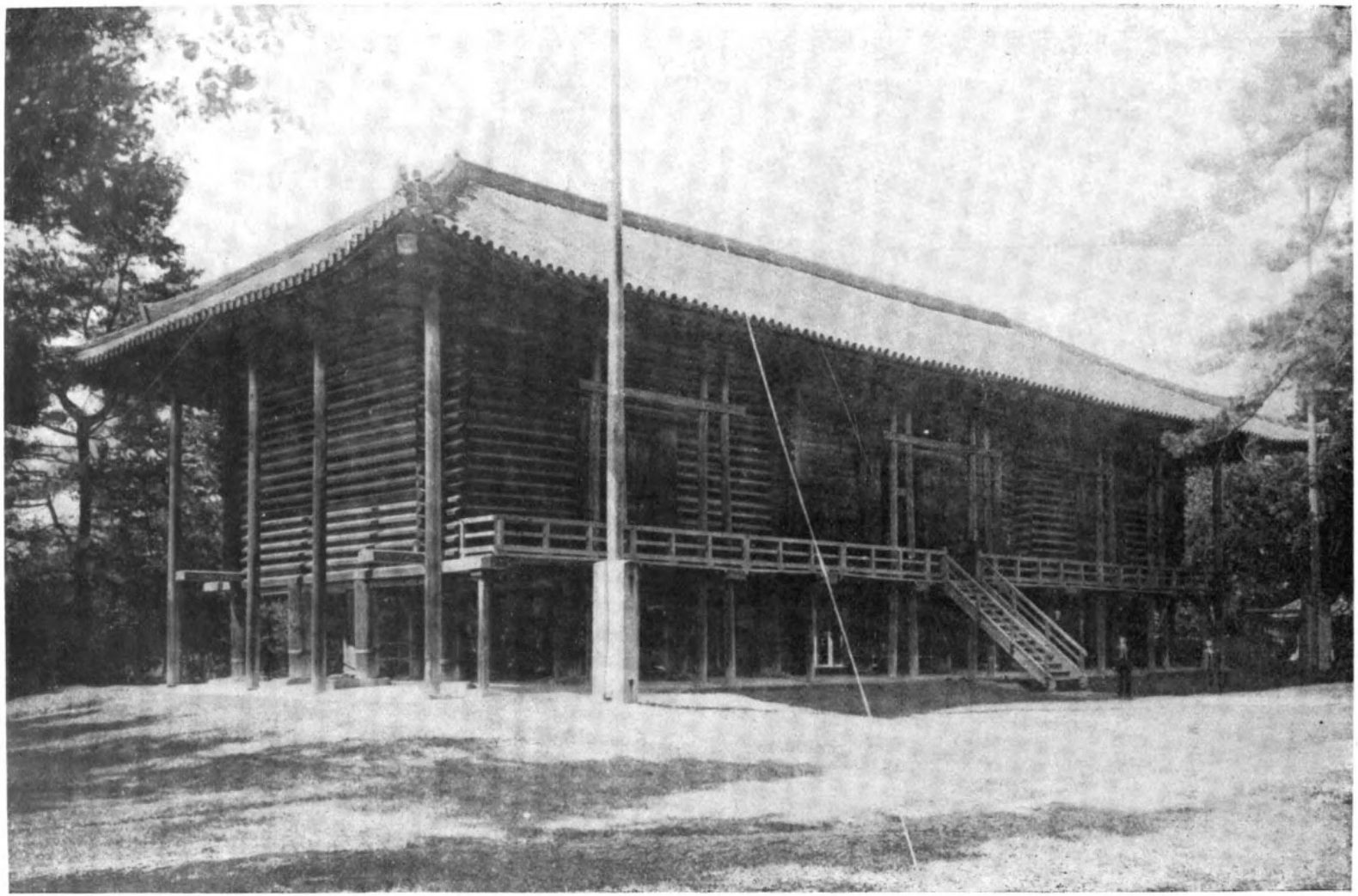
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hardly credible to us. But the chief concern of the enterprise was unquestionably to make the most representative work from the religious and artistic points of view. Truly, it compels our wonder and admiration that such a colossal statue should have been cast, with the ornaments and the hall which enclosed the monument. Unfortunately all these works were lost excepting only the sculptured pieces of the lotus pedestal. But the survival of the Shôsô-in collection offered to Dai-butsu, even if restorations have greatly marred the statue itself, is quite sufficient to enable us to get glimpses of the contemporary art. It must be remembered that the reason Japan came to be recognised as a nation rich in artistic sense is because her art reached its zenith in ancient times, and on the basis of that antique work has she ever founded the pantheon of her art. Thus her people should thoroughly understand the character of the Imperial treasures in the collection of the Shôsô-in and the condition of the classic art of Japan.

At the same time one must not lose sight of the fact that an examination of the treasures shows that universality or openness to the world was one of the essential features of ancient Japanese art. Not only does the collection embrace besides Japanese works a number of art objects of ancient China, which bespeaks the relation of Japanese art to that of China in olden times, but also there is evidence that influence of India, Persia, Greece, Rome, etc. had made itself felt. Consequently the collection provides the archaeologists of the world with materials of unusual interest and supreme importance, and it testifies to the richness of absorption of ancient Japanese civilisation. It has been an undoubted fact since very early times that Japan has appropriated the civilisation of other greater countries in the world and thrown them into her own crucible. This has provided material for the development of Japanese civilisation.



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THE SHOSO-IN, NARA

Le Shôsôin à Nara

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1. A BRONZE CHINESE MIRROR 2. ANCIENT BIWA 3. ANCIENT CABINET
1. Un miroir chinois en bronze 2. Ancien Biwa, instrument de musique à cordes 3. Coffret

TREASURES FROM THE SHOSO-IN
Trésors conservés au Shôsôïn

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THE WAR

By THE HON. I. TOKUTOMI

(EDITOR OF THE KOKUMIN AND MEMBER OF THE HOUSE OF PEERS)

WE cannot forget the words of Viscount Grey, the British Foreign Secretary, in a speech before the Foreign Press Association in London on the 23rd of October, 1916, describing the war preparation of Germany. "It was the story of 1870 over again," declared the Viscount, "preparation for war, not only the preparation of material, but the preparatory stages all advanced in Berlin to a point beyond that of any other country; and then when the chosen moment came, a manœuvre was made to provoke some other country to take a defensive step, and when the defensive step was taken, then to receive it with an ultimatum which made war inevitable."

Thus we see how Germany was prepared while other countries had no thought of war. The rapid advance of the German forces into France as well as their ready inroads into Russia all go to show how completely Germany was prepared for the great military struggle she precipitated. During the whole of her last forty-five years of peace Germany has been getting ready for the moment to strike; and when that moment came she struck hard. On the other hand the arrival of war showed how the Allied Powers were not prepared for it; they were in no position to cope with so formidable an adversary. France was unable to prevent her territory from being decimated and despoiled. Russia was short of ammunition. Great Britain had to create most of her army and build the munition factories necessary to supply her guns, after war broke out.

The Entente Powers, therefore, can explain their initial failure by saying that they were unprepared while Germany was quite ready; but is there really any valid excuse for their being thus unprepared? Publicists both in England and America were constantly pointing out the fact that the colonial ambition and naval expansion of Germany were bound to bring her into clash with Great Britain. Did not the late Lord Roberts steadily urge conscription on Britain, having a clear forevision of a day when Britain would be forced into continental warfare? But all these warnings were to no purpose.

Neither indeed had France a good reason for being caught unprepared. The French Yellow Book published after the outbreak of hostilities shows that the

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French authorities were in possession of a report that General von Moltke, Chief of the German General Staff, declared in 1913, in the presence of the King of the Belgians, that it was the intention of Germany to crush France. France, therefore, has herself alone to blame for not taking the necessary precautions in regard to German invasion.

From an official statement made in the Italian parliament in 1913 it is clear that Austria desired Italian coöperation in case Austria took action against Servia. The Italian authorities at that time were not of opinion that the contemplated action of Austria toward Servia could be regarded as involving the Triple Alliance, as it was nothing but an Austrian offensive. Thus it is evident that the action of Austria toward Servia was premeditated; and the European war would have come whether the Archduke Franz Ferdinand had been assassinated at Surajevo or not. The question is, why had not the Entente Powers, who were in possession of this information, made adequate preparation for war? It is another example of a case where negligence is worse than deliberate wrong.

Something has been said about Germany admitting that though she had failed this time she would succeed ten years hence. She had her plans laid to get to Paris, to defeat Russia and to keep England out of the war. It was indeed a grave mistake to leave England out of her reckoning, and still graver to fancy the British expeditionary forces too insignificant to frustrate her plans. Though unprepared at first, England is now prepared as no other nation on earth has ever been. With conscription adopted and the whole country turned into a veritable munition factory, Britain has become the most powerful of military nations.

Now after two years of the most terrible war in history the European nations are still at each other's throats. No one can say when the strife will cease, but a message from England indicates that it is expected to go on for at least two years more. Mr. Asquith has declared that England will fight until she has established "the supremacy of right over force." Such is the lesson that England has learned from her bitter experience of the last two years. That Germany deliberately plunged Europe into a holocaust of blood and carnage simply to gratify her national ambition, and did not hesitate to treat her treaties as scraps of paper, are now well-established facts, which demonstrates the German conviction that force can defy right. The progress of the war so far must surely have brought home to the Germans the utter falacy of such an assumption. At the same time the war has taught the Entente Powers the equally important truth that right without force to protect it is no right at all. The declaration of Mr. Asquith to fight until England "has established the supremacy of right over force" is a determination to back right by force. In international dealings there must be right to begin with; but it is a imstake to believe that right can stand alone. It must be forcibly supported or it will be trampled under foot. This has been true in all ages; it is true now; and it will be no less true after this war is over.

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GERMAN PRISONERS IN JAPAN

By S. HAYASHI

AFTER the fall of Tsingtau on the 7th of November, 1914, Governor-General Waldeck and his 2,300 defenders surrendered to the Japanese investing army, and were transported to Japan for internment as prisoners of war. Several hundred Germans had been made prisoners of war before the capitulation of the fortress, and these have to be added to the total. On entering the fortress some 500 persons were found sick or wounded, and in hospital. Indeed Japan found more Germans in Tsingtau than she expected.

In the terms of surrender the Emperor of Japan was pleased to permit German officers to retain their swords, and they were accorded the rank and treatment they had been accustomed to.

After being conveyed to Japan the German prisoners were distributed to several barracks prepared for them, usually in the vicinity of some brigade station, with a lieutenant-colonel or a colonel appointed over them. One of the officers holding this position is Lieutenant-Colonel Saigo, son of the world famous Saigo of Satsuma-rebellion fame, now a Marquis.

The German prisoners are living in comfortable quarters and given proper rations of foreign food. It was thought better to have small than large prison camps; and consequently the men are distributed at Tokyo, Osaka, Nagoya, Fukuoka, Kumamoto, Kurume, Oita, Tokushima, Marugame, Zentsuji and Matsuyama. By decreasing the number at any one place better accommodation also could be provided. Most of the men have been allotted to Buddhist temples, where they can have religious worship as they choose. The officers have special quarters, and are as well treated as possible. Governor-General Waldeck has been given special apartments in the Red Cross Hospital buildings at Fukuoka, his rooms commanding a magnificent view of the bay of Hakata. It is a historic place where the Chinese invasion attempted to land in the 12th century and was beaten off by the sturdy warriors of Nippon. The scenery all about is charming. The apartments occupied by the German governor are those once occupied by his Majesty the Emperor Meiji when Heir Apparent. The German General has expressed his appreciation of the great

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honour done him in providing such luxurious quarters.

Each German prisoner in Japan receives regularly the same salary as he did when in German service, which appears to range from 30 *sen* a day for common soldiers to about 183 *yen* a month for a lieutenant-colonel. The officers are permitted to purchase and prepare their own food as they please; but the common rank have to take the rations provided for them. In addition they get quantities of oranges, buscuits, coffee and tobacco, gratis. In Tokyo there are 11 officers and 323 rank and file, but they have recently taken up their abode at Narashino at new quarters built for them.

The officers and men are comfortably housed, with good beds, and rooms heated in winter. They rise to the call of a trumpet at 6 a.m.; and after washing, each officer receives a cup of black tea, but Japanese tea is given to the common soldiers. Officers get a bowl of oatmeal porridge and two eggs for breakfast; and for luncheon they get soup, bread, meat, curry and rice. For breakfast the soldiers have Japanese tea and bread and rice; and meat for lunch, with curry and rice for supper. Indeed they are fed much better than Japanese officers and men.

After breakfast all take exercise or read, under direction of the German colonel over them; they are allowed all the reading matter they want. They may receive visitors every Wednesday from 9 a.m. to 4 p.m. In addition they are allowed to take walks in the country, though some have dishonourably taken advantage of this privilege.

The German prisoners are not altogether an easy lot to care for. They often contrive means of escape, and a few succeed in getting to the mainland; but now they are too carefully guarded for this. Some of the prisoners have demanded the privilege of marrying Japanese women, but this was considered too much liberty. The prisoners at Nagoya wanted to be clothed in Japanese garments, the wish being complied with.

One of the prisoners named Schriba is a Eurasian, his mother having been a Japanese and his father the famous German surgeon formerly in the Imperial University, Tokyo. One of the Nagoya prisoners is a boy of 15 whose father was an engineer at Tsingtau, but as he had been employed in carrying shells he had to become a prisoner of war. On the whole the prisoners seem satisfied with their treatment, if one may judge from the letters they send home. Of course there are always some who are surly and captious. The Japanese entertain no hatred toward their prisoners of war; and have inflicted no inconveniences on them beyond what were necessary. On marching through the streets of the city the German prisoners never hear a jeer or an unkind remark, their treatment being quite different from that inflicted on Japanese citizens in Germany. German teachers in Japanese schools were not molested after war broke out with Germany; and those who desired to remain are still here. It is to be regretted that some of the German prisoners have attempted to take advantage of the leniency with which they have been treated. The difference between the treatment which the Japanese have received in Christian Germany and what the Germans have received in non-Christian Japan is significant, to say nothing of the barbarous subterfuges the Germans have resorted to for civilized warfare.

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JAPANESE CHRISTIANS AND THE EUROPEAN WAR

By THE REV. MIZUTARO TAKAGI, D.D.

(PRESIDENT, THE AOYAMA COLLEGE)

SOME two years ago in the course of a review of the "Great Illusion" by Normanl Angell, written by me for the *Kokumin Magazine*, I did not hesitate to denounce German militarism and to warn my countrymen as well as the world against a creed that inevitably brings disaster. This was before the war; and the consequences since have but too sadly shown that my prediction was well founded.

To my mind there is no doubt that the present war is due for the most part to the spirit of militarism that Germany has been fostering now for nearly a century; it is the outcome of Germany's faith in Might as against Right; she has placed Power where Humanism should be; and the Kaiser's theory of divine right has helped to precipitate the present catastrophe, promoted by an ambition to recreate the Holy Roman Empire.

Of course the attitude of the Allies can only be regarded as a legitimate defence against a wanton attack, and a determination to prevent the retrogression of modern civilization and to preserve the right of inheriting genuine culture. And Japan too, in accordance with the friendly terms of the Anglo-Japanese Alliance, and prompted by high moral motives, has enlisted herself in the crusade for the promotion of a lasting peace.

It is, of course, a critical time in Japan. With what strange thoughts and feelings our Japanese Christians look upon the Christian nations of Europe locked in deadly conflict! And what will be the issue of a war in which the Allies are fighting a life-and-death battle for the civilization of the twentieth century? When shall the crusaders hope to enter the promised land?

"Do not fight with the sword but stand firmly for spiritual authority; and while overthrowing the empire of mean material force, establish an empire of spirit and truth." Thus spoke the great German philosopher, Fichte, in his lecture *To the German People*. It is only half a century since Germany's famous teacher sounded this grave warning, and yet

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LIFE HISTORIES
AND
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Germany, as no other country, has concentrated her whole energy on accumulating and utilizing material force at the expense of the spirit and the truth.

It was in Germany that the Protestant movement had its birth: that great movement to secure spiritual freedom as against tyrannous tradition; and it was Germany that first sounded the alarm-bell for the reformation of religion, thus awakening the whole of Europe to modern civilization. How difficult it is to imagine that it can be the same country which is now worshipping the power of the sword! Germany has turned from the altar of God to worship before the shrines of perverted Prussian heroes, burning incense to prophets like von Treitschke and von Bernhardi, who promulgated the creed that force is justice and applied it to military affairs, while Nietzsche taught Germany that Christianity is the slave morality of a dead god.

The general tendency of thought in Germany, as represented by Haeckel's belief in the almightiness of science and the Drewsian theory of the elimination of Christ, has been very unacceptable to the Christians of Japan. Most of the Japanese students who have gone to Germany to study politics, medicine or philosophy have returned with little or no idea of Christianity, to the great disappointment of religion in Japan. Does not this but show how when a nation is bent on dilligent preparation for a bloody war it must at the same be time utterly negligent of the promotion of spiritual culture?

It is true that men like Eucken and Harnack stood up for the cause of spiritual truth and authority in Germany, but their way of thinking seems to have but little affected the general tenor of the national life; and even they too, to our surprise and disappointment, have joined with the militarist politicians in attempting to justify the war. Having been disappointed in regard to the Christian faith of Germany, Japanese Christians were not surprised to see that country becoming the cause of the present bloody strife in Europe.

As to the faith of Japanese Christians in respect to the issue of the war, the editor of the *Christian World*, Tokyo, says: "It is evident that already Germany is defeated spiritually; and no one can wonder now that a nation which has relied on troops equipped with scientific accomplishments and rejecting Christianity as a slave-morality, should begin to rage like a mad dog. We may confidently assure ourselves that the Allies who stand for righteousness and the moral order of the world, have already won the victory in the field of spiritual warfare." These words may well be taken for the general conviction of the Japanese Christian Church; and that the forces of Germany will ultimately suffer defeat we believe with unalterable faith.

Civilization and religion have now so far advanced among the most enlightened

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nations that the world can well depend on them to stand up for right against wrong, and for law against disorder, when civilization is threatened by any combination of forces gone mad. Are not all the nobler voices of mankind everywhere to-day crying out against the outrages and atrocities of pan-Germanism? One of Japan's statesmen speaking on this aspect of the tragedy recently, said: "Englishmen and Frenchmen were born to love freedom, which their fathers have often staked life and property to defend; and that love of freedom is as strong in the hearts of the British and French people to-day as ever it was. This is why they are ready to die rather than submit to the violence of the Kaiser; and this is why, so far as the Allies are concerned, this war is a revolution. It is a fight to the finish for freedom and independence. It is not a war between people and people, but between truth and falsehood, freedom and tyranny, civilization and barbarism, humanity and selfishness. No one who respects truth can tolerate the German notion of morality and order. The soldiers of the Allies have taken up the cry, 'Give us freedom or give us death' and they will fight until they attain their purpose."

In perpetrating this inexcusable war Germany has shown that there is something wrong with her constitution; and this wrong, unrepented of, is now bringing her a baptism of blood, while at the same time the Allies are being afforded an opportunity of showing the nature of their civilization and the stuff of which their peoples are made. No better test ever put to the proof respective systems of government. Who can help admiring the spirit of tragic grandeur that pervades the soul of Belgium? "The spiritual lesson given to the world by Belgium," says Professor Muko, "is a greater contribution to human civilization than all the influence of German culture." Japan, if she wishes to become a great world-power, may be able to learn the meaning of material civilization from Germany, but she must go for her spiritual culture to Belgium.

The die is now cast; and Germany cannot hope to retrieve what she has lost either in material or character; the whole world is averse from her perverted notions of justice and her outrages on civilization. Japan is proud that she has had some part, however small, in helping to suppress the German spirit of militarism and at least driving it out of the Far East. Had we not taken our part in pricking the bubble of illusion Germany might have given us cause for trouble some day. Japanese Christians feel glad to realize that their country's little war with Germany was not due to any territorial ambition but in accordance with the Anglo-Japanese Alliance and to secure the safety of their empire from future aggression. Our motives were only fidelity and peace.

War is noble only as it is in defence of noble ideals. That is the faith of our

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Japanese Christians; and when their country goes to war on that basis they are solidly behind her. In driving Germany out of the Far East Japan was moved by the highest of motives, and her action had the warm and united support of the Japanese Christian Church. In speaking on this subject one of Japan's leading clergymen, Dr. D. Ebina, said: "Germany has sown the seeds of tumult in Europe and Europe is now reaping the harvest. She also tried to sow similar seed in the Far East, but Japan has uprooted the tares. Our war with Germany was not for vengeance, but to take some part in the struggle of freedom against militarism; and we hope for the day when the illusion known as armed peace will come to an end and there will come a peace founded neither on armaments nor diplomacy but upon justice and righteousness. The sword of Japan will rattle in its sheath until the military monster is destroyed."

Another phase of Germany that astonishes Japanese Christians is how the Kaiser tries to associate his doings with religion and hold heaven responsible for supporting him. He regards religion simply as a political weapon rather than a divine influence for the reformation and strengthening of human character. Consequently the Christians of Japan regard the over-throw of a country attempting to impose any such false notion on mankind as eminently desirable. The defeat of Germany can only hasten the salvation and happiness of mankind. The victory of German paganism is something too awful for the mind of man to contemplate. What would religion come to were its high priests to be perverted Prussian heroes?

This war teaches Japanese Christians the bankruptcy of a civilization attempting to get on without pure religion. The Japanese Christian to-day feels himself standing on the ruins of European civilization and looking for a better future, the dawn of a new civilization. It is a time for great prophets and teachers if they will be but forthcoming. The need of the new civilization is more spirit; and while not neglecting its material side, we must labour to base it more on character and love. The new civilization must solve the question of armaments and peace. On the new map of the world which peace will draw, the territory now occupied by materialistic imperialism must give way to theistic idealism and universal brotherhood. Then Christ and not the Kaiser will reign. The present war is breaking down the showy side of civilization and letting the real essence appear. "Blessed are the meek for they shall inherit the earth." As time goes on Justice proves itself more and more the victor; and the mother of peace. The men who will make the future will be the men who hate to destroy their fellow men. May heaven hasten the day when all nations shall join in the words: "Glory to God in the highest, and on earth peace, good-will toward men."

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THE EMPEROR KIMMEI AND KOREA

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE diplomatic intercourse between Japan and the Korean kingdom of Kudara in the 6th century forms one of the most interesting studies of ancient history in the orient, especially as regards the introduction of Buddhism into Japan.

All the most ancient records go to show that the beginning of Japan's relations with foreign countries was with Korea: that is with the kingdom of Kudara. There is a tradition coming down from the age of myths that the ancestral prince of Japan, Susa-no-o-no-mikami, once crossed over to Kudara. After the Emperor Jimmu came to the Throne of Japan and laid the foundation of the empire, intercourse with Korea was regular, an envoy coming from Mimana. In the year 1 B. C. such envoys came from Korea to Japan.

Not long after the expedition of the Empress Jingu to Korea, when she subjugated the kingdom to Shiragi, Kudara and Mimana both asked the protection of Japan against Shiragi and Kokurai, other independent states of the peninsula in the north-west. In response to this request Japan sent a governor-general to reside at the capital of Mimana to look after the interest of that state and Kudara as well. Thus there was a Japanese govenor-general in Korea ages before the practice was revived under prince Ito. It is clear that from the very earliest times intercourse between Japan and Korea was very close. The fact that Kudara was often accused of sending tribute to Japan but intermittently, shows the dependence of that country on Japan.

It was through the Kingdom of Kudara that Japan first came in contact with the classics and civilization of China. In the same way Japan first learned of the Buddhist religion.

Buddhism was officially introduced into Japan in the reign of the Emperor Kimmei. The faith had come to Korea from China in 384 A. D. In the reign of the Japanese Emperor Kimmei (539—571), Kudara being threatened by Shiragi and Korurai, sent envoys with tribute to Japan to seek assistance sgainst the aggressors. And Japan, as has been stated already, send officers for the relief of the oppressed kingdoms. In September of the same year Kudara sent an envoy to the Japanese Resident-General at Mimana presenting various costly gifts. At the same time Kudara set up a giant statue of Buddha 16 feet high and offered prayers before it, saying that such devotions were for the good of the state; and the prayer offered at that time was on thiswise:

"Now, oh wise One, we have made a statue of thee, and by this we entreat thee that the Emperor of Japan may also be blessed of thee with exellent virtue, and that our country, over which the Emperor

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of Japan presides, may also have thy blessing, and that all the people of the world may receive the enlightenment of Buddha,"

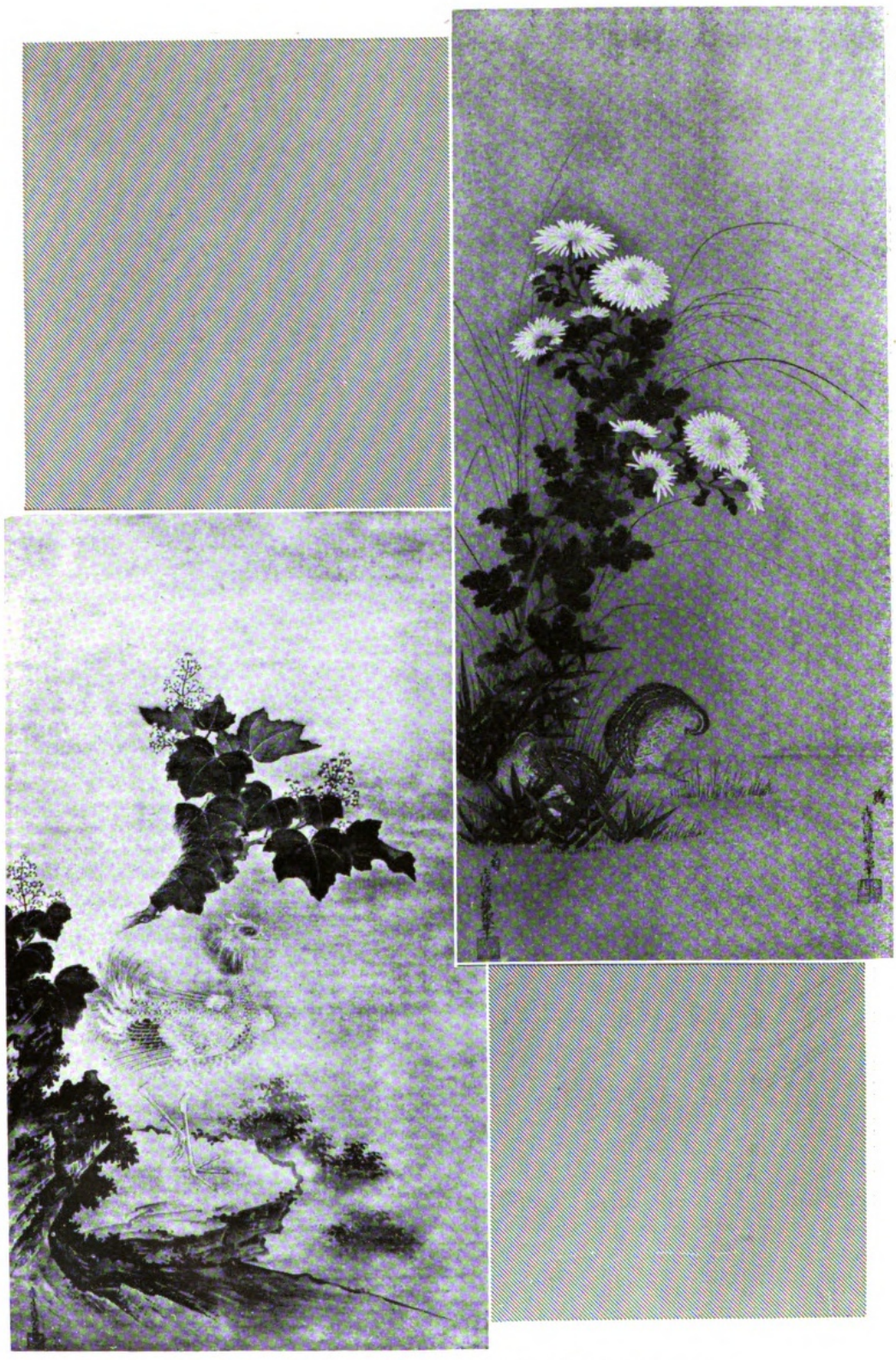
In the early part of the 13th year after Buddhism came to Japan from Kudara, both Kudara and Mimana asked Japan to send a military force for defence against the attacks of Shiragi and Korai; and with the request the king of Kudara sent as a gift a beautiful statue of Buddha and some Buddhist canopies and scripture rolls, pleading at the same time for the propagation of the Buddhist faith in Japan. The Emperor Kimmei was inclined to believe in the new religion, but there arose a sore discussion among the old families of Japan as to whether the new religion might not supplant and offend the old gods of the nation; and so some officials who were conservative, opposed the introduction of the new faith, while the more liberal ones agreed with the Emperor in welcoming it. And then the Emperor, steering a middle course, gave the image as a present to the Soga family who favoured the new religion and let them help on the new faith privately. The political dispute between the Soga and the Mononobe families grew greater and greater until the former killed the latter.

In the 15th year of the Emperor Kimmei, his Majesty asked the King of Kudara to send him physicians with a good knowledge of medicine, as well as some books on divination, calendars and works of literature. In reply the king of Kudara sent some doctors and nine Buddhist priests, all of whom arrived during the following year. In return, the Emperor of Japan sent soldiers and weapons to Kudara to serve for three years, in compliance with a request received. In the year 554, however, the king of Kudara was killed in war with Shiragi; and a prince was sent to inform Japan of the national mourning. On this occasion the Japanese chief official, Soga no Makikami by name, said to the envoy from Kudara:

"In the years that have gone your country was invaded by the king of Kokurai and was in great straits, when our Emperor required the head of the college of divination to ask assistance of the gods for your country; and the diviner informed the Emperor that the message of the oracle was to the effect that the only way to save the country was to approach the god of the country. And the Emperor kindly consented to act upon the intimation of the oracle. And so your country has had a restoration of peace. At the beginning of creation the god of your country descended from heaven to create your land, when the trees and the grass could talk and commune with men. Not withstanding this we hear that you are neglecting the god of your country; and this is the reason why you are visited by calamity. You must, therefore, repent and restore the shrine and the worship of the national god and your country will again enjoy prosperity."

It will thus be seen that during the reign of the Emperor Kimmei intercourse between Japan and Kudara in Korea was unbroken and intimate. It is evident that during that period Japan had freedom to interfere in the affairs of the peninsular kingdom and keep a representative at the capital to safeguard the interests of the country. Often Japan had to sen assistance to save the kingdom from the attacks of surrounding enemies. At the same time Kudara taught Japan the new religion and was the means of having Buddhism introduced into this country. It is also obvious that much of Japan's interest in Korea was for the purpose of taking steps to prevent the rise of a third power that would be likely to menace the safety of Japan herself. The geographical position of Korea in relation to Japan made this a clear necessity. Though Buddhism, which meant so much to the people and king of Kudara, met with much opposition from the conservatives in Japan, so much so that the Japanese officials advised the envoy from Korea to restore the worship of the nation's gods, yet there is no record of any resentment on the part of Kudara, which continued to send tribute to Japan all through the reign of the Emperor Kimmei; but an equally interesting fact is that at the same time Kudara was sending tribute to the Emperor of China, to whose country she had been indebted for much.

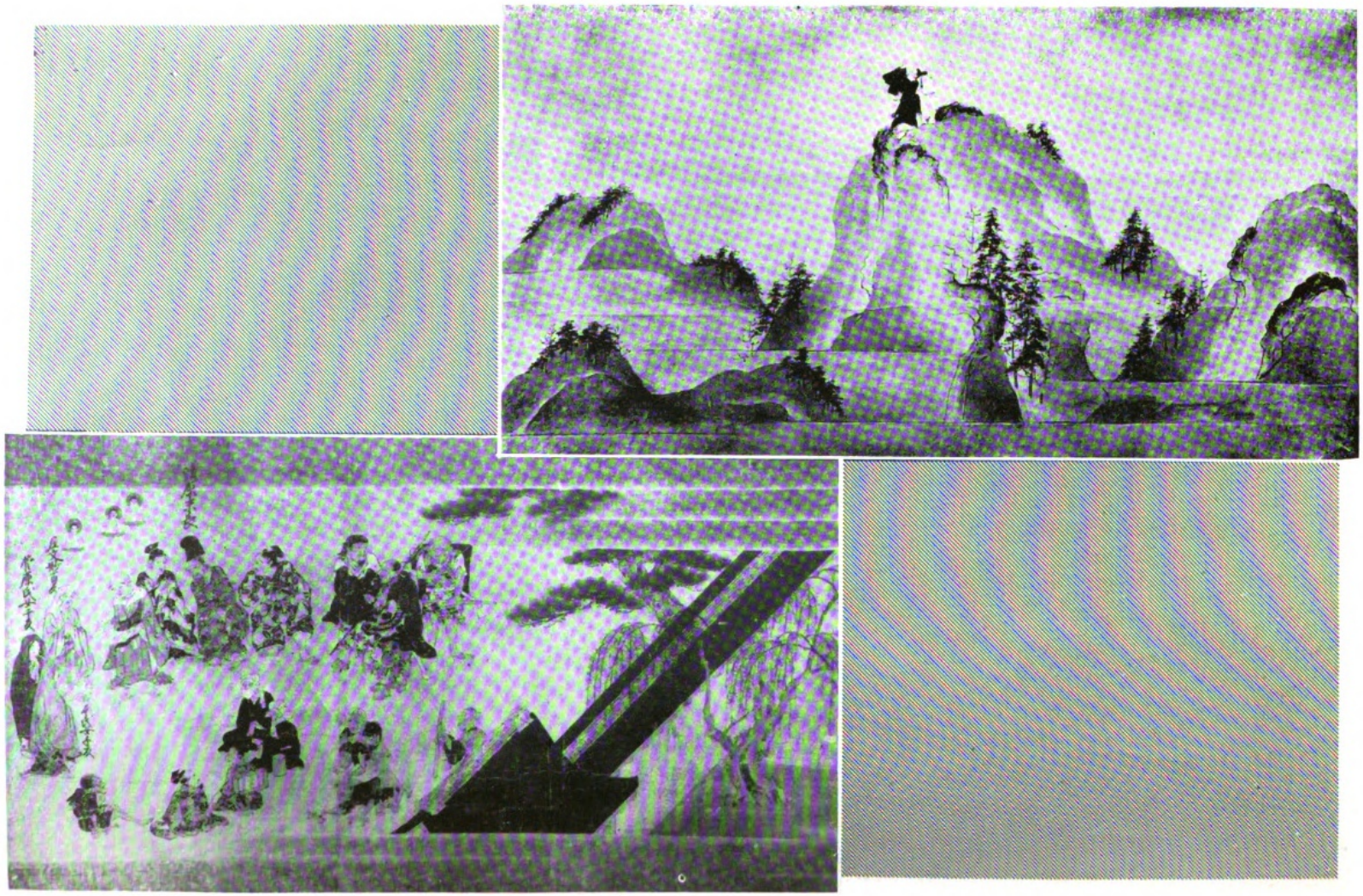
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UPPER: PAINTING BY TSUNEAKI AND MITSUNARI
LOWER: PAINTING BY MITSUOKI
La partie supérieure par Tsouneaki et Mitsounari et la partie inférieure par Mitsouoki

THE TOSA PAINTERS
Peinture de l'Ecole de Toça

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LOWER : PAINTING BY TAKAMITSU
La partie inpérieure par Takamitsou

UPPER : PAINTING BY MITSUNOBU
La partie supérieure par Mitsounobu

THE TOSA PAINTERS
Peinture de l'Ecole do Toça

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THE TOSA PAINTERS

By S. KAWASAKI

IN disussing Japanese schools of painting the style known as *yamato-é* signifies pictures in purely Japanese style, which, is for the most part simply the Japanization of a Chinese school of painting; and from this school have emanated several minor schools, the most important one of which was that known as the Tosa school.

In the Heian period there lived a famous painter named Fujiwara Takayoshi whose chief merit was in Japanizing the pictorial art of China, a work continued by his son Takachika. He finally attained to the position of chief painier to the Kasuga shrine in Yamato, and took the name of the Shrine. Thus we have the Kasuga School of *yamato-é*. The work of the son was in some degree an improvement on that of the father, lending further impetus to the development of the Tosa school. The name, Tosa School, was taken because of the artist's official designation as Tosa Gonnokami. In time the artist removed from Yamato to Kyoto, where he spent the rest of his days. The names famous in the Tosa school from the founder downwards were Takayoshi, Takachika and Tsunetaka. The difference between the Kasuga school as represented by Takayoshi and his son, and the Tosa school, as finally established by Tsunetaka, is chiefly that the former employed fine lines with elaborate colouring, delineating quietness of life and delighting in Buddhist art; while the Tosa School, which evolved from it, indulged in a freer and more unrestrained use of light and shade as well as in playful and wanton lines, choosing usually human figures and having humanity for a theme. Most of the subjects of the Tosa school were taken from national history and romance, and the art of these masters is instinct with Japanese customs and spirit.

Among the leading names of the Tosa School were Toba Sojo and Fujiwara Mitsunaga. The former was a bishop of the Buddhist faith whose real name was Kakuyu. He excelled in the painting of human and animal figures and is much admired by critics for his rough sketches. Two good examples of his art are to be seen in the Chogo-sonshi temple in Yamato and the Kazanji in Yamashiro. Fujiwara Mistunaga lived between the years 1171 and 1174, the years when he did his best work. He also excelled in portraits. He received an order from the Imperial Court to execute the decorations on the doors of the palace apartments. A makimono by him is

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now the possession of Count Sakai in Tokyo.

Fujiwara Takanobu was also a master of the human form; and his portraits of Shigemori and Yoritomo are representaitive works of art, especially from a historical point of view. These paintings are preserved in the Shingoji temple at Yamashiro. This artist lived through a great part of the Kamakura period and enjoyed increasing fame until his death.

It will thus be seen that in the Tosa School of art Japanese painting evolved from a purely religious to a more natural and national atmosphere involving a more universal grasp of things. It inaugurated a national school of art independent of the art of China. The Kamakura period was the golden age of the Tosa School, when it absorbed the Kasuga School and was paramount over all others.

In 1221 when the Emperor Go-Toba had his head shaved and retired from the world to a monastery, Fujiwara Nobuzane, the greatest master of the Tosa School, painted the ex-Emperor's portrait which was accepted as a masterpiece. Count Satake has now two scrolls painted by this artist, which are reckoned among the best work Nobuzane has done.

Toward the close of the Kamakura period the painter, Takashina Tokakane, came into great prominence. He combined the merits of the Kasuga and the Tosa Schools as never before had been achieved, and produced nothing less than a revolution in national art. In painting trees he introduced gilt as a ground for ink, also making free use of deep green. His wonderful colouring as well as skill in minuteness of detail singled him out as a new and more highly developed master of the brush. His decorative style made him the forerunner of Sotatsu and Korin of the Tokugawa period. We next have the name of Tosa Yoshimatsu as one of the most distinguished in School this of artists. The graphic portrait of Honen now in the Chionin temple is from his brush; and his pictures of heroes and sages on the south doors of the Kyoto palace show the art of the period as well as it can be represented, that is from 1312 to 1316.

During the Ashikaga period the Tosa School seems not to have maintained its former superiority, most of the artists descending to mere ornament and indulging chiefly in colours. Under Chinese influence the painters of Japan appeared at that time to have lost their native freedom and flexibility. But out of the period of seeming decadence arose a great master in the person of Tosa Mitsunobu who revived the Tosa School by introducing improvements chiefly from hints of the Sung and Ming dynasties in China. He proved a master of portraiture and Buddhist pictures, his lines being refined and elegant to a degree.

Coming down to the Tokugawa period there appeared the name of Mitsunoki who was a master of the *Hokuso*, or style borrowed from the North Sung painters of China, out of which the Kano School

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arose. His soft impressions were tinctured with a liveliness and beauty unapproached before that time; but having drunk at the same fount as the masters of the Kano School, he could hardly help in some measure resembling them. Some of Mitsunoki's best work may be seen at the Kitano shrine and at the Nikko temples. In later times Mitsunaga, Mitsunobu and Mitsuoki came to be known as the Great Trio in the world of Japanese art.

One of the most illustrious masters of the Tosa School during the later Tokugawa period was Tanaka Totsugen, who was a native of Nagoya but who lived in Kyoto. He has the honour of having carried the Tosa School back to its pristine glory, reviving its ancient robustness and independence and freedom. His excellence in this respect was doubtless due to the fact that he avoided the feeble representatives of that school belonging to his own time and returned to Mitsunaga and Nobuzane for his masters. Sonoda Tametaka was also a painter of no mean art in that day. Originally a pupil of the Kano School he studied in Kyoto and when he began copying the masterpieces of the Tosa School he soon turned into a Tosa artist. His delicacy or penciling and vividness of colouring render him not unworthy of his masters, and he did much for the renovation of the Tosa School. There is a painting of his representing some public ceremony now in the possession of Count Soh.

One of the most distinguished representatives of the modern Tosa School is Kobori Tomone, now a professor in the Tokyo College of Fine Art. The Tosa School will always be prized by Japanese as revealing the best examples of their national art, well setting forth the character and spirit of old Japan. The Tosa School has best dilineated the nation's customs, manners and scenes, and all is true to life. In the Tosa School we have most faithfully depicted the warrior life of the martial age, even to the weapons and armour; we known even how the trees looked in that time, and know them to be the same old, unchanging friends of the nation. The pines were as beautiful and perfect then as they are to-day; and the mountains have the same majestic outlines. Man in his outward aspect alone has changed, but he is the same son of Nippon and lives by the same Yamato Damashii. The scenes from the old capital and the ancient towns show how the country has developed through the long centuries. Thus the Tosa paintings are the true representations of things Japanese. No doubt in some respects the artists of the Tosa School were a little too conservative; they made the Kamakura period too much of an ideal age and this has tempted some to regard them as merely antiquarians. But as depicters of national manners and customs the Tosa painters are inimitable; from a historical point of view their work can never cease to be of interest to the nation; and their work must always command the respect of Japan.

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LAW AND THE ECONOMY

JAPANESE ECONOMICS AND THE WAR

By BARON SHIBUSAWA

IT affords me great preasure to find that the JAPAN MAGAZINE is publishing a special Allies number to be distributed among the brave heroes of our Allied countries, to whom I take this opportunity of extending my best wishes and sympathy in their great task on the field of battle.

When the present war broke out in the summer of 1914 Japan looked on with mild alarm and almost unconcern as if it were a fire at a distance. This attitude soon changed, however, as the terms of the Anglo-Japanese Alliance began to call for fulfilment; and it was not long before Japan found herself issuing an ultimatum to Germany, which, being rejected, obliged her to enter the war as one of the Allies. This circumstance at once gave rise to various important questions that will demand the attention of Japan for some time to come.

That the Germans exercise great intelligence in polity, industry and military science is admitted by all. Their economy of action combined with diligence of prosecution is also quite apparent to the world. They have, moreover, shown great progress in trade and chemical industry. It was but natural, therefore, to suppose that so great a competitor in peace would prove a formidable opponent in war. And so she has proved during the two years of struggle that have past, forging ahead in her selfish ambition toward the desired goal, but which the Allies are determined to prevent.

The whole situation has turned Japan's attention anew to the circumstances and development of war, especially to the economic results on Japan. At the beginning of the war our ideas on this subject were somewhat optimistic, believing that as we were far removed from the seat of war, we should suffer little more than perhaps a temporary influence on monetary circulation. We knew that America, the country of great agricultural resources and giant manufacturing concerns, would reap a great harvest from exporting supplies and munitions to Europe, resulting in an industrial prosperity that would react favourably on Japan's exports to the United States. It was therefore assumed that despite our participation in the war we should find ourselves quite favourably situated as regards trade, though our advantages could only be insignificant, as compared with America.

On the contrary, however, there was a remarkable falling off in trade with the United States, especially in silk which is one of Japan's principal exports to that country. At the beginning of the war silk declined steadily with a smilar falling off in price, influenced no doubt by the

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stoppage of American cotton exports to England and the difficulties of exchange with that country, which caused a fall in stocks and a great depression in trade. The consequent effect on the imports of silk from Japan was very marked. We were obliged to take steps to prevent a further fall in the silk market, and an association called the Central Guild of Silk Industry was formed for the purpose. It was like a morphine injection that carried the situation over the point of danger, and the business has since revived. Within a year the silk situation quite changed for the better, the price rising to twice its former average. Other exports to America have made similar progress.

There has also been a steady increase in trade with Europe, especially Russia, caused no doubt by the diminution of output through mobilization for war. The exports of munitions to Russia from Japan has been enormous, though far less than the exports sent by America. The orders received from Russia were executed partly by private enterprise and partly by the Government. No attempt was made to command exorbitant prices or to take any undue advantage of Russia's necessity. But the munition makers and manufacturers have, none the less, reaped an abundant harvest.

The biggest profits of the war have accrued to our shipping companies, as ships have from the first been at a premium. From the time of the war with China Japan's merchant marine has been steadily expanding under the impetus of government subsidies. But great as had been the growth it was unable to supply the demand created by the present war. Japan is now full of *funanarikin*, or men made millionaires by shipping.

Japan is glad to have this increase of wealth, however, for she has so long been a debtor country, suffering under the pressure of loans, that she can now do something to free herself from this burden. After the close of the war with Russia it became the concern of her financiers to find some way toward decreasing the national indebtedness. Under the government of the late Prince Katsura it was decided to establish a sinking fund for the liquidation of the foreign national debt in 20 years. While some loans were thus redeemed the necessary outlay for exploitation of national resources, and enterprise in China, demanded more money than the country could afford and meet the needs of the sinking fund, unless more foreign loans were resorted to. To make the situation worse there was a constant excess of imports over exports. It became somewhat an impractical proceeding to redeem loans by incurring others.

Trade during the present war has fortunately brought about a favourable balance in Japan, extensions taking place in all directions, more particularly toward the South seas to take the place of goods formerly supplied by Germany. The result of our increased trade has been a steady inflow of specie until now the gold holdings of the nation are more than double what they were at the beginning of the war. Japan has thus been enabled to redeem considerable of her foreign indebtedness and to invest in Allied securities. This is perhaps the most striking economic result of the war on Japan.

The main question in Japan now is, not how to increase trade, but now to retain the markets already obtained. With the constant improvement in quality of output everywhere Japan must make up her

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mind efficiently to compete. She has especially to devote greater attention to the establishment of more chemical industries, without which she will continue to rank behind others as an industrial nation. During the war Japan has suffered greatly from high prices in drugs and chemicals, owing to her dependence on imports in this line. On account of her isolated position Japan cannot hope to manufacture chemicals and dyestuffs as cheaply as more advanced countries, as here the market is less, and consequently some difficulties lie in our way.

Nature has supplied Japan with such abundant water-power that there should be no difficulty in utilizing electricity more in industrial production. The room for development in this direction is unlimited.

There is no doubt that so long as the war continues Japan will go on enjoying a favourable economic position, though we cannot for that reason desire a continuance of the war. A nation that puts economic advantage before justice and peace is a doomed nation. Every true Japanese is, therefore, earnestly looking forward to the day when peace will be declared, with honour to our Allies. With the conclusion of peace Japan may expect to enter upon the difficult task of retaining the markets she has secured during the war. This will be very difficult in view of the economic competition that is inevitable after the war. Japan is now devoting careful attention to what may be expected after the war and preparing to face the situation.

There are those who regard commercial competition as a sort of warfare; but I can not accept this view of the case, since war must always mean hostility. The competition of commerce should be carried on in a humane and friendly spirit, with a view to benefiting both seller and purchaser. So long as the buyer can buy cheaper than he can make the goods himself, and so long as the seller can dispose of the goods at that price and make sufficient profit to pay himself and his workers, the trade is just and fair, and of benefit to all concerned. Speculation and device to injure others is illigitimate in trade, though it may be resorted to in war by some people. War is an abnormal and unnatural condition: not so trade, which is the normal condition of progressive society. It is as absurd as it is immoral to regard trade as war. If a man cannot raise his reputation by honest trade he should get out. He is unequal to the noble profession of a supplier of human needs. As a financier I portest against the word "war" ever being associated with commerce and industry. It is clear that the war which our Allies are now waging in Europe has been forced upon them and they must fight of fail; and they have our deepest sympathy in their endeavor to rid Europe or a merciless militarism; but war is regretable nevertheless, and to be avoided as a last resort to save the nation. We believe that if the Allies reach the success they deserve, (and we have no doubt of this), they will banish the word "war" from Europe, and will see that it never enters the honourable competition of finance and trade.



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MAKING MUNITIONS FOR THE ALLIES

By M. HYODO

IN the Koishikawa section of Tokyo there is a huge arsenal daily engaged in turning out munitions for the Allies of Japan. Here thousands of hands never cease operation; and the smoke above the giant works is like a cloud from a volcano.

The site of the arsenal was once the seat of one of the three great houses of the Tokugawa family, the Mito clan, which had their stately mansions in Yedo during the régime of the shogun. The site was taken over by the Imperial Government after the fall of the shogunate, and it was decided to place the Tokyo arsenal there.

The new arsenal first showed what it could do in the way of meeting the needs of the army during the Russo-Japanese war, after which there was a lull in output until the demand came to help Russia instead of withstand her. After big war orders began to arrive from Russia the 2,000 workmen in the Tokyo arsenal increased manifold until now no less than 15,000 hands are busy there from day to day. Of course a large number of the new hands are temporary; but the experts are all permanent. The skilled workmen naturally receive much better wages than those temporarily employed. The men labour from eight to ten hours a day, according to pressure of work. At present the demand for munitions is so insistent that the work goes on from 7 a. m. to 7 p. m., a 12 hour day. The work goes on at night also, from 7 p. m. to 7 a. m. The most pressing demand at present is for rifles and small arms for which big rush orders are being filled.

The wages of the Japanese arsenal worker are small compared with the same kind of man abroad, being from 30 *sen* a day(8d) to 1 *yen* (2 shillings) for a day of ten hours. The men are paid 20 per cent more for over time; so that a man who receives 30 *sen* a day will get 42 *sen* if he has to work over time, while the man who gets one *yen* a day will get nearly two *yen* a day for over time. The men have no time off save on Sundays and national holidays. The age of the men ranges from 16 upwards, and the men are selected with strict care as to good character. Every man has some secret to keep; and only the best men can thus be trusted. After the age of 50 the arsenal worker has to drop out, when he has to

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live on the 30 or 35 *sen* a month he has deposited from his wages with the arsenal treasury. On leaving the work the man has this deposit returned to him. This custom applies only to the permanent hands employed at the arsenal. There are also many women employed at the works, and their wages are about half those paid to men. But a husband and wife engaged at the arsenal, between them, get a better income than a petty government official.

The operations of the arsenal are under the supervision of officers sent by the War Department and foremen from among the skilled workmen in the arsenal, the duty of the latter being to see that the directions of the expert officials are carried out. There is one foreman for very hundred men under him; and he has to serve the same number of hours as the men, with about 20 per cent higher wages, without bonus. They get from 1.30 to 1.60 a day. In addition the arsenal is under the care of a number of police officials whose duty is to see that none of the hands are unruly in any way.

As the work of the arsenal is strictly secret everyone entering or leaving the great works is closely scrutinized. The workmen have to carry a metal pass each, the permament hands having a nickel pass and the temporary hands a brass one, each pass being numbered. The pass must be worn as a medal on the breast, so as to be easily seen. The workmen done a special uniform on entering the arsenal and take it off as they leave, the material being blue duck. Anyone desiring to go out of the arsenal for any purpose even for a moment must get a special pass on which to return.

As arsenal workers are supposed to have always some ready cash about them various kinds of pedlers are always watching for them to get some of the money by persuading them to buy useless wares. The most persevering of these swindlers are known as *Cheehaa* men, and the arsenal police are always on the lookout for them so as to keep them away.

The arsenal men are now busy on an order to fit out a million Rassian soldiers with first-class rifles and equipment. At least so it is said; but as such things are secrets no one can make such statements with assurance. Certainly none of the Allies will be otherwise than glad to know that the men of the big Tokyo arsenal are thus helping Russia to meet and defeat her enemy.

Besides the Tokyo military arsenal there is a big naval arsenal, with another at Yokosuka and another at Kure, where munitions and arms are made by still more expert workmen. In these arsenals the wages are higher, the rate ranging from 12 *sen* a day to 3 *yen*; the most expert men make about 100 *yen* a month. Any man serving a year without a single absence gets a bonus of 20 days' wages. The day is about ten hours. The men wear blue overalls and the foremen black uniforms; and all have to carry metal passes. The men are promoted according to the ability they reveal; and some are so apt as to be worthy of being sent abroad for study as experts.

Many of the guns with which Russia is now stemming the tide of Russian invasion so successfully, were made by these Japanese arsenal workers; and they are still busy supplying such weapons. About 80,000 men are now busy in these naval arsenals turning out munitions for Russia.

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THE ISÉ GOHEI

By T. SHIRANE

IT is a very ancient custom for the Japanese to suspend in front of shrines and other sacred places pieces of cut paper called *gohei*, as symbols of prayers to the gods. They are supposed to have taken their rise from the ancient practice of presenting offerings to the gods of branches of trees bearing pieces of linen, known as *nigite*. The setting up of trees as sacred offerings to gods has been a very old one in Japan, as in western countries. In later times silk of five colours was used in decorating such trees. These later developed into banners on poles or pillars. Cotton and hemp were also used at various times. The *gohei* is now a symbol of reverence which the living offer to the dead, especially to apotheosized ancestors.

There is another form of offering called the *nusa*, which may have been derived from the *nigite*, both of which are supposed to have the power to purify things, as they are themselves sacred offerings. The word *nusa* now refers usually to the cheaper kind of *nigite*, and is made of crude paper or hempen fabric; and, placed before a shrine, indicates its sacred character. The Shinto priest purifies his people by waving *nusa* over them; and purifies himself on entering the sanctuary in the same manner. The wood or branch used to bear the paper or hemp must be of sakaki tree, which is sacred.

Both *nigite* and *nusa*, which are much the same thing, are now commonly designated under the name *gohei*, which is simply the Chinese pronunciation of *nigite*. Wherever one sees *gohei* one knows there is a Shinto shrine. Another essential of Shinto worship is the mirror which is always placed on the altar before the god; and this represents the god himself who is supposed to be reflected in the mirror. Usually there are *gohei* on either side of the mirror. The shape and style of *gohei* popularly used have been already treated in the JAPAN MAGAZINE.

The *gohei* sometimes becomes a symbol of the divine presence; and when one sees the representation of *gohei* on a cloud it typifies divine effulgence. In the national Grand Shrine of the Imperial Ancestors at Isé, where the spirit of the mother of the nation, Tensho Daijin, or Amaterasu-no-mikami, is enshrined, we have the national Mecca of ancestor worship. It is the home and central shrine of Shinto. The Isé shrine distributes in small oblong boxes *gohei* for purifying, known as *oharai*, which are believed to have the quality of cleansing the possessor from sin and evil, a faith once prevailing all over Japan.

Associated with the *gohei* of the Ise shrine are numerous stories and anecdotes that the Japanese like to hear and to tell, as reflectlng the ancient faith of Shinto.

The tale is related of a samurai who had a servant that was faithfuly devoted to the Shinto creed. This servant once set out on a pilgrimage to Isé without his master's permission. Such a pilgaimage is known as *nukemairi*, or secret pilgrimage.

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The habit was frequently resorted to until recent years. The master, having no faith in Shinto, was very angry with the man and, on his return, killed him. The body was buried in a corner of the samurai's estate. The real servant, hower, later returned and apologized for his conduct; and the master taking him for the ghost of the man he had killed, was so frightened that he forgave him. The samurai asked the man when he had returned and the man insisted that it was just at that moment. Then the samurai exhumed the body of the man he had killed, or at least attempted to do so, but found only a *gohei* in the grave, all cut and mutilated. The samurai at once became a devoted disciple of Shinto.

In the village of Komata in the province of Isé there lived a poor man named Chokachi who made a living by selling cakes and straw sandals to pilgrims on their way to and from the Isé shrine. One day there came along a young pilgrim who was doing a *nukemairi* trip. The lad bought a pair of sandals and paid for them; but after the boy had passed, the man called him back and insisted that he had forgotten to pay for the sandals. The boy protested, but it was no use; the man demanded the payment again. The youth was so frightened that he paid the money a second time. No sooner had the dishonest man returned to his seat with his hand clasped on the illgotten gain, than he opend his hand to find in it only a *gohei*. The discovery made him quite ill; he duly prayed to the Ise gods for pardon and recovery, after which his health returned and he became a pious adherent of Shinto.

In the year 1650 a priest who was journeying in the province of Shimotsuke distributed some *gohei* among the Shinto believers he came across on the way. On entering a certain village the people received the priest with due reverence, all except six Buddhists who treated the holy man with contempt. There suddenly broke out a big fire which consumed the property of the Buddhists who naturally lived near one another. They believed it to have been a punishment from the gods, and afterwards they made a pilgrimage to Isé, confessed their error and received the sacred *gohei* for purification.

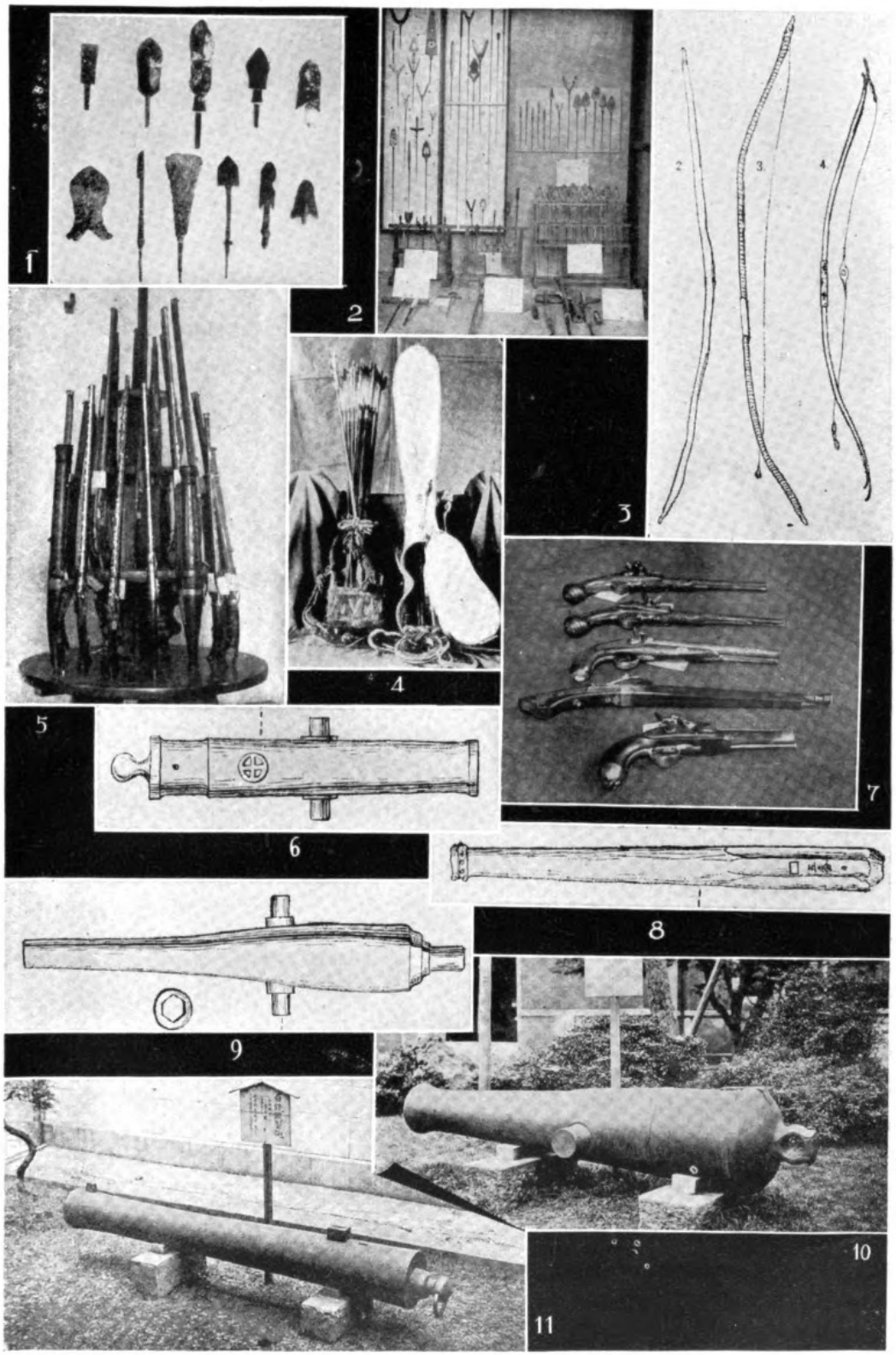
In the little town of Yoshida in the province of Musashi there was an innkeeper who was a devout follower of Shinto. One night a fierce conflagration broke out and reached next door to his inn; he summoned a Shinto priest to pray for safety. The holy man ascended the roof of the house, placed *gohei* before the fire and offered prayer to the national gods. The fire turned tbe opposite way and the inn was saved.

The village of Oku in the province of Owari was once visited by a devastating flood which covered the rice fields and threatened destruction everywhere. The Shinto priest was asked by the inhabitants to pray for the staying of the flood. He duly planted a *gohei* in the midst of the innundation and the waters at once commenced to subside, leaving the fields and gardens without any very serious damage. The villagers were so overjoyed that they presented fifty *koku* of rice the Isé shrine and built a local shrine for the preservation of *gohei*.

Such tales as the above, of which there are legion, indicate the faith associated with *gohei* in the religious life of Japan. Doubtless there are many still who believe some miraculous power to be in the *gohei* of Isé. The same idea is set forth in certain Shinto books, more especially in the *Isé Daijingu Jiniki* and the *Isé Daijingu Rishoki*, both of which are very popular. In a certain native drama called the *Kokusenya*, which depicts a Japanese invasion of China, the hero, Watonai, meets a tiger in a Chinese jungle and is greatly terrified, when he bethinks him of a *gohei* his mother had given before leaving home to protect him in time of danger, which the tiger no sooner sees than he becomes powerless and is easily despatched.

It will thus been seen that the Shintoist is little affected by the teachings of modern science. He still has as much faith in his bit of paper called a *gohei* as some Christains have in the cross or the image of the Virgin.

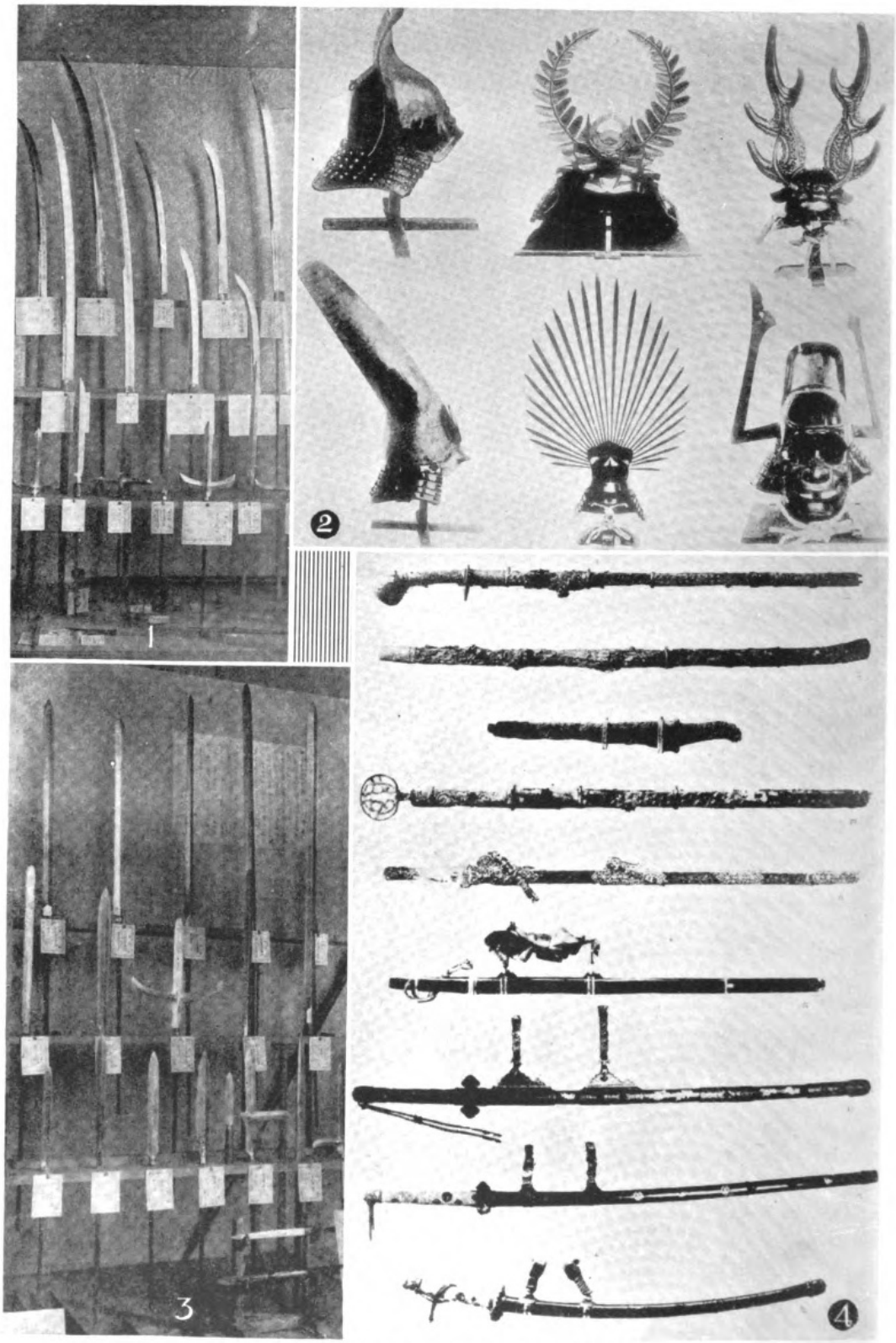
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1. 2. ARROW HEADS 3. BOWS 4. ARROWS AND QUIVER 5. OLD JAPANESE MUSKETS 7. OLD PISTOLS 6. 8 9 10. 11. OLD CANNON

1. 2. Fers de flèches 3. Arcs 4. Flèches et carquois 5. Vieux mousquets japonais 7. Vieux pistolets 8. 9. 10. 11. Vieux canons

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1. LONG SPEARS 2. HELMETS 3. COMMON SPEARS 4. SWORDS

1. Lances 2. Casques 3. Lances courtes 4. Sabres

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ARMY LIFE IN OLD JAPAN

By F. ISE

UNDER the military régime of old Japan it was the custom to take one fourth of all the young men between the ages of 20 and 40 for training as soldiers, while the remaining men of this class were obliged to provide themselves with armour, sword, bow and saddle, so as to be in readiness for time of war. According to the constitution of the army at that time five men formed what was known as a band, and fifty men a company, either infantry or cavalry, each with its leader or captain. Two companies were a corps. Troops to the number of 20,000 had one general, a lieutenant-general and two commissioned officers. This system was kept up until the tenth century, when, after the Masakado rebellion, the various daimyo began to train their own troops, which tended to destroy all semblance of uniformity in the national army.

Most of the military tactics of old Japan came probably from China, one of the earliest instructors being Kibi Makibi who had studied military science in China. It is recorded that in the year 760 A.D. soldiers were sent to Kyushu to study military tactics under Kibi; and the lessons were taken from books written by Chinese strategists. The Imperial court usually kept a teacher of Chinese strategy, Masafusa Oye being a noted name in this capacity. There is further mention of the custom of learning the presence of enemy troops by the behaviour of birds, especially of wild geese and how the enemy was thus attacked unwares and defeated.

Up to the Genpei period it was a principle of Japanese tactics to attack always at night or early morning, which well suited the native disposition and temperament. This practice was adhered to all through the civil wars of Heiji and Hogen. Seldom did considerable forces meet in open battle on the plains, as the Japanese warrior never did so well under those circumstances. In the early days battles were often a contest of individual prowess and strength. As David with Goliath, a Japanese general would come out in front of the arrayed

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VIRGIL THE OLD MAN

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forces and challenge a representative to individual combat. The hero stood before the opposing forces and recited his lineage and accomplishments, and demanded that a man of equal family and attainment be pitted against him. The challenge was usually at once accepted; and a hero from the enemy would appear, and in a similar manner recite his family history and ability before the assembled troops. Then the two fought a duel, which was nothing if not fierce, a battle to the death. One side fallen, another stepped in; and after one or two examples of individual prowess, the two armies would rush at each other and the battle proper began. Even then the entire force on both sides seldom participated, as the strategists preferred to depend on night tactics and surprises.

The long course of civil war produced two schools of tactics, known as the Echigo and the Koshu systems. The Echigo system was represented by the famous Uyesugi Kenshin, daimyo of the province of Echigo; while the Koshu tactics were elaborated by Takeda Shingen, lord of Koshu. One of the most famous battles, in which these two valiant rivals were against each other, was the fight at Kawanakajima in Shinano. The Echigo system involved the rapid moving of troops and the springing of unheard-of surprises. The Koshu tacticians, on the otl er hand, aimed at placing their troops in strategic positions and insisting on a steady frontal attack to the finish. The latter method was regarded by the majority of soldiers as the more scientific, and for a long time it prevailed with the leading clansmen.

The above theories of battle were elaborated or developed further by later teachers of military science. Obata Kagenori developed the Koshu system to a point where it took his name, while Hojo Ujimasa, one of his pupils, originated what came to be called the Hojo system of strategy. Hojo in turn had a pupil named Yamaga Soko who orginated the system bearing his name, and which became famous as the means adopted by the noted forty-seven *ronin*.

Of course the introduction of gunpowder and the invention of fire-arms completely changed the old tactics, as the new weapons rendered individual prowess less possible. With the arming of soldiers with guns, the front was so equipped, while the middle was armed with bow and arrow, and the lancers placed behind, each kind under command of a special officer. This brings the Japanese system down nearer to the modern system.

European tactics were first taught in Japan in the year 1660 when Hojo Masafusa studied military science with a Dutch officer and learned the use of cannon. Towards the later Tokugawa period Takashima Shirodayu, governor of Nagasaki, brought to Osaka a Dutchman who was on his way to Yedo to pay his

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respects to the Shogun; and when the Dutchman saw Osaka castle, all he said was *bom bom; bom-bom;* which greatly puzzled the governor. But later when they returned to Nagasaki, the Dutchman fell ill and was kindly nursed by the governor, who managed to get out of him what he meant by saying *bom-bom*, *bom-bom* on seeing Osaka castle. Thus he learned that the foreigners had a weapon which when it said *bom-bom*, immediately destroyed such things as castles; and from that time the study of ordnance was taken up in Japan.

In the year 1818 Tarozaemon Egawa, a pupil of the governor of Nagasaki, memorialized the government to the effect that the primitive war weapons be abolished and more modern one instroduced; that warships should be constructed for the purpose of coastal defence; that the existing castles should be replaced by impregnable fortresses. This shows how Egawa had a fair knowledge of the needs of national defence at that time. Later Enomoto Buyo, afterwards Viscount, went to Holland to study military and naval science, while he and Count Katsu took lessons from the Dutch in Nagasaki. This brings us down to the Meiji Era which opened in 1868.

And so through the long course of Japanese history military tactics, strategy and weapons have changed from time to time until Japan is to-day one of the best equipped nations in the world.

The invention and evolution of Japanese defensive weapons is one of the most interesting subjects in connection with this subject. It is clear from both Japanese tradition and history that armour was used in the native army from the earliest times. There is mention of the fact that in the year 780 A.D. the Emperor's armour was made of leather instead of iron, as being more practical, the iron armour quickly rusting and becoming useless. Armour seems to have grown larger and more clumsy as time went on, and there was complaint that it was difficult to get anything into or out of the warrior's pocket. It was sufficient in that day if the armour was able to withstand the impact of an arrow; but with the coming of bullets the armour was obsolete. The history of the helmet shows that as time went on the crown was raised so as to prevent shock from blows on the head.

The bows of antiquity were round and about 7 feet 5 inches long, and the arrow 3 feet 7 inches and round. The arrow head was from 4 to 5 inches long. The wood used was bamboo. It was clear that the Japanese warrior used the largest archery weapons on record. Up to the Middle Ages every Japanese soldier had to be skilled in archery; and such sayings, as "the house of the bow," meant the home of a warrior. The gun, however, displaced the bow and arrow.

As to swords the Japanese had two makes, the double-edged and the single, the former being straight and the latter

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curved at the point, the one known as the *tsurugi* and the other the *katana*. The *tsurugi* is the older form and was in time replaced by the single-edged curved sword. With the long peace of the Tokugawa period the sword of the samurai grew so slender that it was almost impractical as a weapon of war. The Japanese sword was always from 3 to 5 feet in length, but towards the close of the Tokugawa age it had dwindled to about 2 feet only; and we do not wonder that two of such weapons were considered necessary.

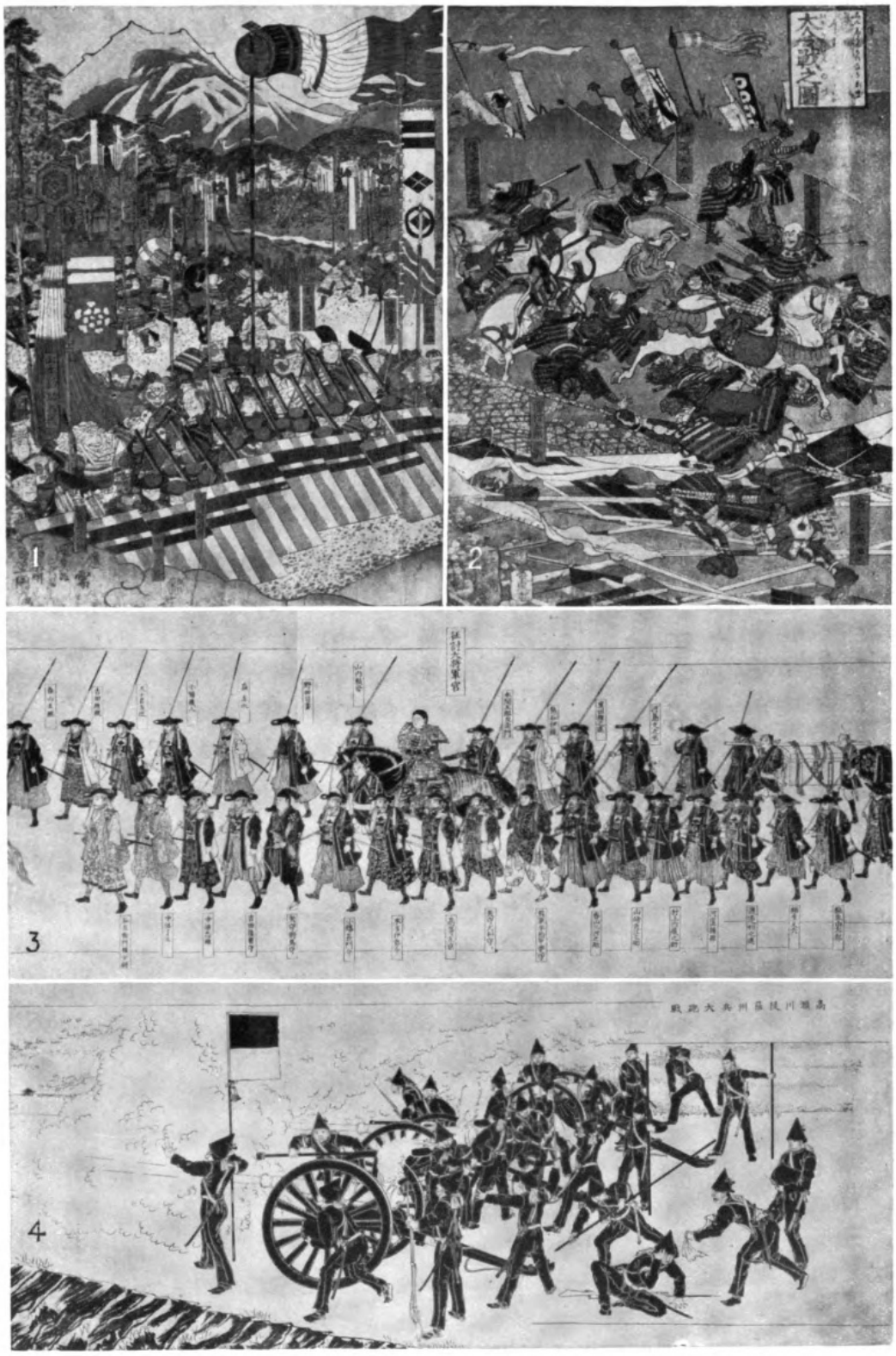
The spear has been a weapon of war in Japan from remote antiquity, and was called *hoko*. In the Genpei era they gave way to the bow and arrow but reappeared again in the Ashikaga period. The advent of fire-arms made the lance almost as useless as the bow and arrow. But during the period of civil war they were used with telling effect; for the clumsy muzzle-loading muskets had to be abandoned as soon as the load was discharged; and the archers in turn had to retire as soon as their quivers were empty; and then the main fighting had to be done by the spearmen, who finally decided the issue. In any assault on an enemy camp it was always the case that the spearmen were most ambitious to reach the enemy first, the first man being called the "first-spear," or *ichibanyari*, and so on.

The Japanese halberd was first after the form of the Chinese weapon, looking something like a modern butcher-knife with a long handle, the use being for the most part to wound the enemy in the feet. The blade of the earlier weapon was about 3 feet long, but in the strife between the Northern and Southern dynasties it grew to 5 or 6 feet in length, known as the *o-naginata*, or big halberd. It was in time replaced by the spear, however.

The Japanese shield was used for warding off arrows and was square in form and of hard wood, about 8 feet long and 3 wide, the thickness being about 2 inches. During encampment the shields of the warriors stood in front of the troops. There was another size of shield about 4 feet long, 2 wide and 1 inch and a half thick, which was borne by the warrior into the fight. The former, known as the *kaitate* was for protecting encampments from arrows; and the latter, known as the *ayumitate*, was for battle. With the use of fire-arms the shield was covered with bamboo, which is hard and not easily penetrated by a bullet.

The first fire-arms were introduced by the Portuguese, about 1551 when the daimyo of Higo received a musket from the foreign visitors. The first importation of small fire-arms came to Tanegashima, a small island off Kagoshima, the arms taking the name of the island. They were first used in war between Suye Harukata and Mori Motonari at the battle of Itsukushima. From that time there was naturally a rapid and radical change in Japanese arms, war accoutrements and tactics.

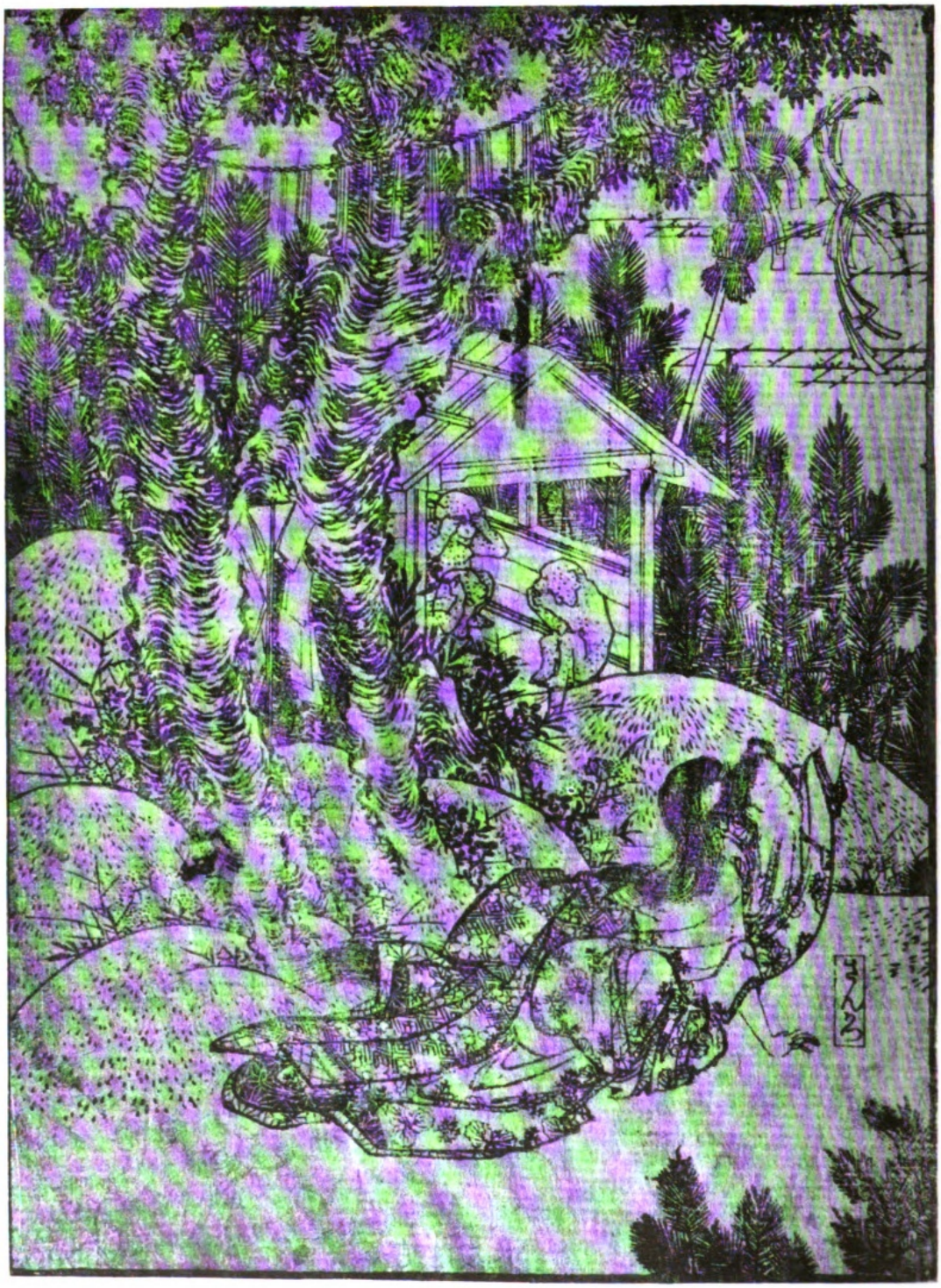
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1. SHIELDS 2. AN ASSAULT 3. UNIFORMS OF OLD JAPAN
4. ARTILLERY OF EARLY MEIJI ERA

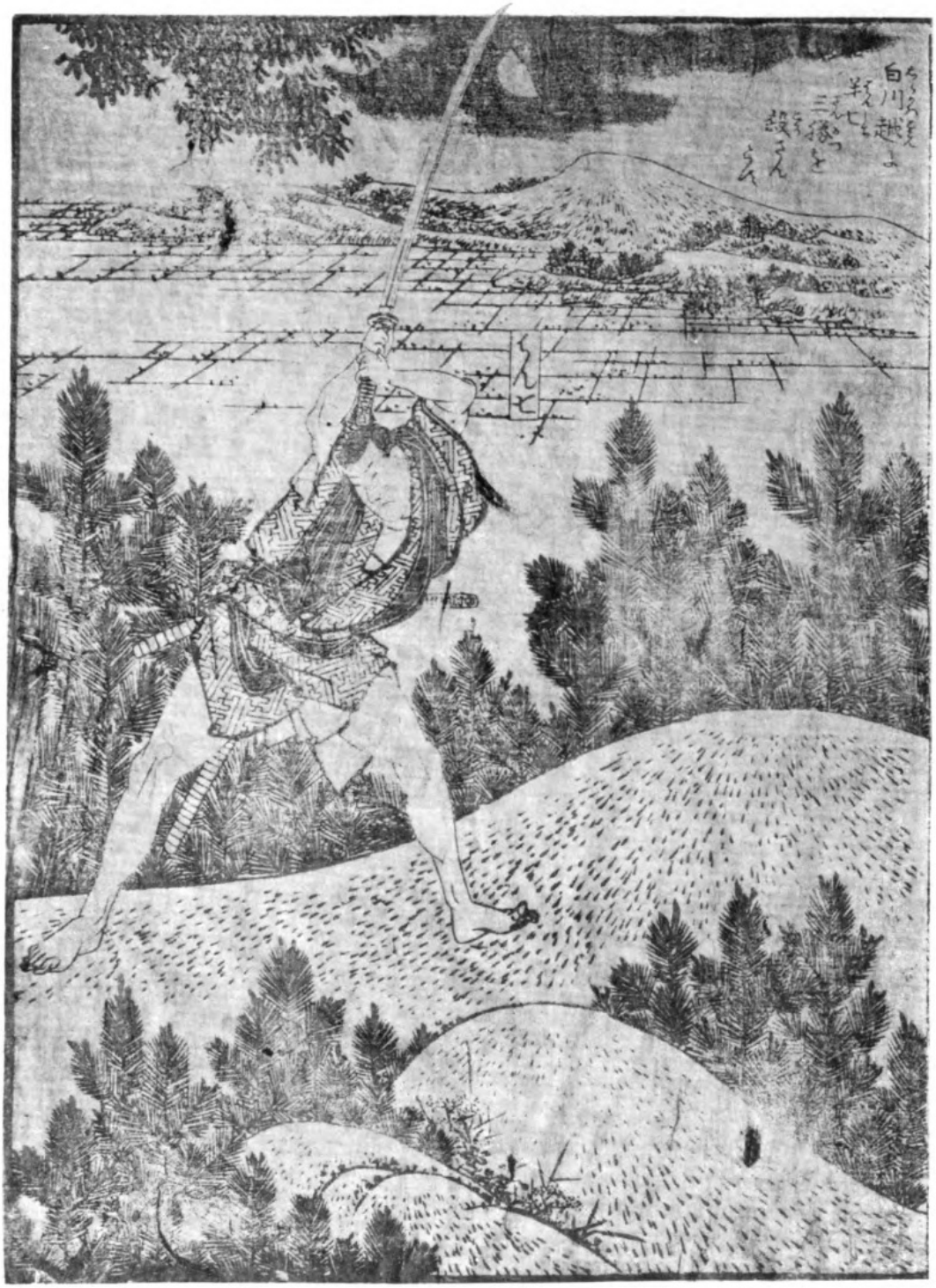
1. Boucliers 2. Une scène d'assaut 3. Uniformes du vieux Japon
4. Artillerie japonnis au commencement de l'ère de Meiji

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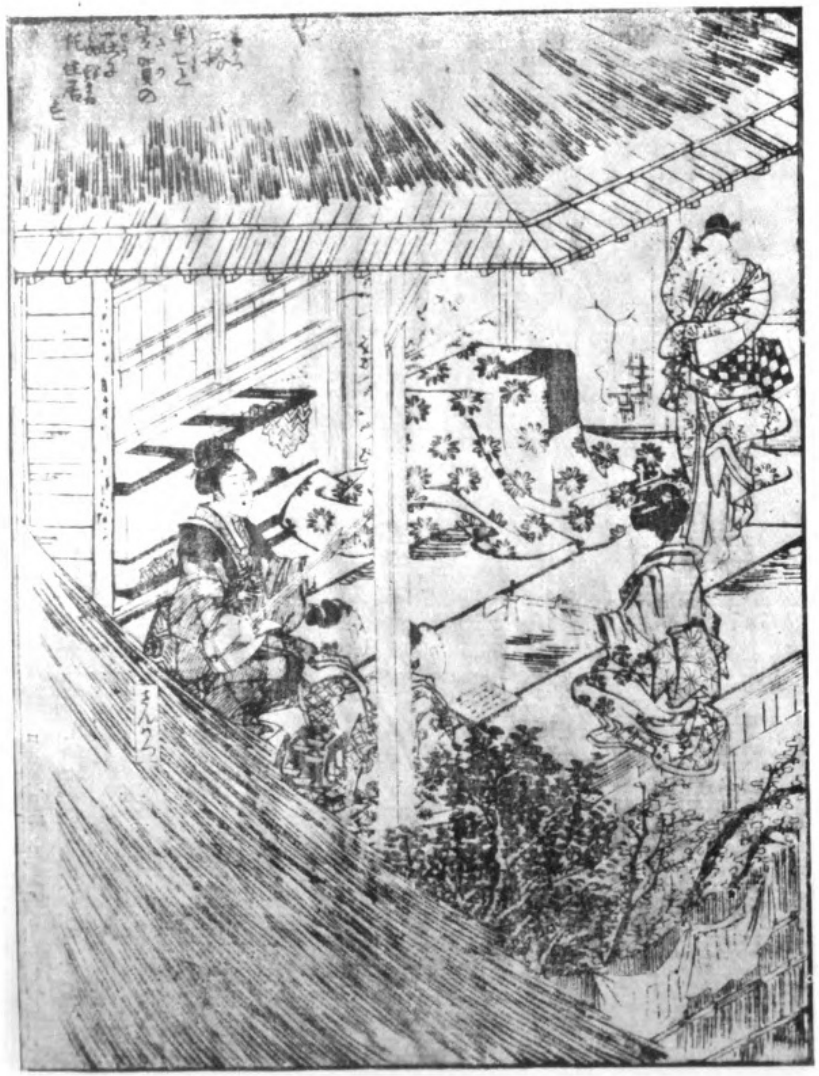
HANSHICHI PREPARES
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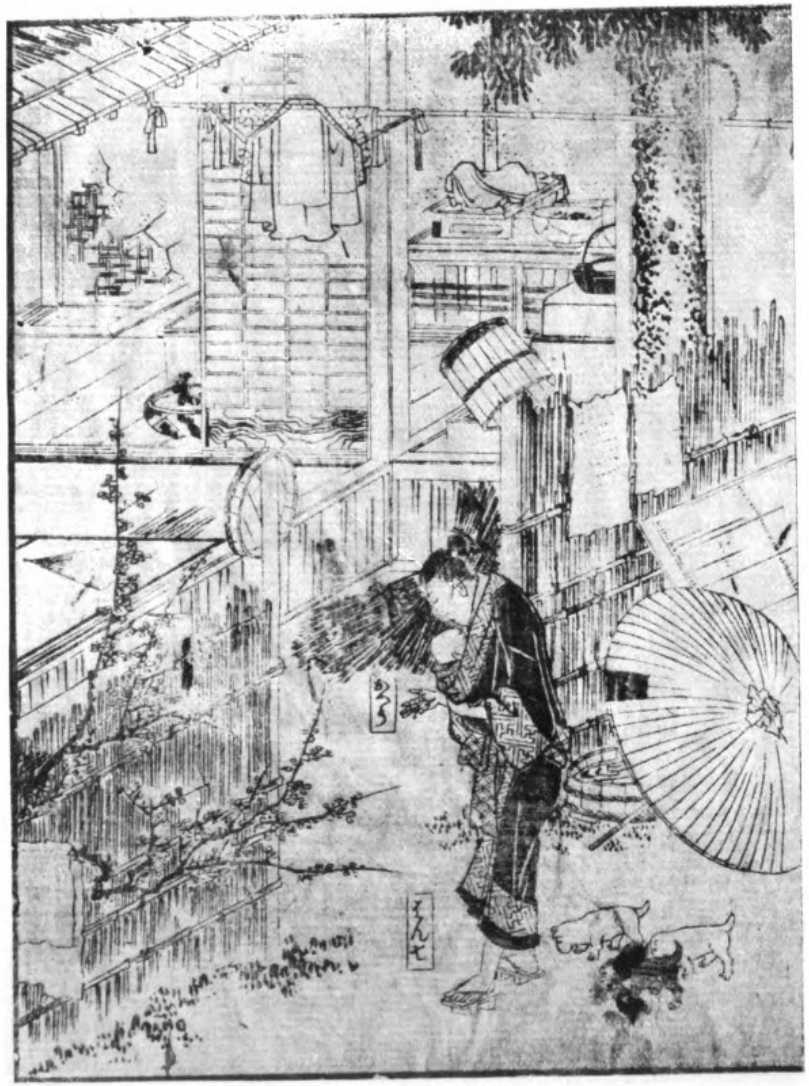


TO SLAY SANKATSU
sabre pour frapper Sankatsou

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OSAN TEACHES DANCING AND SINGING
Osan enseignant à danser et à chanter



HANSHICHI AND HIS BABY
Hanshitchi et son bébé

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XII

A MOTHER'S PRAYERS

AFTER Hanshichi had abducted Sankatsu, Atsukura Tomoharu at once repaired to the Gion Hotel and informed Yoshiwaka of the displeasure of his father at the young lord's conduct, at the same time emphasizing the wickedness of Imaichi and Fuse, while praising the loyal behaviour of Hanshichi. In conclusion Atsukura advised Yoshiwaka to return home at once by fast palanquin; and the young lord set out for home in a spirit of deep repentance for his misbehaviour, loyally following the advice of Atsukura.

On reaching the castle Atsukura made a report to his master and said:

"I secured spies and had them make a careful investigation as to the doings of our young lord, Yoshiwaka, as well as concerning the habits of his attendants and I have discovered nothing worthy of blame in the young lord; the whole trouble was due to the evil attendants he had. Imaichi and Fuse procured large sums of money from Nara and spent it in questionable pleasures, gratifying their own appetites; while Hanshichi, forgetting his position as guardian of the young lord Yoshiwaka, retired to lodgings of his own at Gojo and devoted his time to a geisha named San-Katsu. These fellows attempted to cover up their misdeeds by trying to have their young master indulge in their vices with wine and women. But Hanshichi when his misconduct was found out and he felt that he must sooner or later suffer for it, he eloped with the geisha, no one knows where. My colleague Arimatsu Sotaro has succeeded in apprehending Imaichi and Fuse and has brought them back here. Now that the innocence of the young lord is established I beseech you to allay your displeasure and receive the young lord as your own beloved son."

To this explanation the old *daimyo* listened attentively; and then after a pause he remarked:

"Then do you mean to tell me that after all this fuss there was nothing at all to the stories about my son's misconduct? Of course the profligacy of my son's attendants, it never can be pardoned; especially the conduct of Hanshichi, who indeed must be despicable villain. Him I have always treated with kindness and consideration, supposing he would turn out to be a useful man some day; but it seems he has forgotten all my favours. I command that he be traced, and be meted out due punishment."

The *daimyo* spoke with unusual warmth and showed deep wrath; and at the same time the anger that he had entertained concerning his son, passed away. Where-

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OSAN AND HYPERICHI

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upon Atsukura brought the young lord into the presence of his father, who received him rather abruptly and said:

"As you are still but a stripling, I do not now call you carefully to account; but after this you must not expect any leniency. Do you mind?"

Not long after this the two culprits, Imaichi and Fuse, were brought to trial before the chief officer of the clan, Arimatsu Tenzen, assisted by Atsukura; and the two prisoners endeavored earnestly to make excuses for themselves and to mitigate their conduct:

"We have been very foolish," they admitted to the court;" but the real trouble was that we were deceived by that fellow, Hanshichi. One of us loved Sankatsu, it is true; and we lured her away from the house of her guardian, but we know nothing about her since the affair at Sanjokawara. Of course this whole trouble was planned by Hanshichi. And yet he, the guilty one has escaped, and we the innocent ones are arrested and tried in court."

The court questioned the prisoners more strictly further, but failed to elicit anything of interest. Naturally Tenzen was indignant from all that he had heard of Hanshichi.

"Well," said he, "after all, what can one expect; he was only the son of a woodcutter. It was by my influence he was made a *samurai* and promoted to be an attendant of our young lord. As I was taken by his cleverness I gave him my daughter, Sonohana, in wedlock, whom I would not give to any man for a thousand treasures. Yet in spite of all these favours he has deceived his master and proved disloyal, cultivating improper relations with a geisha. The whole thing makes me terribly ashamed. He is a most inexcusable rascal. My anger will never be appeased until I make his father Hanroku commit *harakiri*, and also Hanshichi when I can lay my hand on him." And thus Tenzen went on abusing both Hanroku and his son Hanshichi in a terriffic manner.

When Sonohana heard this she tried to pacify her irate father and said:

"Young men, you know, are apt to be foolish, especially when on a journey and removed from the restraints of home. Is it not rather too cruel a thing to make life the price of such trivial folly, especially as Hanroku, his father, has had nothing to do with the evil conduct of the son? It seems to me altogether unreasonable to make the father die for the sake of the son's imprudence. The public will talk, and people will say that it is I that have caused the death of my father-in-law through my jealousy, and revenge. This would render me miserable for the rest of my days. I suspect that all the crimes are put upon Hanshichi simply because he is missing and cannot defend himself. Anyway if you intend to resort to extreme measures without making proper investigation, you must take my life first."

After thus remonstrating with her father Sonohana pleaded with her mother to try to pacify him, weeping bitterly the while. But Shikinami, the mother, agreed with her husband that Hanshichi's conduct deserved severe measures; and yet she could not but be moved by the obvious affection of Sonohana and felt deeply for her daughter's sorrow. So she prevailed upon her husband until he finally thought better of it and decided the sentence of the court in consultation with Atsukura. It was, therefore, reported to the lord that Imaichi and Fuse were sentenced to banishment and Hanroku

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was dismissed permanently from office on account of the conduct of his son.

On learning of the accusation against his son, Hanroku was, of course, as surprised as he was angry; and as to the sentence passed on himself, he was glad to have got off so easily, even though it reduced him to the position of a homeless *ronin*. Through the intercession and sympathy of Tenzen and Atsukura, however, he was allowed to receive a small pension to keep body and soul together, but he lived most of his time indoors, ashamed to look on the face of man. Then, for the first time, he began to regret that he had ever cut down the great camphor tree at Yonedani and recollected the remonstrances of his dead wife Tagashino.

As time went on Sonohana began to pine away for Hanshichi, and at last her health failed and she had to take to bed. The physicians could give no assurance that she would soon recover, and Tenzen and his wife were alarmed at their daughter's condition. The mother was so affected that she went to the Daibutsu temple to worship everyday and had a course of one hundred prayers offered for the recovery of her child. Sometimes she even repeated the *hyakudomairi* at one visit, repeating the one hundred prayers pacing back and forth before the alter.

After the abduction of Sankatsu, Kasamatsu Heizo, her foster-father, was reduced to the position of an itinerent musician, known as *utasaimon*, and wandered about Nara collecting what he could from those willing to listen to his songs.

It was the festal day of the Takatenjin shrine, the 25th of September, and the poor *utasaimon* took up his position at the entrance to the shrine where he could beg from passers-by. A party of samurai, apparently officers, chanced to come that way, being deputies for the lord of the province who could not come himself to worship, and they rested at a restaurant. The chief officer was having his meal in an inner room while his subordinates were waiting without, guarding his horse. Heizo approached the men and begged alms; and his voice was heard by the officer within, who at once called one his attendants and gave him some food and a small box to take out to the beggar. Though it was no more than the remnant of the officer's lunch, Heizo was profoundly grateful and offered profuse thanks for the kindness, raising the box several times above his head. Then he departed.

On going home Heizo opened the box to enjoy for once a good supper, when, to his amazement, he found a package of money with a note, saying: "This is paid for the possession of Sankatsu." The whole thing was very mysterious to him. Heizo began to think and try to unravel the mystery. He wondered whether, after all, it was not the lord of the province that abducted Sankatsu. So he returned to the restaurant near the Takatenjin shrine and inquired the name of the officer who had taken luncheon there; but the name of the officer was not known to the keeper of the place.

Heizo then started for Gojo and made inquiries among the villagers about Akane Hanroku, when he learned the sentence that had been passed on Hanroku on account of his son's misconduct in eloping with Sankatsu. Then Heizo understood all: it was Hanshichi, the betrothed husband of Osan, that had abducted Sankatsu on that wild night at Sanjokawara. And he pondered on the whole

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matter, wondering whether Sankatsu knew it was Hanshichi who was taking her off and why he did not inform her of his intention. Heizo was still in doubt, however, as to just who the officer was that had given him the money. So he continued to wander about Nara and to try to find Sankatsu; and the search he kept up for months and years.

XIII

The Midnight Moon

That night when Hanshichi ran off with Sankatsu in his arms he proceeded far under cover of darkness, hastening northwards till he passed the Yoshida grove and reached the foot of Mount Shirakawa. The rain which had been falling, stopped and night was advancing toward dawn.

Hanshichi set down his precious burden and said: "You must be terrified at having been brought away in this manner without explanation or apology; but the young gentleman who invited you the Gion hotel the other day, is my master; and as he indulged somewhat freely in dissipation at the capital, his father has summoned him home in anger. The loyal retainers were much cut up about the young lord and racked their brains on how to save him. In consultation with them I have agreed to take over the guilt of the young lord, so that his ill reputation would vanish; and for this purpose I agreed to elope with you, or abduct you. As you know loyalty is supreme over all other considerations and knows no mercy; and so I am sorry to inform you that I must have your life here and now, and then take my own. So then make up your mind to die for the sake of maintaining loyalty inviolate."

No sooner had he finished the last word than he drew his sword to slay the pretty victim, who ran off screaming for help. Being a dancing girl she was very agile and could run well. Hanshichi was not a man who wanted to kill one not yet resigned to fate, so he pursued her gently, dodging this way and that way, until the poor girl, tired out, saw that she could not hope to escape, and exclaimed:

"Wait, wait! If it is for the sake of loyalty that I must die, I should like to see my mother first whom I have not seen these many years, as I have been searching for her in vain. As I have not been fortunate enough to find her perhaps you will convey to her my dying words."

"Say what you wish," replied Hanshichi, his eyes blinking strangely.

"Well, to tell the truth," Sankatsu went on, "my father, Kasamatsu Heizo, is not my real father, I was separated from my mother when I was only three years old. I was only seven when my father died. He fell under the blow of a falling axe-head. I was taken by the man whose fault it was that the accident occurred, and reared by him in atonement for my father's death. My foster-mother died while I was yet a child. For some reason or other I was disliked by foster-father who tried to kill me when I was nine years of age; but I was rescued by the man who is my foster-father, Kasamatsu Heizo. You see, when I was but a mere child I had been betrothed to the son of the family who adopted me and so was separated from him. The wish to find my mother and the man to whom I was betrothed was the reason why I took up the calling of a geisha. I forgot the shame of it in the burning desire to find my mother and my lover. Possibly it was so decreed in a previous existence, as is also my present fate to die for the loyalty of a mere stranger. This charm

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which I have carried, is a memento of my affianced, and this little plectrum is a keepsake of my mother's. I implore you to hand these to my betrothed and to my mother after I am no more. The name of my affianced is. . . ."

Here the girl broke into a fit of weeping and sank down in her sorrow and pain. Hanshichi was himself now quite overcome; and he asked:

"Was not your name Osan when you were a child?"

At this question Sankatsu was astonished and looked up with wondering eyes.

"How do you happen to know that?"

She arose to approach Hanshichi, but when she saw the sword still gleaming in his hand, she quailed. It was still quite dark and they strained to get glimpases of each other's faces. Just at that moment the moon came from behind a cloud and lit up divinely the face of each. The features of childhood. had changed; but they recognized each other; and the family crest of oak leaves there on their coats.

"My husband!" cried Sankatsu.

"And my Osan!" exclaimed Hanshichi.

The two stood there dumb with amazement, wonder and affection.

Hanshichi replaced his sword in its sheath; and they talked together a while; he related to her all he had gone through for her sake: how he had even had to go through a marriage ceremony and was the husband of another in name; but all was in accordance with his pledge that he would be true to her.

"My cherished hope has at last been realized," said Sankatsu after a pause; and the only sorrow left is that I have not yet found my mother. But if my death can be the means of helping you to maintain your loyalty inviolate, I am still ready to die for you."

"No, I cannot injure you," replied Hanshichi, after he had pondered a while; "and neither shall I kill myself. It is a higher duty that I should reward your noble chastity by marrying you even if it were for no longer than a day. It will be, moreover, a fulfillment of my mother's deathbed injunction."

The two lovers, Osan and Hanshichi, then ascended the slopes of Mount Shirakawa hand in hand together and descended the other side to the province of Omi. In the little post-town of Taga they settled down, where the wife set up as a teacher of the samisen, while the husband taught the children of the neighbourhood to read and write. Thus they lived in great happiness together; and after a year had passed, a baby girl was born to them; and they named the child O-tsū.

In that town they spent some further time, and then they decided to move to Kamakura, proceeding by the route over the Nakasendo. As Kamakura was then coming to be as flourishing a city as Kyoto, they thought there would be more chance of Hanshichi rising in the world there. But at the barrier-town of Kutsukake in the province of Shinano Hanshichi was taken with a severe illness, and the journey had to be delayed for some time. Osan attended her sick husband faithfully day and night, procuring medicines he needed and supplying him with every necessity, even selling her own clothes to meet the expense; but the illness of Hanshichi showed no sign of abatement.

(To be Continued.)

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JAPANESE WOMEN

By THE MARCHIONESS NABESHIMA

THE Japanese woman has naturally changed much with the great changes that have characterized the thought and custom of the nation during the history of the last few years. Her essential virtues, however, have remained the same throughout all generations and are as fully displayed in the lives of the wives and mothers of Japan to-day as ever they were in the past.

The ideal quality of the Japanese woman is that represented by the goddess Tensho Daijin, the mother of the nation. Though occupied with so high-born a position as that of ruler, she yet found time for such domestic accomplishments as weaving and spinning silk; and all times remembered that she was queen of the home as well as of the nation. Though she had a brother who behaved at times with violence, she treated him with womanly kindness, not easily becoming angry or hastily accusing him. She stands for that beautiful quality of tender gentleness for which that woman has been noted from of old.

The unruly conduct of Susano-o-no-mikoto, brother of Tensho Daijin, increased to such an intensity that he once threw into her palace the carcass of a horse. The act killed a maid standing in the way and astonished the Imperial mistress of the palace beyond measure, and so for the first time showed some traces of anger. She clad herself in armour like a warrior and went forth to punish her incorrigible brother in a dignified manner. Before her noble character and majestic mien the rude brother was crestfallen; and making due apology craved pardon for his misdeeds. Here again she had occasion to show her tenderness of character; and so in every way Tensho Daijin reveals that combination of tenderness and heroism that marks the Japanese woman.

And together with tenderness and heroism has always gone a fine degree of chastity and nobility of thought, as well as a spirit of benevolence, sincerity and modesty. And all her admirable qualities she devotes more to her home than to any other sphere of life. And thus the two noble qualities or valorous courage and graciousness the Japanese woman combines in a high degree.

Such qualities are well brought out in various representative women of Japanese history. Every Japanese is familiar with the story of the wife of Katana lord of Kamitsuke who lived in the time of the Emperor Jomei, about 637 A. D. Her husband was despatched by Imperial order to proceed northwards to subdue a rebel Ainu tribe; and when Katana suddenly found himself surrounded by the rebels, he attempted to escape by taking flight. Whereupon his more valiant wife addressed him and said: "Your father was one of the brave warriors who subjugated the kingdoms of Shiragi and Kudara beyond the sea; and can the descendant of such a hero now betray his spirit by running away from a

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tribe of Ainu? You should fight until your sword is broken and your energy exhausted; and then you will not defile the name of your ancestors."

She then proffered her husband a cup of wine to quiet him, as he was greatly excited over the danger of the situation. She now buckled her husband's sword on herself and arranged the bows for the arrows all about the fortress inclosure; and commanded the soldiers to test the bowstrings. Katana, hearing the snapping of the bows and seeing the courage of his wife, summoned his spirit once more and took courage. The rebels, thinking the fortress had a much bigger garrison than it had, retreated without pressing the attack. The battle ended in favour of Katana and he was duly rewarded by Imperial favour, his wife sharing the praise of the Court. The fact that this incident is not remarked upon in after history as unusual shows that it was regarded as but the representative act of a woman of Japan.

I have no doubt that after the wife of Katana had done this great deed, she did not think any more about it, but went about her house work and her family duties as though nothing particular had happened; nor did the women of the time, nor even the historians, deem the matter worth more than simple mention. The women of Japan have this latent spirit of heroism which reveals itself under fitting circumstances. If such an emergency had not brought the wife of Katana into prominence she would never have been mentioned at all; and there are millions of Japanese women with the same spirit, whose names receive no mention in history. It is easy to see, however, that the spirit shown by the wife of Katana is but that revealed in the life of the goddess Tensho Daijin. A singular beauty of the Japanese woman's life is that she does not allow her courage and gentle character to turn her head should she do some great thing, but prefers to devote all her virtues to home and family. The full greatness of the Japanese woman, then, is not seen to best advantage in the daily round and common task, but as occasion calls. The spirit of Joan d'Arc is quite common among the women of Japan.

Another story of great womanhood comes down to us from the time of the Emperor Kimmei (540–571); it is about the wife of Utayori, lord of the Imperial Mews. This official fell under the envy of his fellow officials because of the favour shown him by the Imperial Court. They slandered him to the Emperor and declared that his wife was so stuck up that she wore a girdle much too wide for her station and that they believed it was one of the Empress's which Utayori had stolen for his wife. The husband was seized and thrown into prison where he died. Soon afterwards the house of the prison warder was destroyed by fire; and the family of Utayori was accused of the crime. The eldest son of Utayori was about to be punished for it. The widow of Utayori requested that the next son betaken instead of the older son, saying that the elder son was the son of her dead husband's first wife and therefore her stepson whom she had promised her husband to bring up in the right way, a promise she could not keep unless the second son, *her own*, was taken instead. The officials were so impressed by her admirable character that they released both sons and handed them back to the mother. When the Emperor heard of this he insisted that so good a woman could not have worn a stolen girdle and ordered

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further investigation, when it was discovered that the whole thing had been but a slander on Utayori.

In the wife of Katsuyori Takeda we have another example of what the Japanese woman is at her best. Katsuyori Takaeda was lord of the province of Kai and a very valiant warrior. It will be remembered that when famous Oda Nobunaga was defeated by Tokugawa Ieyasu he ran away and took refuge on Mount Temmoku. Takeda was with Oda at that time; and when leaving home he said to his wife, who was a daughter of Uji-iye Hojo, lord of Odawara, that she had better return to her father's castle so as to be safe. But she resisted and chose to die with her husband. Taking her ladies with her she followed her soldier husband to Mount Temmoku and there died fighting beside him in the attack against him. This shows something of the courage and deep spirit of self-sacrifice that rules the mind of a Japanese woman. It recalls to us the story of Ototachibana-hime, wife of Prince Yamatodake-no-mikoto, who threw herself into the sea to appease the angry ocean god during a big storm when crossing the bay of Sagami, and so saved the life of her husband. A similar character is seen in the spirit of Shizuko, wife of the late General Count Nogi, who preferred to die with her husband when he decided to follow his Emperor into the unseen world. Such deeds show that the Japanese woman has lost none of her ancient virtue, but still remains the queen of faithful constancy.

Every true Japanese woman thinks of the character of Yenko Nonaka, daughter of a famous statesman of that name in the Tosa clan. Kenzan Nonaka was a high official of his clan, enjoying fame and wealth after a distinguished career of thirty years of service. Yenko was still only a child of five when her father suffered some disgrace at the hands of slanderers and had to retire to Sukumo where he finally died. The orphan girl grew up, studied literature and also medical science. She at last became a skilful physician and made an independent living, probably the first woman doctor in Japan. Her ideal was always kept high by remembering the greatness of her father and the duty of honouring his name. Once when she was passing along in her palanquin she met that of an official of high rank; and as the class system was firmly enforced in those days, the bearers of her palanquin were about to make way for that of the high official, when Yenko exclaimed from within: "I am the daughter of Kenzan Nonaka; and you need not make way for anybody" She was the pioneer of those who refuse to submit to injustice from even the opposite sex. This lady lived in single blessedness till the age of sixty when she died; and thus she becomes an illustration of how the Japanese woman, even from of old, had it in her to become independent and lead a successful life if she so determined.

It is necessary to say this, for among foreigners there doubtless are some who misunderstand the gentleneses of the Japanese woman and regard her extreme docility and meekness as unsuitable to modern life. Always assuming the predominance of man over woman in Japan, western people are apt to conclude that the Japanese woman must be much too tame for the struggle of to-day. This, however, is a superficial view. The Japanese woman has always been equal to any crisis she had to face in the past, and there is no reason to think she is less able to face her difficulties in the present. The average Japanese woman is not at all so blindly submissive to the caprices of men as outsiders are wont to imagine. Her manners are gentle and tender and reverent, as she deems it a fine virtue to respect her husband and every honorable man, but she is ready to be very stern when necessity requires it. Then she is as ready for death as for life if the occasion so demanded. To be quite as ready to die as to live: *that* is something to be proud of surely! This quality of self-denial and supreme sacrifice is something that makes great mothers and great sons. In her ordinary hum-drum life of every day one would not think there could be so much in the woman of Japan; but she has quite as much influence in home and society as the Japanese man; and what is more, she is his mother.

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TRADITIONS OF FUJISAN

By SAZANAMI IWAYA

ALL lovers of the beautiful, Japanese and foreigners alike, admire Mount Fuji, the sacred mountain of Nippon; and this devotion is not due so much to its height as to the uniqueness and divinity of its form. One does not wonder that on the mountain is a shrine where a deity is worshipped, called Asama-no-Ogami; and there are two other shrines also, one to Aitaka-myojin and one to Kai-inu-myojin; and about these gods there have come down some very interesting traditions.

It is said that once there lived at the foot of the mountain an old couple whose daily work consisted in cutting bamboo from the slopes to make winnowing baskets. Though very poor, the old man and woman were apparently content with their lot and did not worry. The only thing that troubled them was the fact that they were childless.

To amuse them in moments of leisure the old man kept a falcon and the old woman a dog, for which they cared as for children. One day when the old man went out to cut bamboo trees as usual, he found, on severing the trunk of a bamboo, that there lay in one of the internodes a beautiful girl baby. The tiny thing was only an inch or so in height and looked just like a wee doll. The find was an occasion of great delight to the old couple who were longing for a child; and so they nursed the little maiden with much tenderness, and in about a year and four months she was grown to full stature and very pretty, in form like to an angel. Without any teaching she knew how to read and write; and her disposition was tender and her form graceful. Tales of her uniqueness and beauty spread far and wide.

It happened about that time the Emperor asked for more Court ladies and sent out messengers to select from the most beautiful maidens of the country candidates suitable for the office. On passing the hut of the old couple the messenger saw a strange light emanating therefrom and inquired the cause of the radiance; and the old man within replied that it was emitted by his beautiful daughter. The official was somewhat excited by this information and his curiosity increased. The girl was brought out and presented to the official, who found that she was just as the old man had said.

The official then acquainted the old man with the Emperor's behest and said the maiden was just the kind that his Majesty wanted for the Imperial Palace; and the fact that a divine light emanated from her body made her all the more suitable. The old man was delighted at the news; for he saw in it a chance for his daughter and himself to rise in the world. So he urged the suit on his pretty daughter.

The maiden, however, did not seem at all in favour of the proposal. She said she did not feel equal to so exalted a position and declined the offer. The official was insistent, but the maiden was adamant. The official, much disappoint-

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ed, resolved to return to the capital and relate the circumstances to his Imperial master. After he had gone the old man and woman called the daughter and upbraided her for refusing so fine an offer of promotion. To be wanted by the Emperor was the highest honour that could befall any one.

The maiden forthwith burst into tears and declared that her life on earth was at last approaching its close. She then said that she was not a real human being, although they had kindly reared her as such and showed her care and devotion. It was most unfortunate that the rays of light emanating from her should have been seen by the Imperial official. Lest she should now be summoned to the capital she had determined to escape into the mountain. So she bade them farewell and departed. They went after her and tried to persuade her to change her mind, saying that if she desired not to go to the capital they would not force her. They besought her not to forsake them and leave them alone in their old age.

The girl only shook her head and refused to heed their petition. She went off, promising to visit them again from time to time. The old couples held on to her sleeves and tried to detain her, but she released herself and was soon beyond their reach. They ran and ran after her, but could not overtake her. They went on until reaching the summit of Fuji, where they found that she had taken refuge in a cave. They wanted to enter the cave after her but found it dark and dangerous and dared not attempt it. There was nothing for it but to leave her there; and so they went home with heavy hearts.

Meanwhile the Emperor, on hearing from the official such wonderful tales of the girl's beauty, resolved to set out himself and fetch her; and so great preparation was made for the Imperial journey. The Imperial procession finally arrived at the base of Mount Fuji and called at the hut of the woodcutter. The old man expressed pleasure at the honour bestowed on his name by an Imperial visit and then had to inform the Emperor that the beautiful daughter had betaken herself to the top of Mount Fuji and entered a cave from which nothing could induce her to come out. Nothing abashed, the Imperial visitor requested to be guided to the summit of the mountain where he would try to find the maiden.

The old man duly led the way to the summit of Fuji. After toiling up the sandy slope for many hours they at last reached the cavern. The old man was so tired on the way and the Emperor likewise so worn out that they sat down to rest, and amid the excitement of resuming their pursuit the Emperor forgot his hat. As they approached the summit the old man pointed out the mouth of the cavern. The Emperor went boldly up to the entrance and peeping in cautiously, beheld a ray of light scintilating on the rocky wall. The maiden, seeing the Emperor, came forth to meet him. She expressed great delight at seeing his Majesty and thanked him for the honour of coming so far to fetch her; and the Emperor likewise expressed his delight at having the pleasure of escorting her to the capital. Then the maiden spoke up and said that, regrettable as it seemed, she was unable to accept the Imperial invitation to come to the capital. So she requested the Emperor to remain with her instead of taking her to his Palace; and so saying, she took the Emperor by the hand, drew him into the cavern, and neither of them was ever seen again.

The party were astonished and filled with dismay; but finally consoled themselves by saying the girl was an angel and had taken the Emperor up to heaven. They could do nothing about it, and at last they retraced their steps to the foot of the mountain. Later a shrine was erected at the place where they found the Emperor's hat and there people afterwards came to worship the spirit of the departed sovereign. The shrine was dedicated to Asama-no-Ogami. And when the days of the old man and woman were at last ended they were buried on the mountain; and shrines were dedicated to their spirits too; the one, *Aitaka-myojin* (falcon-loving great one) and the other *Kai-inu-myojin* (dog-keeping great one). This accounts for the three shrines on Fujisan.

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JAPANESE SHIPPING

By S. FUJII

IN no way has the war more beneficially affected Japan than in the shipping business. No sooner had the European conflict broken out than most of the European ships were mobilized for war purposes, and the carrying of freight and passengers in oriental waters was left for the most part to Japan. During the last two years Japanese shipping companies have had more than they can do; and although the number of ships has been greatly increased since the beginning of the war, scarcity of bottoms is still severely felt and much freight is still awaiting movement.

Needless to say the Japanese shipping companies have been reaping an unprecedented harvest; in fact they have done more and made more in the last two years than in any previous ten years under ordinary circumstances. The unusual scarcity of tonnage has naturally reacted favourably on shipbuilding; and the Japanese yards are employed to full capacity. The national dockyards launched more ships last year than in any previous year since their establishment. The output in tonnage in 1913 was 50,000; in 1915 it rose to 80,000 and in 1916 the amount of tonnage subsidized by the Government reached 140,000 tons. During the year 1917 the tonnage will doubtless reach 300,000. The amount of tonnage either on the stocks or under design now amounts to 570,000. The amount of tonnage in service at present is 2,140,000, the largest and most efficient service being maintained on the European and American routes. In addition some 350,000 tons of Japanese shipping have been chartered by the Allies and are engaged in the transportation of munitions. Most of the chartered ships are of the latest design and have not been found in any respect inferior to European ships.

For many years the best liners in Japanese service were constructed in foreign yards, but now all these are built at home. Most of the ships in the Nippon Yusen Kaisha's newly opened Panama service were constructed in Japanese dockyards; and most of the other shipping companies have likewise added to their fleets from domestic yards. Most of the new ships now under construction are for freight service. It will not be long before Japan's freight-carrying capacity will be increased by about 800,000 tons. This fleet will be represented in every part of the world. At present the Nippon Yusen Kaisha has lines to Antwerp and Middlesborough;

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and that company runs also a line to San Francisco. The Tokyo Kisen Kaisha has a line of fine big steamers to San Francisco too; and the Osaka Shosen Kaisha has a line to Puget Sound and Seattle. The Nippon Yusen Kaisha has opened a new line by way of Panama; and the Toyo Kisen Kaisha a new line to the west coast of South America. Both the N.Y.K. and O.S.K. have lines to Australia, as well as to Bombay and Calcutta. The Japanese steamers running along the coasts of Russia and China are too numerous to mention.

The Toyo Kisen Kaisha is especially making notable extensions. In addition to its magnificent boats, the *Tenyo Maru*, the *Shinyo Maru* and others it has recently added the *Korea Maru* and the *Persia Maru*. The Osaka Shosen Kaisha is about to open a new line to Europe via Cape Town and the eastern coast of South America.

The three large companies mentioned represent the bulk of Japanese merchant marine. The Nippon Yusen Kaisha has its headquarters in Tokyo. The president of the company is Baron Kondo and the capital now reaches 44,000,000 *yen*. The Osaka Shosen Kaisha has its head office in Osaka. The president of the company is Mr. Keiichiro Hori and the amount of capital is 24,000,000 *yen*. The head office of the Toyo Kisen Kaisha is at Tokyo. Mr. Soichiro Asano is the president; and the capital of the company is 13,000,000 *yen*. In addition to these companies there is the Nisshin Kisen Kaisha with a capital of 8,000,000 *yen*. Among the prominent shipowners who run lines of their own are Mr. K. Tatsuma, Mr. N. Hiroumi, Mr. K. Yamashita, Mr. K. Hachima and Mr. S. Inouye.

As to dockyards one of the largest is the Mitsu Bishi yard at Nagasaki, the president of which is Mr. K. Matsunaga; and the same company has another great dockyard at Kobe, the director of which is Mr. Y. Sugitani; the capital being 3,000,000 *yen*. The Osaka Iron Works has also a fine dockyard, the president being Mr. J. Yamaoka. The capital is 6,000,000 *yen*. The Kawasaki Dockyard is also at Kobe, the capital of which is 10,000,000 *yen*. The president is Mr. K. Matsukata. The Yokohama Dockyard at Yokohama has a capital of 3,750,000 *yen*; and the president is Mr. K. Kara. The Nagata dockyard is at Osaka, Mr. S. Nagata being the president.



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JAPAN AND THE ALLIES

By DR. SETSUREI MIYAKE

(PRESIDENT OF THE MONTHLY JAPAN AND THE JAPANESE)

IMMEDIATELY before the outbreak of the European war all the belligerents were on the best of terms with Japan. Although Japan had no formal treaties with the Balkan states she regarded them with the friendliest feelings, and they had the same regard for Japan. When the war began it was natural for the belligerents and others to wonder which side Japan would take. Many supposed she would assume a neutral attitude, while some even thought she would side with the Teutons. They soon discovered, however, that Japan was decidedly for the Allies.

Japan's sympathy for the Allies is not because she wanted to drive Germany from the Far East only; it is a feeling of long standing. It will be remembered that some twenty years ago when Japan was concluding a peace treaty with China, three European Powers, Germany, France and Russia, interfered and took exception to Japan's occupation of the Liaotung peninsula, on the score that Japan's presence on the continent would be a menace to peace. At that time Japan supposed that Russia was the leader in this attitude, as her territorial ambitions and general policy seemed to favour that opinion. Consequently Japan gave way for the moment but later determined to oppose Russia. In time Japan discovered that it was Germany rather than Russia who took the lead in ousting her from her rights in Manchuria. It was Germany who persuaded the other two powers to join her in an effort to prevent Japan reaping the proper fruit of her victories over China. During the Boxer troubles in China Germany despatched Marshal von Waldersee as Commander-in-chief of the allied forces, notwithstanding that the greater portion of the forces were Japanese, an act which left a bad impression on Japan. The attitude of England then and afterwards was much more gracious towards Japan; and not very long subsequently a treaty of Alliance was entered into between the two countries, which further cemented their close friendship. Though the increasing intimacy with Great Britain was as much due to increasing interests in the Far East as to mutual friendship, it is very true that the Alliance appealed to the respect and confidence of the people of Japan and convinced them of England's good-will. Of course the British empire is vast, and we cannot expect that all British subjects feel equally friendly toward Japan. There are sections of the British empire where Japanese immigrants are excluded.

As a result of the war with Russia that country soon began to realize the spirit and strength of Japan, and the two nations have now come to a better understanding. Each now takes a deeper interest in the national character of the other, and recently a treaty of rap

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prochement has been concluded between them. On the other hand, Germany, as the leader of those opposing Japan's progress in the East, has always looked upon Japan with the eye of suspicion, and has never allowed Japanese to know much about her doings and intentions. She has always maintained toward Japan a spirit of secrecy with respect to the manufacture of arms and ammunition, and many of her factories have closed their doors against Japanese students and investigators. The general attitude of Germany has naturally driven Japan to the side of the Allies, even were there no greater reasons. Since the outbreak of the war the people of Japan have been more set against Germany than ever on account of her many barbarous deeds, such as the violation of Belgian neutrality and the decimation and outrage visited on that country. The Japanese always had some suspicion that to Germany "necessity knows no law," but not until this war did they suppose the pagan principle could be so ruthlessly enforced. The conduct of Germany has been a cause of resentment among a chivalrous people like the Japanese. It is a Japanese conviction that those who rely on might as right should be severely chastised, as may be seen from our history and character.

At the beginning of the war when the Allies were making such slow progress against Germany the Japanese suspected that the failure might have been due in some measure to the evils of civilization, such as the individuallsm that attaches more importance to its own interests than to those of the state. We had a notion that western individualism was sapping man of his spirit of selfsacrifice. The progress of the war, however, has shown us our mistake; the deeds of the British volunteer army have astonished the world. The critical moment has shown that the British have lost none of their old-time courage and skill. The Allies, in addition to unexampled bravery, have shown an admirable spirit of unity and coöperation as well as a fine spirit of patriotism. The war has proved that the saying that "war is of the aristocracy" has lost its significance. Many great English families have lost their sons and often heirs; and numerous families of middle class have lost sons. The whole British nation has submitted to the tremendous sacrifice without hesitation or murmur. Numbers of university professors and students have died for their country. The whole war has been a great contrast to the days when it was the duty of the lower classes to die for the upper classes. France has displayed the same spirit; there the enemy is on French soil and the whole nation stands ready to fight or die. French citizens of all classes have shown an equally self denying spirit. Artists, actors and society people have alike died on the field of battle. A similar spirit in Italy shows how the heroism of old Rome survives in the soul of modern Italy. Russia, in spite of being unprepared, accepted the German challenge with great courage and the bravery of every department of army service has been phenomenal. The spirit and tenacity of Russia is such that, were she fully prepared, Russia could defeat Germany single handed.

Japan has as deep sympathy with Servia and Roumania as she has with Belgium. As Germany had been much better prepared for war than the Allies it was but natural that she should have succeeded in getting a foothold in Belgium and the Balkans; but now that the Allies are ready for the offensive the Germans and their allies are placed on the defensive and will be kept there until defeated. This shows how that, affer all, injustice is not stronger than justice.

Japan feels the honour of being associated with such brave Allies in a war aimed at the suppression of savage might and injustice and the establishment of true freedom in the world. We have witnessed with great admiration the brilliant deeds of Russia, the marvellous operations of the French and British armies and navies and the admirable aid rendered by the colonies to the mother countries. In this war the Japanese are influenced more by sentiment than reason, yet reason gives them determination to do all in their power to assist the Allies, who have shown the world that the heroism of the ancient Greeks and Romans has not perished from the earth.

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IHARA SAIKWAKU

By F. YAMAZAKI

THE Genroku era, that is from 1688 to 1703, was the golden era of the Tokugawa days, when the shogunate was in its flower and the nation produced a high quality of art and literature. Though the civil wars had come to an end stalwart warriors with their samurai swords still strode about the streets and a keen martial spirit prevailed among the upper classes. With the dawn of the Genroku period these warriors passed away and a generation had arisen that knew not war. Society then gave itself up to the enjoyment of peace.

With the reign of peace the wealthy business man surpassed in influence the warrior of the former days, and business prosperity came more to be admired than martial prowess. Commerce supplanted war in the minds of the people. The townsman and the tradesman secured supremacy over the soldier and the maker of munitions. The immense funds formerly expended in army equipment now flowed into manufactures, transportation and general traffic, while works of engineering and architecture flourished. The merchant prince took the place of the warrior prince, and the artisan became more important than the samurai. The great names of the new age were Kawamura Zuiken, Kinokuniya Bunzaemon, Yodoya Tatsugoro and so on, the new-rich of the day, the masters of money and finance. It was indeed a new age when the samurai could no longer dictate to and domineer over the merchant. The samurai were so poor that they often found it very convenient to become dependent on the merchants who always had more money than the man of the two swords.

Of course with increase of wealth came extravagance and luxury, to say nothing of graver vices natural to the idle rich. Fortunes were often squandered on courtesans and in theatres. It was indeed a reaction from the stern and austere life of the civil-war period. Men forgot the past and lived in and for the present. Society congratulated itself that it was so fortunate as to have been born in the

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Genroku era. One must not be surprised, therefore, if the literature of the period strongly reflected the life of the time and devoted itself to things present. And no writer of that period is more representative than Ihara Saikwaku.

Born in the city of Osaka in the year 1642 Saikwaku became a pupil of the famous *haikai* poet Nishiyama Soin. As a youth he was religious and was accustomed to frequent the Sumiyoshi shrine to worship; there he composed 2300 *haikai* poems in a single day, "to the astonishment of the world," as the historian of the day puts it. Thus as a writer of poetic epigrams he wandered hither and thither, sometimes living in the lowest dens of the city. These wanderings gave him that wide familiarity with all sides of human life which he utilizes so well in his writings. Having been born in commercial surroundings he could hardly be other than a *chonin*, or merchant in class. But he had a great love of humanity and of nature; he was particularly interested in the transient aspects of life.

It was not until Saikwaku reached the age of forty that he decided to cease his wanderings and settle down to literature in earnest. He was, like most literary artists, however, quite aware of his mission long before he could settle down to fulfil it. His first serious effort in prose was the *Koshoku Ichidai-otoko*, or Representative Lover. It was a novel charged with naturalism enough to satisfy even Zola. There we see all the ins and outs of a life of dissipation, the frivolities and inanities of loose passion and rude manners; and the effeminate tendencies of the time are vividly and on the whole truthfully depicted. The effort was a success and was soon followed by another novel, a continuation of the former story and called *Koshoku Nidai-otoko*, or Typical Lover Number Two; and again by Typical Lover Number Three and finally he published one called A Typical Courtesan and later another entitled Two Courtesans. The extremes of language, scene and suggestion to which these descended, however, alarmed the government of the day and he was ordered to revise and erase all references to the lewd.

This was too much for the author and he then turned in another direction, and produced a novel entitled *Nanshoku O Kagami*, or The Great Mirror of Unnatural Love. This was regarded by the public as a slap at the authorities who had suppressed his former inclinations and efforts. The novel was a searchlight

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on the vices of the day and showed to what incredible depths of depravity society was desending. Saikwaku next wrote a romance called *Buke Giri Monogatari*, being stories on the virtues of martial chivalry. The obscenity of his former writings being certain to bring him into clash with the government, Saikwaku had to abandon his preference for tales of sex problems and the polite immoralities of the day. One of the first indications of this change of heart was his *Nihon Etaigura*, or Treasures of Things Japanese. In 1681 he published another work called *Shin Kashoki*, or the New Comic, and later a novel of merchant life entitled *Seken Munasanyo*. These later works, however, showed none of the art and genius of the volumes dealing with the love passion and the frailties of the men and women of the day. For telling portrayal of men and women wallowing in social vice there is nothing comparable to his Courtesan Number One and his Courtesan Number Two. Not even Ovid, nor indeed any of the writers of the worst period of Roman civilization can rival Saikwaku. His dissection of the gay quarters of Kyoto, Osaka and Yedo forms a lurid picture of human depravity indeed: worse than Pompeii.

Saikwaku wrote apparently with his eye on his subject and displayed little or no imagination. When he essays the realm of fancy his pen at once begins to flag and to lose artistic versatility. He is a master of bald realism. His tales are a series of base scenes, and he has to hop from one appalling tale to another to keep up interest and satiate the low appetite of the day. Indeed for anything in the nature of worthy style we have to go to the poems of Saikwaku where he displays his best literary art.

In Saikwaku literature is life as it is in few other writers. His own works are simply his own experience to a large extent. Consequently they proceed through the whole course of the dissipations of youth to the revulsion against vice and then the sober meditations of age commending constancy, prudence and frugality. He is always more or less optimistic. Of the great masters of the Genroku period Saikwaku is to general literature what Chikamatsu is to drama. Our author died on the 6th of August in the year 1693.

Saikwaku has not had many imitators in Japan, but the novels known as the *Hachimonjiya mono* and the *Katagi mono* which are mostly character sketches, show the influence of Saikwaku, as also do the works of Koyo Sanjin, teacher of

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Koda Rohan, the writers, in their depiction of a bold, free spirit and the social manners of the time, must have been more or less indebted to Saikaku in manner and style, but in all other respects they are far superior. Kyoka Sanjin's Ayame Mukuwa, or Scented Pillows, deals largely with the ris in life to those treated by our author, his heroines are from the gay quarters of the town.

This sketch may appropriately conclude with an outline of Saikaku's story "Typical Lover Nisuke O-e," Ashikabi Ukiyo:

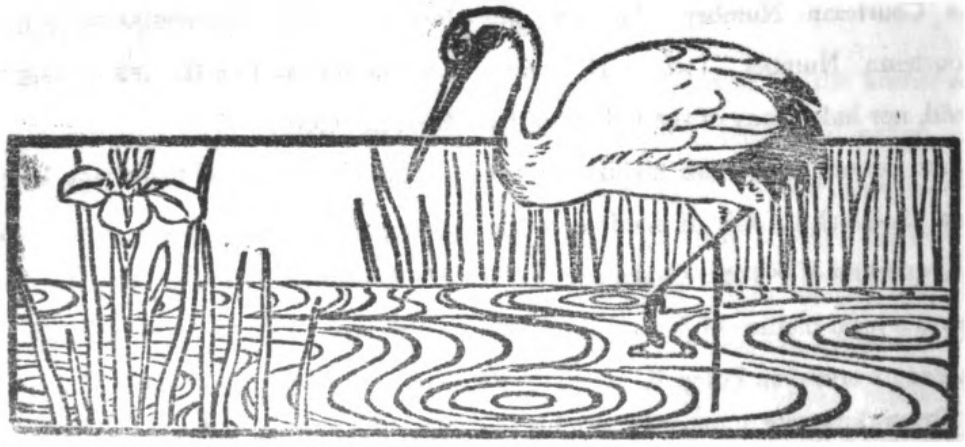
A certain dissipated youth named Nisuke went to Kyoto where a son was born to him named Yemosaku. The son was a youth of extremely amorous temperament, and in his love to the ladies at the age of seven and a year later was sought after as the favorite of his neighbour's daughters. His father, wealthy, the lad was free to enjoy every form of dissipation. By the time he was fourteen the boy was a libertine. Courtesans, actresses, widows, and other men's wives all were to him much prey. By the proving from scenes to his delivered safely the youth moved to Osaka and in Kyoto, where he was the idol of the gay quarters. In his fifty-fourth year he was able to boast that he had the victories of no less than 3,742 women and the affections of 725 boys. And the poet remarked that he was; and to his out for a friend where all the population was a trouble and he would be the only male: where [illegible] he would become the father of [illegible] Finally surrounded with all the [illegible] and accurate merits necessary to [illegible] abroad he sets forth into the world known; and there the story leaves him.

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Koda Rohan. These writers, in their depiction of a bold, free spirit and the social manners of the time, must have been more or less indebted to Saikwaku in manner and style, but in all other respects they are far superior. Koyo Sanjin's *Kyara Makura*, or Scented Pillows, deals largely with themes similar to those treated by our author; his heroines are from the gay quarters of the town.

This sketch may appropriately conclude with an outline of Saikwaku's story "Typical Lover Number One," *Koshoku Ichidai Otoko*:

A certain dissipated gentleman moved to Kyoto where a son was born to him named Yonosuke. The son was a youth of extremely amorous temperament, made love to the ladies at the age of seven, and a year later was sending *billetdoux* to his neighbour's daughters. His father being wealthy, the lad was free to enjoy every form of dissipation. By the time he was fourteen the boy was a libertine. Courtesans, actresses, widows and other men's wives all were to him as so much prey. Kyoto proving monotonous to his depraved satiety the youth moved to Osaka and finally to Yedo, where he was the lion of the gay quarters. In his fifty-fourth year he was able to boast that he had made victims of no less than 3,743 women and ruined 725 boys. And the monster was yet unsatisfied; and so he set out for an island where all the population was female and he would be the only male: where in time he would become the father of all living. Equipping himself with all the medicines and accoutrements necessary to life abroad he sets forth into the unknown; and there the story leaves him.



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LESSONS OF THE WAR

By LIEUT.-GENERAL TANAKA

(VICE-CHIEF OF THE GENERAL STAFF)

MORE than thirty months have elapsed since the great war broke out in Europe, and so far there is no knowing when it will cease. During this period the losses in man-power and material on both sides have been incalculable. If war has any lesson to teach, the greatest of all lessons must be learned from this the greatest of all wars; and the most important of this war's lessons is that the only successful course is to wage war in a united and systematic way.

Prior to this war the general idea was that war employs a large number of troops and utilizes every department of civilization to maintain armies in the field and that so long as preparations are carried out on a great scale the end is secure. Germany organized her whole military system according to this conviction. But Germany's confidence in the adequacy of her preparations led her into a gross miscalculation as to the duration of the war. It is safe to say that the Germans never supposed that the war would call the entire resources of the empire into service. They simply thought that the war would be carried on by their magnificent standing army, without much involving the people as a whole.

The German illusion was soon sadly shattered and now all available resources of men and means are seen to be essential even to a continuance of the struggle. At the present time practically the whole German nation is directly or indirectly busy in war operations, and the entire resources of the country are devoted to war. It seems to be the general conviction that since the Allies are superior in finance and fighting strength they will certainly win. I also believe that the Allies will win in this struggle; but it is not because of their superior financial ability that they will win; but simply because of their ability to utilize all their resources in the most systematic manner for war purposes. For future wars nations will take due precaution to have these national resources systematized beforehand, so as to be ready in emergency. This certainty of systematic preparation will have to be incorporated in all future plans for mobilization. Such plans must necessarily involve a system of such colossal magnitude as to be outside the ability of any one department of defence or government: defence plans should be the policy of the entire state. To lay firmly and adequately plans for national mobilization it is necessary to study the nature of future war in all its possible phases, including the number of troops, quantity and kind of materials and ammunitions, as well as clothing and arms, covering sufficient supplies for enormous armies for several years. One has also to take into consideration the world situation, the state of trade, commerce and industry as affecting defence schemes. For example,

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the plans of Japan should influence trade and industry in certain directions according as we expect our next war to be chiefly on the continent or on the sea. This means that mobilization plans should be flexible. Plans should keep in view the fact that mobilization will deplete the ranks of industry and affect the issue, so that the work of women may be utilized to meet the demand created by the absence of men. It is as important, and more so, to mobilize raw materials as men and arms; the importance of mobilizing resources is all the more pressing in a country of poor resources like Japan.

After arriving at adequate plans for the mobilization of our resources in raw materials we should devise means for maintaining sufficient production of munitions. The importance of this is fully established by the experience of the belligerents in the present war. Notwithstanding the fact that the Central Powers were able to boast of their supplies, and the Allies had the ammunition resources of the world at their command, during the first year of the war progress was slow owing to lack of sufficient ammunition. It took twelve months to establish factories adequated to the situation. Future plans of mobilization must include provision for the taking over and management of factories supplying munitions.

Then there are plans for the mobilization of finance, that have to be made sure. This involves not only money, but the habits of the people; they should be taught how to economize and how to live so as to be always prepared for the sacrifices of war-time. Plans for the people should include change in food, clothes, houses and all pertaining to sudden changes demanded by circumstances. Possibily the Japanese nation could support itself on its own food resources in time of war; so the food, problem would not be the most serious one to us. But plans in this respect should be worked out in time of peace; else Japan might find herself confronted by the problem now facing Russia.

The mobilization of vast numbers of men affects the farming community most seriously. Men, horses and waggons are commandeered. Railway communications are completely utilized by the army. Ships are also appropriated for transport purposes and general shipping suffers from scarcity of bottoms. Thus trade will be very generally affected, and the supply of food endangered. In fact everything that affects the life of the people has to be considered in a nation's plans of mobilization. The improvement of industry should be pushed with all intelligence and vigor so as to ensure adequate supply of materials. Such are some of the considerations involved in determining plans for proper national defences. If peace is to be secured and the safety of the nation ensured the entire resources of the state should be always ready for mobilization in a uniform plan of defence; and the educational and industrial policy of the state should be in acordance with this scheme.



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CATS AND THEIR MISTRESSESS

FROM of old is has been the custom in Japan to regard cats as the favourite pets of ladies. It is an ancient tradition of the nation that these animals, when old, have the capacity to transform themselves into women in order to bewitch men. It is, perhaps, the softness and gentleness of the that cat has won her this reputation; while the Chinese notion of cats may have contributed to the fantastic idea of their superhuman powers. In any case the two ideas combine the possibility of both beauty and danger, which well applies to cats and their mistresses.

There is a Japanese proverb to the effect that a dog, if fed but one day, is grateful for three years, while the cat, if fed for three years, forgets her benefactor even in a day. This is, perhaps, an exaggeration both ways; but it shows how the cat, though looked upon as an ungrateful animal, is nevertheless much petted in Japan.

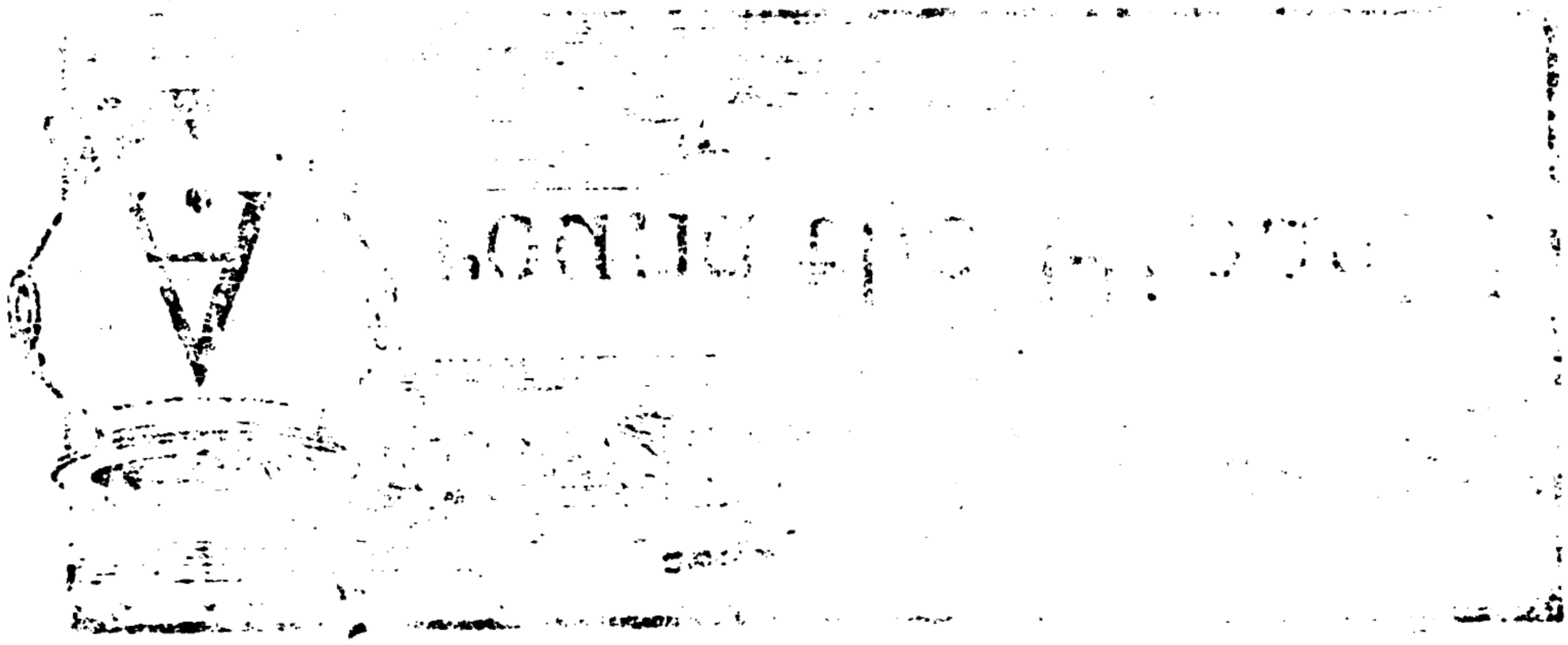
It is not considered good taste in a Japanese family to have a long-tailed cat; for the power to influence men and women is said to lie in the animal's tail, and the longer this appendage the more dangerous the cat. It is when a cat begins to show signs of age that people grow most suspicious of her and try to persuade her to seek other quarters.

Bad as the Japanese cat's reputation is for ingratitude, there are tales of animals that have displayed a better spirit than the generality of their kind, requiting the love lavished upon them by their mistresses. There is a story about a *ronin* of the Tokugawa period who lived in poverty with his wife; indeed so poor were they that they did not have anything for t he cat. So one day the master of the house patted pussy on the back and remarked that he was too poor now to give her any fish, and suggested that she go out and fish for herself. Next morning the cat arrived home with a nice-sized fish in her mouth, which she calmly laid on the table. The fish was dressed and cooked for the family. Then the mistress of the house remarked that, as the

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CATS AND THEIR



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cat was so successful in getting fish, perhaps she might be successful in obtaining some money. Not long afterwards there was the report of a cat having attempted to carry off the purse of a pawn broker's wife near by, but being detected in the attempt, was driven off and beaten to death. When the *ronin* heard of it, he went to see whether it was his cat; and sure enough, it was she. The cat was carefully carried home and given elaborate interment with a religious service, being shown much more respect than thieves usually get.

There is another story to the effect that once there was a geisha named Usugumo who had a cat which she greatly admired. The animal in turn was much attached to her mistress, and always accompanied her even to the bath. The friends of the geisha used to joke her about being bewitched by the cat. One day when Usugumo was about to enter her dressing room her cat caught her by the skirt and held on for dear life, not allowing the lady to proceed. The friends of the geisha thought the behavour of the cat very strange, fancying it to be possessed of a devil; and a samurai friend who happened to call, cut its head off with his sword lest it should bewitch his pretty geisha. The head, when severed from the body, flew mysteriously into the dressing room. When they followed it into the room to see what was up, they found the cat's teeth buried in the head of a huge snake. This, of course, they interpreted to mean that the cat had attempted to save its mistress from the venomous reptile. The geisha was deeply grieved over the fate of her beloved cat and accorded it a stately burial. It is on this tale that a Japanese poet based the lines entitled "Usugumo's Cat," on which in turn the painting used as a frontispiece in this number of the JAPAN MAGAZINE is based. It has long been a custom among Japanese artists to associate cats and fair ladies in their pictures.

Sometimes the geisha is called a cat (neko) among the Japanese. This is not only because she is gentle in manner but because the samisen which the geisha plays, has strings of catgut; and consequently the cat often enters into national literature. One famous tale known as *Arima no Neko Sodo* (The Cat Episode of Arima) tells how Arima, the lord of Kurume, in the province of Chikugo, in Kyushu, kept his wife in his villa at Yedo, the shogun's capital; and one day she saw two poor clam-sellers in the snow, whom she took into her mansion and cared for. One of the girls was a great beauty, and the lord himself fell in love with her, and so she was made a lady-in-waiting to his wife. The other female attendants were immensely jealous of this sudden promotion of a stranger and called her by no other name than that of "Clam-seller." The poor girl had but one friend and that was a cat to which she confided her troubles, and at last killed herself. As soon as the cat's mistress was dead the animal began to take revenge, first by biting the elder of the maids to death, as she was the leader of those who persecuted the dead girl while she lived; and then the cat proceeded to kill the other maids one after another. So angry was the cat at the manner in which her mistress had been treated that after the animal had killed all the maids in the house of lord Arima it did not cease but kept on at the business of killing and finally a champion wrestler who was in the lord's service, determined to kill the cat, which he succeeded in doing only by carefully watching for it every night for a considerable period, catching it at last in a tower where it dwelt. The tale only serves to show the supposed relation of cats and ladies which is characteristic of Japanese literary tradition.

It is not surprising, therefore, to find the great painter, Yamaguchi Soken, making it a theme for his brush, as is seen in the frontispiece of this number of the Magazine. A pupil of the still more famous Okyo, Soken excelled in depicting fair ladies as a contrast to his contemporary Komai, whose excellence was in painting Chinese beauties.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Greetings

To all the noble heroes fighting for the freedom of Europe, and therefore, the freedom of mankind everywhere, the Allies Number of the JAPAN MAGAZINE brings greeting from the people of Japan. Engaged in the greatest war the world has ever seen, and for that liberty that enables the individual to decide whether he shall be a man or a machine, a spiritual being or a materialistic slave, a Kaiser or a Christ, the Allies are shaping the future of the human race. The brave fellows that have fallen in this cause are the seed of the world that is to be; for out of this cataclysm of desolation and death will come the resurrection of a new civilization that, without such travail of humanity, could not come to the birth. The men and women of the Allied nations are presiding at the birth of a new day for mankind, and of a new kind of man. They are fighting the last great battle of the earth, the Armageddon that is to do away with slaughter as a means of trying to adjust human disputes and differences, and bringing in the age when man's chief rivalry will be in helping himself by helping his brother. When the victory is won and the skies of heaven again are clear, not only the Allied peoples, but the enemy peoples too, will see that peace hath her triumphs no less renowned than war; and then the merited remorse of those who perpetrated this crime on humanity will be the realization that they have not gained but lost by their sin and shame, while the loss has been the Allies' gain. Fight on, therefore, till the invaded lands again are free and the power of the aggressor is broken, when Liberty, equality and fraternity will once more become a practical ideal for man. It will be a liberty whose soul is responsibility, an equality whose soul is justice and a fraternity whose soul is brotherhood.

Britishers

In a recent contribution to the *Nichinichi* Mr. Ryukei Yano gives some impressions of British genius that indicate

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LITERAL CARRYING VALUES

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a deeper grasp of Anglo-Saxon civilization than is usually revealed by writers in the vernacular press of Japan. He aptly contrasts the British characteristic of "slow and sure," with the Japanese habit of acting in haste to repent at leisure; and he admires the Englishman's loyalty to agreements and the reliability of his pledged word. The quiet slowness of the typical Britisher is very apt to be misunderstood by the agile, swift-moving Japanese, says, Mr. Yano; he seems to be waiting for others to pull the chestnuts out of the fire for him, while all the while he is laying his plans and preparing to move forward with certainty and effectiveness to the desired goal. British strategy on the battle front in France is a good example of this method. Mr. Yano feels that Britain and Britishers can never be justly judged till the end. Rash opinions of them when they appear to take things easy, is as unfair as it is mistaken. Their slow complacency and passionless attitude are always capable of finally working up to a triumphant climax. The Britisher should be further extolled for his honesty and frankness; he does not gloss things over and attempt to deceive, but describes a thing exactly as it is. This was particularly evident in the British account of the Horn Reef encounter with the German fleet, concerning which an interesting comparison might be made with the German story of the battle which attempted to juggle with the facts and pull the wool over the eyes of the world. In that tremendous battle the British stood calm and unmovable in the face of death, while the enemy was rattled in hurried flight. It is really a matter of surprise, avers Mr. Yano, that a people of such candour, composure and deliberation should consent to make an Alliance with so impatient and hasty a people as the Japanese. But there is a bond that unites the two races: a bond that is all-inclusive, namely, the samurai spirit, which enables nations to face every emergency with confidence and smile in the face of death. The character, position and power of Britain are unique. With the mightiest fleet that has ever floated on water, she is mistress of the seas, and has rendered effective the biggest blockade of all time. Not only so, but she is financing her allies and supplying munitions for a world-war. She will prove to modern Europe what she proved to the Europe of the Napoleonic era, saving the old world from despotism and emerging unexhausted from the ordeal. It is only now that Japan is beginning to see the true character and worth of Britain.

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Patriotism

The *Jiji Shimpo* is much impressed by the intense and selfsacrificing patriotism of the higher classes in Great Britain, dwelling with appreciation on the number of distinguished families in that country, who have lost sons on the field of battle. The *Jiji* regards Britain's spirit in this respect as a significant example to Japan, very few of whose upper class subjects, die for their country. The circumstance should prove especially illuminating to those uninformed citizens of the Land of the Rising Sun, who fancy their nation enjoying a monopoly of patriotism. In the past considerable numbers of Japanese have been accustomed to regard the British as a pleasure-loving people; and some had no confidence that the British would successfully face the stern German after whose model the invincible Japanese army is fashioned. But the eyes of these mistaken ones are gradually being opened. In view of the large number of British officers from among the noblest blood of the nation, that have fallen in this war, no Japanese can ever doubt the fine martial and patriotic qualities of the wealthier and higher classes of Britain, who in this respect put to shame the same classes in Japan. In the great wars of Japan in modern times but two men of noble birth died for the empire: the two sons of General Count Nogi and perhaps one or two others. In spite of the Japanese system of conscription, which makes no distinction between class and class, peer and pauper, there are very few members of upper-class families serving with the colours, continues the *Jiji*, and concludes that the situation in this respect is far from satisfactory. The *Jiji* hopes that the example of the noble families of Britain will prove an incentive to Japanese citizens of the same class.

More Complaints About Education

The *Asahi* regards the national system of education as very seriously defective in its lack of provision for training in political knowledge and practice. The students of Japanese schools get no instruction in regard to civics and politics with the result that when they go out into the world to take their places as citizens, they are unfit for such responsibility, being quite indifferent even to their own vital interests, to say nothing of the interests of the nation. The national system of education regards government as the concern of a few, and considers it a bother and a danger to have the people attempt any part in it. And so the nation is incapable of exercising any adequate supervision over the doings of the government, which seems able to twist around its fingers the representatives in the Imperial Diet. This separation of

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education and politics, making the latter a monopoly of class, is a mistaken policy, avers the *Asahi*, and cannot produce intelligent and efficeint patriots devoted to the progress of the nation. A prolitariat ignorant of government cannot secure good government, and the sooner the rising generation is instructed and trained in politics the better for the nation.

Japan and China

Since the inauguration of the Terauchi cabinet there appears to be a more conciliatory spirit in relations between Japan and China. No definite step, however, has yet been taken to cement the growing friendship and place it on a permanent footing. On this account, such dailies as the Tokyo *Nichinichi* make insistent complaint and demand that friendship between Japan and China should now be cultivated with sincerity and fervour. The paper would have Japanese respect for Chinese feeling something more than newspaper talk. The *Nichinichi* thinks that, to begin with, school children in Japan should be taught to respect foreigners and not to make rude remarks about them as they pass. Chinese residing in Japan should meet with the same treatment as Japanese; and the lesson might be learned by some people older than school children, avers the *Nichinichi*; for leading men of the country sometimes show disprespect for Chinese. In fact the attitude toward all foreigners on the part of old and young in Japan could well be improved, concludes this leading metropolitan daily. Dealing with the same subject the *Jiji* says that the Chinese students who come for education to Japan return home with a positive feeling of aversion to Japanese owing to the disrespect shown them while in this country.

War Millionaires

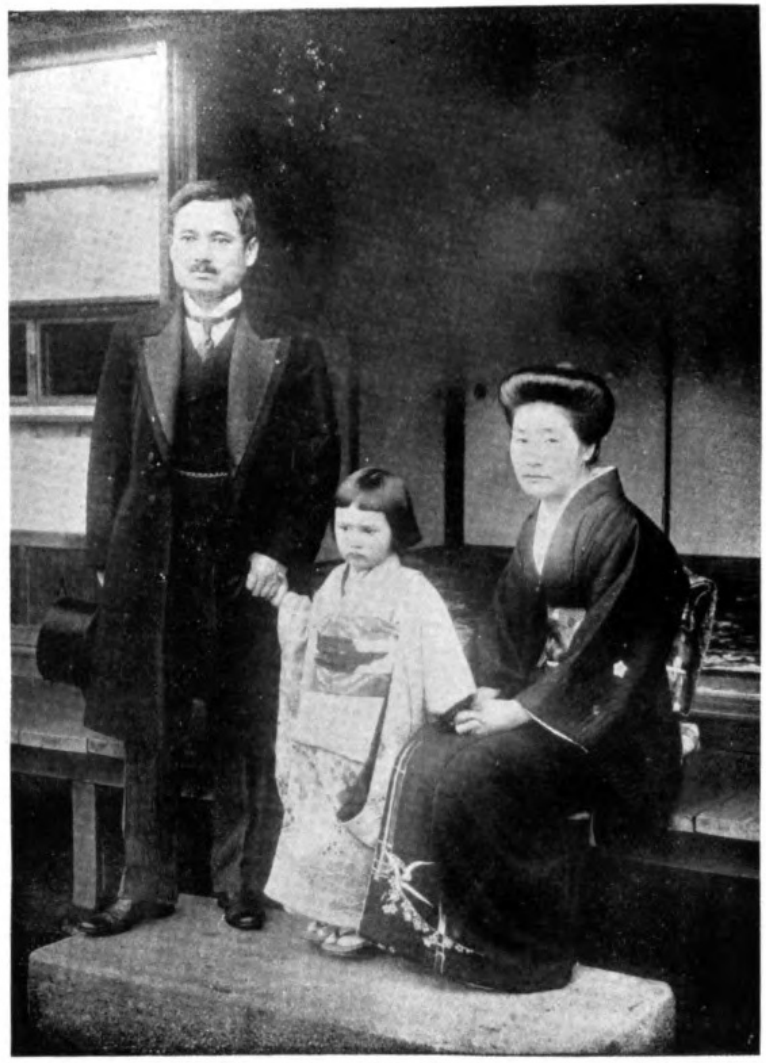
Owing to the immense sales of ammunition, and war supplies generally, with which Japan accommodated her Allies, the national gold reserve has now reached the enomous figure of 710,000,000 *yen*; and Japan is swarming with war millionaires. The *Chugai Shogyo*, a commercial daily, indulges in some caustic criticism as to the way some of the new-rich are spending their money, which it declares to be anything but exemplary. There is no doubt some truth in what the paper says. Recently in Tokyo the number of motor cars has markedly increased, while the pleasure houses are enjoying an unprecedented harvest. The distribution of wealth is very unenven, however; and while some are abounding in luxury, thousands can hardly make ends meet. Thus thieving and robbery find increasing mention in the daily press, and the numbers of poor one sees on the streets seem larger now than usual. With the increase of money comes an increase in cost of living, which is harder still on those devoid of regular, or even any, income. This means more suffering in Japan than abroad where eleemosynary institutions are more common.

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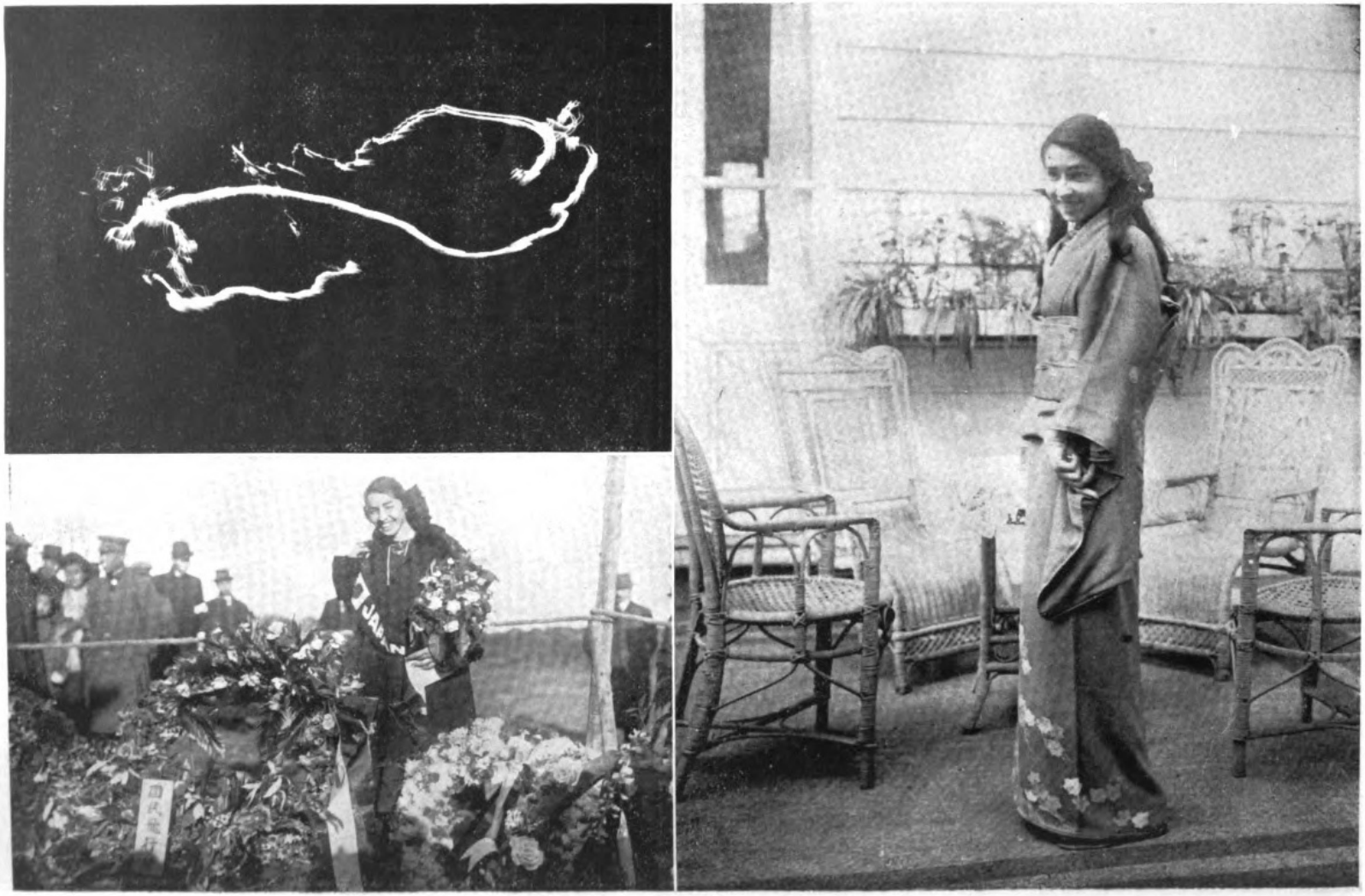


THE HON. K. SHODA, NEW MINISTER OF FINANCE
S. E. Monsieur K. Shōda, ministre des Finances



VISCOUNT UCHIDA, NEW JAPANESE AMBASSADOR TO RUSSIA
Vicomte Outchida, nouvel Ambassadeur du Japon près la Cour de Sa Majesté l'Empereur de Russie

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MISS CATHERINE STINSON, THE AMERICAN AVIATRICE, VISITS JAPAN

Mlle Catherine Stinson, aviatrice américaine de passage au Japon

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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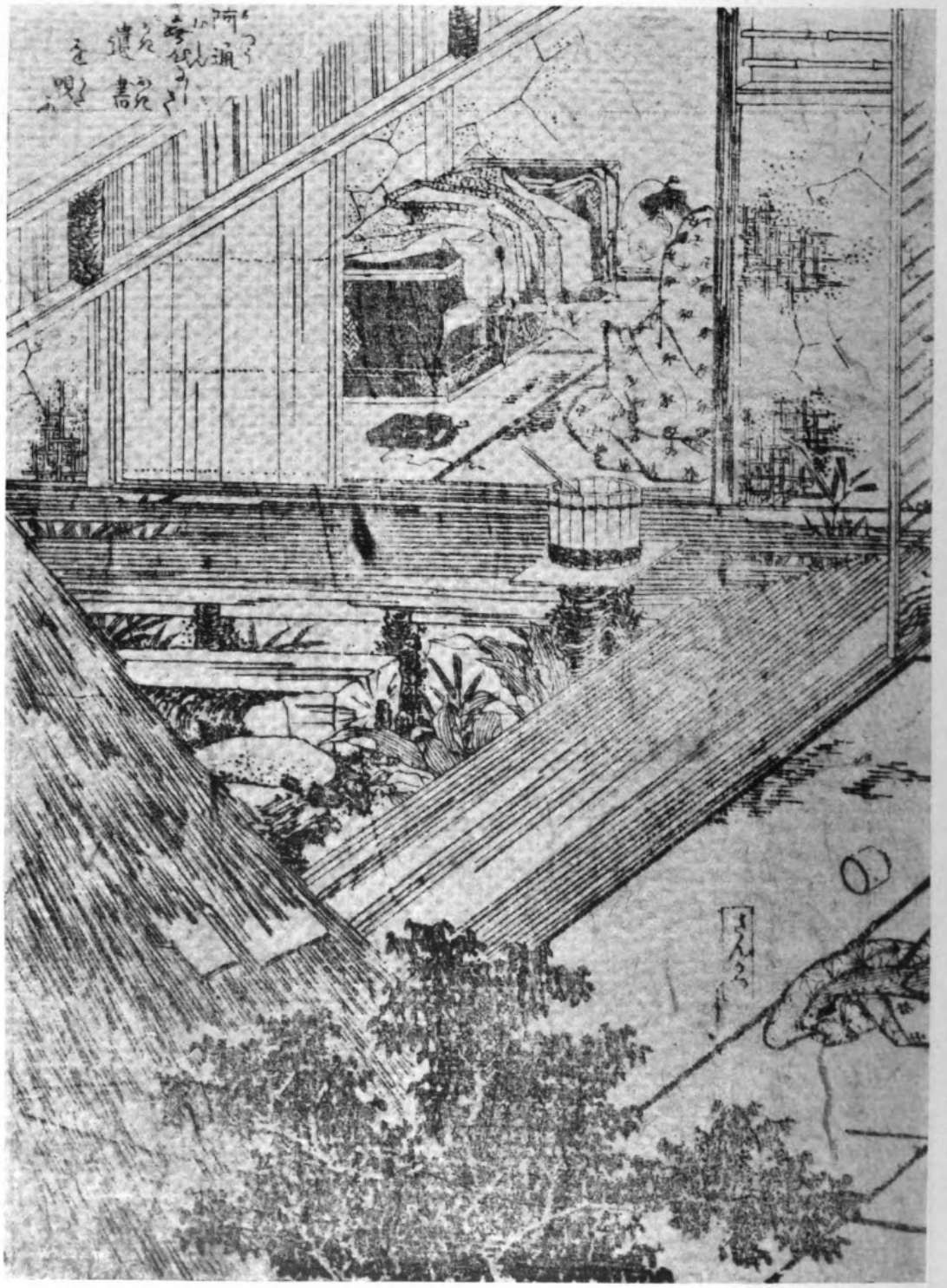
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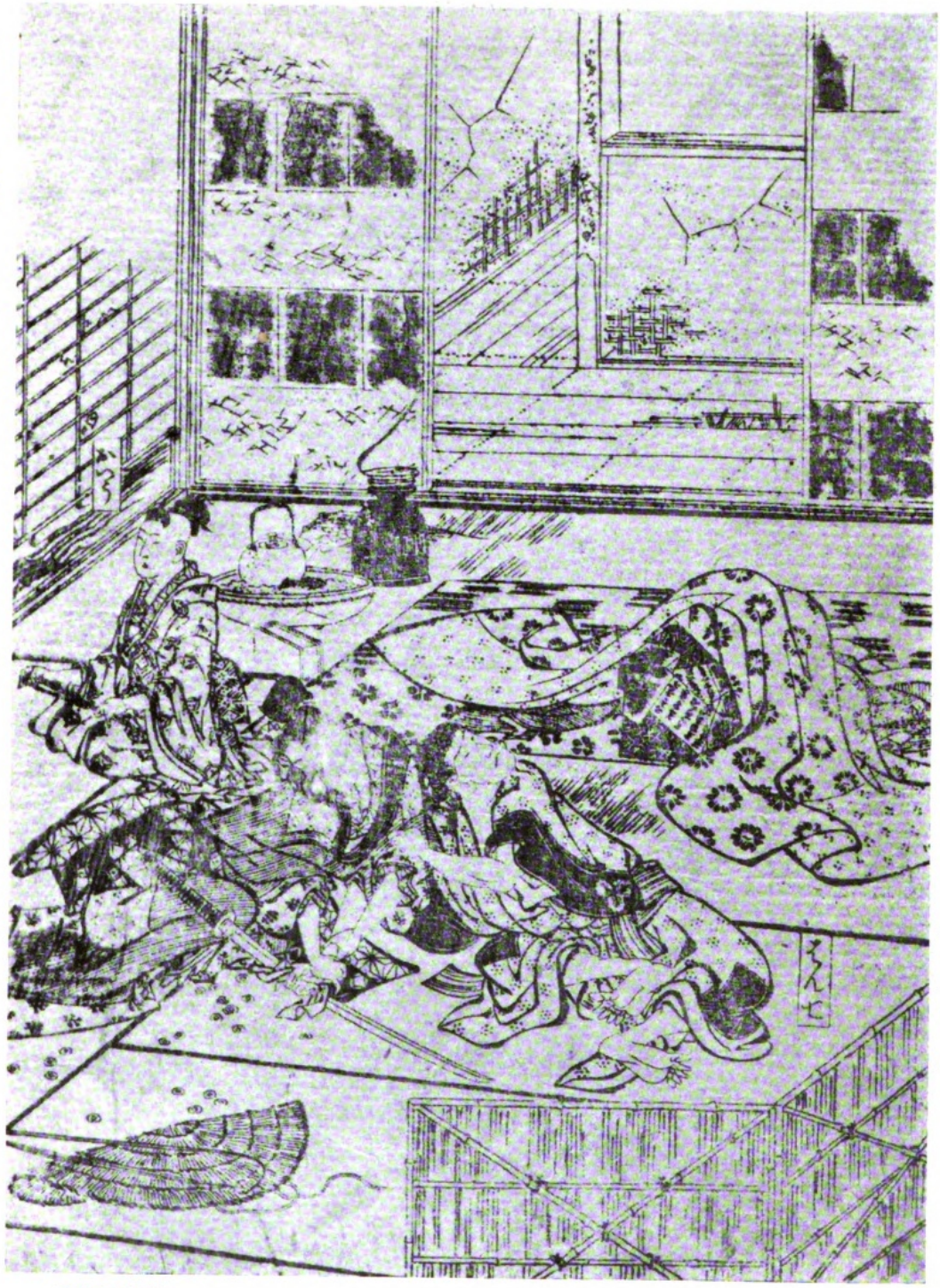
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HANSHICHI ATTEMPTS

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HEIZO ASSUMES RÔLE OF STREET MUSICIAN
TO FIND SANKATSU



SANKATSU PLAYS FOR MONEY ON THE STREET

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THE JAPAN MAGAZINE

VOLUME SEVEN MARCH, 1917 NUMBER ELEVEN

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XIV

AT THE INN

THE inn where Hanshichi lodged at Kutsukaké was situated at the further end of the village. It was a large house, but rather old; the ceiling was all stained from long leaking; here and there the wall-paper was coming off and the borders of the mats were badly frayed. Most of the guests at the inn seemed to be travelling fencers, pilgrims to the Isé shrine, or mere tramps. The food provided was simply rice, which the guest had to cook for himself. If he wanted a pillow on which to lay his weary head he must rent one from the landlord; and even then he would probably not sleep well on account of the constant singing and loud talking that seemed to go on all night. Only when the guests departed at break of day was the inn again quiet, like the calm after a storm.

Hanshichi and his wife Osan took a small room, separated from other apartments only by a sliding screen; and here he lay for some time ill. Thus cut off they had no occasion to mingle with the transient guests. Sometimes they amused themselves listening to tales related by travelers staying over night at the inn. But they could not forget their own uncertain circumstances even while passing the time hearing the experiences of others.

The illness of Hanshichi lasted much longer than at first expected, and the expense kept on heaping up until soon it was a large sum to a couple so poor. To make ends meet the impoverished pair had to sell nearly all their effects, and so were reduced to penury. What next to do they knew not.

Osan pondered the situation deeply; and at last made up her mind to go out on the street with her samisen and try to pick up alms. She stood at the gates of the well-to-do and played a plaintive air, which won many a heart, and for her empty purse many a penny. With this income the couple were enabled to buy enough rice to keep body and soul together.

One night as Hanshichi saw his wife take her samisen and start for the street to collect her pittance, he heaved a heavy sigh and thought to himself how miserable his illness was making Osan. His sorrow for her was greater than the strain of his

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sickness. His wife had to wait on him all day and then spend the evening playing for money on the streets. It was a shame. Himself, the mother and the baby, all three, were supported by the three strings of the samisen. He was ashamed to think how his family was making a bare living; and he saw how much better all would be if he could but get over his illness.

So Hanshichi made up his mind to do something. But he did not let Osan know anything of his decision.

About eight o'clock Osan returned with six *go* of rice, for which she had given the thirty *sen* collected during her evening. After completing her preparation for its cooking, she began to attend to her husband as usual, sitting up with him till late and endeavoring to comfort his troubled mind. She talked of their past and of their future and was very bright. Hanshichi conversed with her as pleasantly and affectinately as he was able, feeling that it was their last night together.

Next morning Osan was up early, as usual, and soon had the rice-gruel prepared for her sick husband and also fed the infant daughter, taking what was left herself. All that day she devotedly nursed her husband. That evening Osan was about to go out again with her samisen when the little daugher, Otsu, who, having slept in the afternoon, was still awake, noticed her and said:

"O, mother, where are you going? May I go too? That samisen is mine. Let me have it, won't you?" So saying the little one clung to the sleeve of her mother. But the latter coaxed her gently, saying and that although she would love to take the child with her, yet she had better stay in the house, as there was a mad dog reported in the village. If Otsu would stay with her father like a good girl the mother would bring her home a wheaten dumpling. In any case the samisen was broken and had to be mended. And thus she gave a knowing look at her husband and suddently disappeared into the darkness without.

It so happened that there was no guest at the hotel that night save a solitary old man who occupied the room next to that of Hanshichi. After his supper the old man said to the landlord that, as it was early yet, he did not care to go to bed but intended to spend part of the evening on the street trying to earn something.

Osan was still on the streets, going from gate to gate and door to door playing her plaintive airs for alms. Here and there she stood under a promising eave hoping for some recognition in response to her tune. Suddenly she came upon an old man with an absurd paper mask on his face, playing a queer-looing instrument. It was a mid-September evening and the moon was shinning brightly on the quiet village street. All was silent save the usual music of innumerable insects; and then the thud of a mallet fulling cloth fell upon the ear.

Meanwhile at home Hanshichi was preparing to execute his dire decision of the previous evening. As he intended to take his life that night he was engaged in making his will. His hand so trembled as he wrote that he could not do the writing well, and his brain was filled with fever. He bethought him just then of what a good memory his little daugher, Otsu, had, for she was always able to remember any song she heard while her mother was teaching pupils. So Hanshichi resolved to put his will in the form of a song and teach it to Otsu.

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"I have not heard you sing for a long time," he said to the child. "Let us have a song to pass the time till mother returns!"

The child was delighted at the proposal. Taking up an old fan that the mother had left there the child sang a song entitled "Things that are Red', a popular air of the time. Hanshichi could not help smiling at the skill with which his little daughter sang the childish song. He praised her art and complimented her on being able to remember so lengthy a song; and then he proposed that she learn a song called 'The Will,' which he said was far more interesting than the one she had sung. He impressed on her the need of learning if well and never forgetting it. He told the child that when her mother returned she should sing the song to her and receive the same praise that she had got from her father for singing the song of 'Things Red' and perhaps get some sweets in the bargain. The child said that if she could get some sweets she would be sure to remember the song and sing it well. Hanshichi, as he talked, endeavored with great difficulty to conceal his tears as he gazed on the innocent face of his child and heard her sweet words, she altogether unaware that she was to sing her father's last will and testament. After a little practice the child was able to sing the song without mistake.

"I wish mother would come back," said the child, "as it would be so much nicer could I sing to the accompanyment of the samisen. I wonder if she has been bitten by the mad dog! She is very late to-night."

Hanshichi embraced his daughter as she thus spoke and said to her: "Remember that if you sing the song to your mother she will praise and reward you, and yet she will weep and lament."

He took the child on his knees and held her hands in his; and he could not release her until she dropped off to sleep. He laid her gently down and took out the family sword which no poverty could induced a samurai to part with, and was about to perform *harakiri* when some one opened the sliding door that separated his room from that of the old man, singing the while a scrap of tune. "How dark! Ah, how very, very dark!" and so on. It was the old man, who had just returned to his lodging. Hanshichi was surprised at this and grasped his sword the more firmly to finish the duty imposed on him before any one could see and interfere. But the light reflected on the sword-blade flashed on the eyelids of the sleeping child and woke her with a cry; and as Hanshichi glanced at the face of his little daugher before giving himself the fatal thrust, in walked his wife Osan. Seeing what he was about Osan seized his arm and flung her long, loose, sleeves about him, scattering their contents of rice and coins on the floor.

"Let go!" demanded Hanshichi. "Look out! You will cut your hand."

"I shall not let go," replied Osan. "I shall know the reason of all this."

"Otsu will tell you the reason," said Hanshichi with some show of irritation. "She will tell you all after I am gone. I shall be obliged to you not to interrupt me further."

Osan argued and demanded how Otsu could know the reason. She suggested that her husband must have lost his senses.

Hanshichi addressed himself to the child and reminded her not to forget the song he had taught her to sing to her mother.

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"Yes," said the child, "I have learned a new song from father this evening. It is called 'The Will,' and I know it by heart already. I shall sing it for you now if you will accompany me on the samisen."

But the mother objected and said she could not bear to hear the will of her husband to the music of the samisen.

The child insisted that she could not sing it well without the music and then she accused her mother of having returned without having the samisen mended, Otsu finally agreed to sing the song if the mother would given her some cake. The child's unconsciousness of what heavy thoughts filled the minds of her parents was pathetic.

Just then the strains of a weird music came through the partition from the old man's room, a sound that somewhat resembled the samisen. The mother suggested now that Otsu sing her father's will to the sound of the music coming from the adjoining room. But the child noticed that her mother was crying and said that if the mother was so anxious to hear the song as to weep over it Otsu would sing it at once. The child then took her proper position, sitting bolt upright with her hands duly on her knees, and sang with her childish voice the words of the will, to the strains of the samisen, and the song that she sang was to this effect:

"Being long bedridden while on our way through the province of Shinano, I have no hope of recovery and must die, leaving my wife and daughter free to go back to the capital and be able to make a living, and thus I say farewell to the world."

Osan was very sad on hearing the will. She remonstrated with her husband and said that although he was suffering from a slow disease he was not justified in despatching himself. He should have some feeling for his wife and daughter thus left behind." It was providential indeed that this evening my samisen string suddenly snapped and I had to return early, without having gathered much money. It was the hand of God that thus led me home to save your life. I cannot by any manner of means allow you to die."

Osan entreated her husband and expostulated with him. He was slow to heed her, for having made up his mind as to his duty he did not wish to be opposed in fulfilling it. He endeavored to free himself from his wife's opposition; but she struggled with him and would not acquiesce. The child was alarmed at the struggle between her father and mother and began to weep aloud bitterly; and the noise so attracted those outside that just then the door was opened and some one entered.

"Not so fast! Not so fast, my son-in-law," said the old man as he stood before the wrangling couple. Hanshichi and Osan were utterly astonished and remained speechless. Looking closely into the face of the old man they perceived that he was no other than Osan's foster-father, Heizo Kasamatsu, of whom they had not heard anything for so long.

With many exclamations of surprise and delight and in deep but confused joy the three friends bowed before one another filled with gratitude that so it had turned out.

(*To be Continued*)

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THE HORYUJI AS A MASTERPIECE OF ART

By Dr. CHUTA ITO

THE Horyuji temple is one of the oldest sacred structures in Japan as well as one of the noblest examples of our ancient architecture. The building itself has been described so often that it would seem superfluous to attempt it again; but there are one or two outstanding features to which it is not unimportant to call attention.

The significance of the building itself as a piece of art is what one is apt to overlook. It will be remembered that when Buddhism was introduced into Japan there was considerable difference of opinion among the great families as to the desirability of encouraging the new religion, some taking one side and some taking the other; and so there was constant strife for a time between the adherents of the old and the new, the one contending that Shinto should remain the national faith and the other wanting Buddhism as the religion of Japan. But the Heir Apparent, Prince Shotoku Taishi, stood out for Buddhism and at last succeeded in establishing his views and the bringing about the ascendancy of the new religion. The prince's reasons for this attitude were first of all his profound faith in Buddhism; and then he believed that the philosophy of Buddhism was good for Japan. He wanted thereby to promote morals, literature, art and general civilization. Consequently all the great Buddhist temples were built with these ideas in view; and the Horyuji was one of the best so constructed. The Shitenno-ji at Osaka was also erected for the same purpose and several others in various parts of the empire. The Shitenno-ji was supposed to be the grandest of these structures, as it was not merely a temple but a government building; and the Horyuji was erected for the purpose of special studies, a temple of learning, where buddhist lore was the main subject.

Naturally great attention was devoted to having the building a model of beauty in Buddhist architecture. It was finished in the 15th year of the Empress Suiko, that is in A.D. 607; and the construction was under the auspices of Prince Shotoku Taishi. The model was supposed to have been Korean. In the midst of the buildings stands the Kondo, or Golden Hall, near which is a five-storied pagoda where some relicts of Buddha are preserved. Around them several fine buildings rise in united splendour. The Horyuji has stood there in all its unsullied magnificence for the last 1,300 years. To the Japanese it seems nothing less than a miracle. The style of architecure is regarded as beauftiful beyond comparison. The style represents the most advanced ideas of the day and reveals the artistic genius of the great Prince Regent.

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No one can view the central building from the middle gateway, the Chumon, without being profoundly impressed by its great splendour; while the surrounding buildings simply enhance the beauty and harmony of the whole. The sizes and general proportions of the different buildings are designed to blend into one grand harmonious achievement. There is no modern structure that can thus compare with the Horyuji. The Hongwanji at Kyoto is grand; but its grandeur lies in the main building only. For beauty of symmetry and general perfection the Horyuji is supreme among sacred edifices in Japan. Perhaps this superb freedom of scope and line is due largely to the fact that the architect had nothing to imitate; and the genius of the architect was at liberty to have its way unrestrained. The fact that the middle gate had a pillar in the center of the gateway is an instance of this fine freedom. This pillar has been a subject of discussion for centuries; but no doubt it was placed there simply for the sake of beauty: art for art's sake. Four pillars would have involved too wide a gateway; two would have made it too narrow; one was just right, or three pillars in all. The inconvenience of having a pillar in the middle of a gateway did not at all interfere with the artist's idea of the beauty of the thing. It was a triumph of beauty over utility. Every other consideration was sacrificed to art. The same principle is to be observed in other parts of the building, notably in the upper portion of the pagoda, where a third pillar gives an impression of spaciousness.

When one speaks of beauty in regard to an ancient structure like this, one does not mean what is merely curious, as so often supposed; its beauty is not in its age but in reality. The Horyuji is simply an incarnation of beauty. It is the beauty of Chinese architecture transmuted into Japanese thought and achievement by the genius of a great mind, the mind of Prince Shotoku Taishi. Nor is the interior at all inferior to the beauty of the exterior. In the central hall beautiful mural paintings are still to be seen in all their perfection and completeness.

The architecture of the Horyuji is supposed to have come from China through Korea. This can be readily proved by reference to certain famous examples of Korean architecture. But whence did China derive such art? No doubt it came from India; and Indian art in turn was derived from Assyria and Greece. Viewed in this light the art of the Horyuji temple comprises the soul of India, Persia, Assyria and Greece after passing through the alembic of the Japanese mind. The Horyuji is, therefore, not only the oldest in Japan but the most important example ancient art in the Far East. It represents the best that the east and west could combine to produce in ancient times.

Thus the Horyuji was not a mere temple; it was a creation of art and religion for spiritual and intellectual purposes; it is beautiful independently of its purpose and independently of its antiquarian interest. That it has been preserved through the changes and vicissitudes of 1,300 years is in itself a wonderful thing. No doubt the dryness of the Yamato atmosphere contributed to its length of days, the dryest air in all Japan. The timbers of the Horyuji are mostly hinoki wood, a kind of cedar; and this wood properly cut and dressed and seasoned has endless durability. Hinoki buried in desert sands has been found perfectly sound after a thousand years. In the Horyuji only those timbers exposed to wind and wet have decayed. The temple has been made still more sacred by the memory that Prince Shotoku Taishi himself once lived in the building. In all the wars that have stained the country, no soldier, however wild or thoughtless, ever attempted to set fire to the Horyuji. How much longer the sacred edifice will hold out against time is a question, but probably it will stand for some hundreds of years yet. The Imperial Government is taking the strictest care of the building and every sign of decay is at once attended to. The mural paintings are suffering most from the action of air and time. It is not too much to say that the Horyuji is the most important art treasure of its kind in the world to-day; and the entire nation should be concerned in its preservation.

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1. JIKOKU-TEN; 2. ZOCHO-TEN; 3. BISHAMON-TEN, ALL TERRA-COTTA IMAGES OF THE 8TH CENTURY IN THE KWAIDAN-IN, NARA 4. KOMOKU-TEN, WOODEN IMAGE OF 7TH CENTURY IN THE HORYUJI TEMPLE, YAMATO

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ZOCHO-TEN



JIKOKU-TEN



BISHAMON-TEN



KOMOKU-TEN

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THE SHITEN-NO

By N. TSUDA

(Expert in the Imperial Museum, Tokyo)

IN the history of Japanese Buddhism, faith in the Shiten-no, or Four Guardian Kings early made itself manifest, and soon came to occupy an important place in the national creed. Shiten-no is the name given by the Japanese to the four guardian deities of the Buddhist ideal universe. According to this theory the universe is a great mountain comprising a series of heavens, lands and seas, all termed the Sumeru or Shumisen. In this topography there is a fourfold landscape at the four points of the compass in the Shumisen, each guarded by a king with many attendants. The land of this world is one of the four quarters of the universe, known as the Nan-en-bushu, or southern portion of the Shumisen. The four heavenly kings preside over the destinies of the whole.

The guardian king of the northern quarter is named Bishamon-ten, or Vaisravana in Sanscrit, but in Chinese he is called Tamon-ten, which means king of the many-eared heaven, the idea being a capacity for much hearing, a kind of omnipresence. According to ancient Commentators of the sutras the name implies that this deity always hears the preaching of Buddha who is keeper of Buddhist lands. In the Hindu pantheon he is known as Kuverna, and reputed to be the son of a sage named Visravas; and Viravana is, therefore, his patronymic. Kuverna is a favourite god of wealth in India; and though he receives no special reverence he is quite popular as the god of fortune in that country, being regarded as deserving of special distinction apart from the other three kings.

In Japanese Buddhism Bishamon-ten is usually represented as bearing a small tower on the left hand palm and holding a staff in the right hand. He is gazing fixedly at the tower on his palm. He wears armour and on his girdle is a demon. And he stands on Yasha and Rasetsu, two very evil demons. The body of Bishamon is covered with gilt, but the demons are coloured yellow. Bishamon-ten sometimes carries a trident in his left hand, with the other hand on his hip.

The guardian king of the eastern section of the Buddhist universe is called Jikoku-ten, or Dhrtarastra in Sanscrit; and is represented with a sword in his left hand and a gem in the other hand, or else the right hand is on his hip. The land he guards is said to abound in gold. His body is coloured red and his face is terrible. The sword is indispensable as a symbol of this deity.

Komoku-ten is the guardian king of the Western portion of the Sumeru: in Sanscrit he is known as Virupaksha; and he has the additional duty of being king of Nagas. Sometimes he is called Akumoku, Shumoku or Zoshiki. This deity is always clad in armour and carries a trident in the left hand and a red rope in the right hand. Occasionally he is represented as holding a weapon called the vajra in his left hand and a sutra roll in the other. And often we see him holding

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a Japanese writing brush in his right hand and a roll of writing paper or manuscript in the other. Usually his body is white.

Zocho-ten, or Virudhaka in Sanscrit, is the guardian king of the South land of the Buddhist universe. He is also clad in armour, and holds a big sword in his right hand, the other hand clenched and reposing on his hip. The body is painted bright red.

Each of the four guardian kings wears an imposing headdress; and their armour is carefully and even elaborately decorated. In the early days of Buddhism these four deities were worshipped together, but in later times they came to be treated as separate.

When the Buddhist religion gained a footing in Japan in the 7th century the famous temple known as the Shiten-no-ji, was erected near Osaka by Prince Shotoku who was the first great patron of the Buddhist faith in Japan. When the Prince was determined to destroy the Mononobe faction because of its anti-Buddhist policy, he offered prayers before the altar of the Shiten-no and made a vow that were victory granted him, he would erect a great temple for the four guardian kings. His petition was granted and he fulfilled his vow by building the great temple near Osaka, where it still stands. He no doubt had additional motives in erecting this great structure, as history shows; for it seems that he desired thus to guard the empire against foreign invasion, as Professor Kuroita has suggested. At that time the Prince was supporting the king of Kudara in Korea against the king of Shiragi in the same Peninsula; and there was a rumour that the king of Shiragi was about to set out for the invasion of Japan. The enemy was expected to seek a landing at Osaka. The Shiten-no-ji was supposed the guard the gateway to Japan; and later times followed this example by setting up temples to the four guardian kings at places where an enemy might be expected to land. Thus we have a temple to these four guardian deities at Chikuzen in Kyushu, the southern gateway of the empire, and one at Dewa on the north-eastern end of the main island. In those days the people evidently trusted more in spiritual than in brute force, though there is evidence that they never neglected "to keep their powder dry." The images of the Shitenno were also set up in various temples as the guardians of these sacred places; and their figures were painted on the doors of pagodas and portable shrines to ward off evil. This is why one sees so many statues of the Shitenno at Buddhist temple gateways.

The oldest examples of such statuary are to be found at the Horyuji temple in Yamato. They are little more than 4 feet high and are the best examples of ancient wood carving in Japan. In these one beholds the exact technique of the ancient Buddhist sculptors, especially in the folds of the clothing. According to the inscriptions on them they were carved by Yakushi Tokudo and Yamaguchi-no-ataye, artists who lived in the reign of the Emperor Kotoku, 645-654 A. D. These statues are listed as state treasures of the empire.

In the Sangatsu-do are also preserved some excellent statues of the Shitenno, made of dried lacquer. History tells us that in the 13th year of the Emperor Shomu, about 741 A. D., there was a special religious ceremony ordered for the reading of the *Konko-nyo-saisho-o kyo*, a popular sacred work of the day, the purpose being to secure the welfare of the nation. This sutra is mostly concerned with the Shitenno; and so the images alluded to were ordered to be made for the occasion. They are typical examples of the best carved lacquer work of the 8th century. In the Kaidan-in near the same temple there are other notable examples of Shitenno statues in terra cotta, belonging to the 8th century. One each stands at the corners of a clay dais on which the Emperor and the Imperial Princes stood to receive the Buddhist commandments. These terra-cottas are good examples of the Buddhist art of the 8th century.

When Sir Aurel Stein was travelling in Chinese Turkestan he found some figures of the Shitenno at Turhuang; they were painted on temple banners; other travelers have found them in frescoes at Turfan. Representations of the Shitenno are also found among the Gandhara sculptures, one of which is in the British Museum.

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EXPANDED BOUNDARIES

By HON. Y. TAKEKOSHI

ALTHOUGH the war in Europe may be said to have in some ways proved a benefit to Japan, her financial rewards have been small compared with other countries, such as America and Holland, to say nothing of Spain and Switzerland, where the gold holdings have increased enormously. Japan must, of course, be grateful that her specie reserve has grown from 343,000,000 *yen* to more than 710,000,000 *yen* since the war began; but if this is all that we are to get from the war it cannot be reckoned of much account. Some of the amount stated includes payment for guns removed from our fortresses and sold, while Holland and Switzerland have reaped harvests not from sales but from simply allowing goods to pass through their territories; and the money obtained by them for this privilege is greater than the total received by Japan since the war began.

In the war with China Japan received an indemnity of 200,000,000 *yen;* and most of this was spent in armamental expansion; and not being invested in productive enterprise Japan's trade balance naturally continued against her, while commodity prices rose steadily and national finance was reduced to disorder. The present war shows that our guns and ammunition are practically useless on a modern battlefield; and the existing number of Japanese warships is insufficient to be adequate in national defence. In air service and army motor cars we have done little or nothing as yet. To accomplish the improvements which Japan needs for national defence many millions in money are still required. If, therefore, we have to expend the wealth accumulated during the war in armamental expansion, we shall have nothing left for the much more necessary expansion in commerce and industry; and then where will Japan be after this world-struggle for superiority in armements is over? If our only preparation for commercial competition be armaments, when the rivalry between the militarists is over we shall stand a poor chance of maintaining our position as a first-class power.

Of course armamental repletion cannot be regarded as absolutely useless; but the war of which we are most in danger in future is not one of armaments but of economics; and to meet this successfully Japan must prepare for expansion abroad,

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EXPANDED BOUNDARIES

BY HON. J. TAKEMORI

ALTHOUGH this was in former years a popular subject for speakers, it cannot be regarded as a very important one at present. The Japanese Government has already declared its intention to extend the boundaries of the Empire, and the only question that remains is as to the time when this shall be done. Whether it will be done at once, or whether it will be done gradually, is a matter that depends upon circumstances. Japan is now in a position to extend her boundaries, and the people are ready to support the Government in any measure that may be adopted for the purpose. The

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by peaceful means. The old Japanese ideal was to be the greatest of the three oriental empires, China, Korea and Japan; while a few cherished the ambition to make Japan the autocrat of all orientals. But to-day Japan can be satisfied with no less than a world-policy; she must take her place not only in discussing and adjusting questions affecting Korea and China, but in questions affecting the world. This extension of influence on the part of Japan is expected of her, and her right to do so is very generally recognized. As to the question whether Japan can best achieve this ideal by armaments or commerce, or on continents or on seas, she herself must decide. There are those who hold that Japan should confine her ambitions and policies to the Far East, especially to China; and of course we cannot wholly ignore this idea, but it is gravely doubtful whether a continental policy is wholly advantageous to Japan. While praying for the safety of our nation we have to remember that our country is face to face with adversaries.

One of Japan's most important considerations in regard to defence is the coöperation of army and navy. Are these to-day not rather inclined to be independent of each other? The army and navy must be a united combination. Defences are nothing without adequate transportaion facilities, a union of ships and railways. These depend in turn on supplies of iron. A warship of 28,000 tons requires 16,000 tons of metal for mere construction. But how much iron has Japan at her disposal? We have been importing and are still importing iron ore from Wuchang and Hankow in China. In time of war we should require a still greater supply of iron. Thus we are dependent on China for supplies of iron. If we are to have war with any country it will probably be known three or four years previously, and thus we might be able to lay in a supply of iron adequate to immediate needs in arms; but most of these supplies would probably be exhausted during the first half year of the war. Germany's power to hold out so far in this war is due to the fact that when the war began she had at her command the enormous supplies created during ten years of preparation; but even then, her supplies were nearly all used up during the first year and a half of the war; and at present she can only go on has her arsenals supply the munitions. If this is the case with a country that has such vast iron resources as Germany, how would it be with Japan under similar circumstances?

It is quite evident that Japan, with her undeveloped skill in iron and steel manufactures and her inadequacy of ore supplies, could not keep up a war of any dimensions longer than a year or two, even though she should devote several years to preparation for it. It would certainly be necessary for her to utilize

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her strength in the manufacture of arms and ammunition during the war; and for this she would be dependent on her own slender resources or on the enemy! Japan also lacks resources in antimony, which is essential in war. To prepare adequately for war Japan would have to import vast quantities of ore and antimony from China before the war commenced. This would involve some degree of friendship between Japan and China, and therefore would preclude Japan's ambition for extension of her territory on the continent of East Asia. Japan should, therefore, confine her ambition in China to utilization of the resources of that country rather than to territorial expansion. For Japan anything in the way of an aggressive continental policy is bad.

Abandoning a continental policy Japan should cultivate friendship with China and then devote her attention to colonial expansion by peaceful means. She should extend financial aid to China, as America and England are doing, and enter upon economic rivalry with these powers in China. In Manchuria and Mongolia Japan has plenty of sphere for maintaining her rights and exploitation of agricultural and mineral resources.

At the same time Japan should not neglect exploitation of the food resources of the south; for in time of war a continuous food supply is of the utmost importance. This may be seen in England's command of the flour and wheat markets and in Germony's determination to command the Balkan states during the war. Whether Japan could maintain a war for any length of time on her domestic food resources is a question. She produces at present only about 250,000,000 bushels of rice a year; and she has a population of over 50,000,000 to feed on it. She has to import rice each year from Manchuria, Korea, Formosa and Annam. With expansion of industry the rice crop will tend to decrease in Japan rather than increase. It is therefore necessary for Japan to look to such places as Java and Sumatra as sources of rice supply.

This is an age of iron and rubber. While Japan gets iron from China she has to look to the islands of the south Pacific for her supplies of rubber. When we say that Japan must expand southwards we are apt to be misunderstood by outsiders; but our only hope of rubber supplies is in that direction, and we can devote our attention to this subject without trespassing on the rights and interests of others. The nations of the world must recognize Japan's needs and not unjustly forbid her to supply them. Understanding our peaceful reasons for exploitation in the south, the world cannot suspect us of unworthy ambitions.

For more than 300 years now Java and Sumatra have been under the rule of Holland. The Dutch government has always had difficulty in maintaing its rule in the islands. As these islands are

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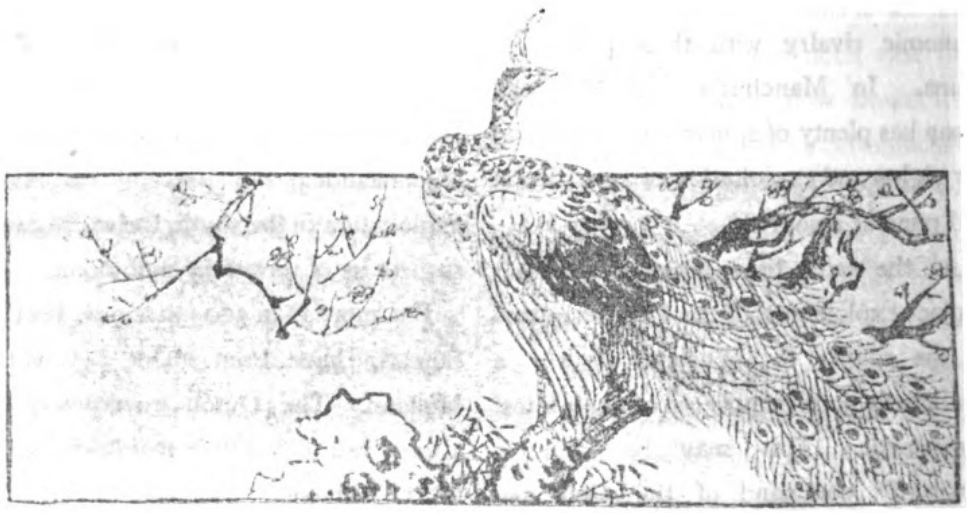
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per strength in the manufacture of arms and ammunition during the war; and for this one would expect Japan to be quick to convert its military industries to civilian uses. Yet there is little sign of this happening.

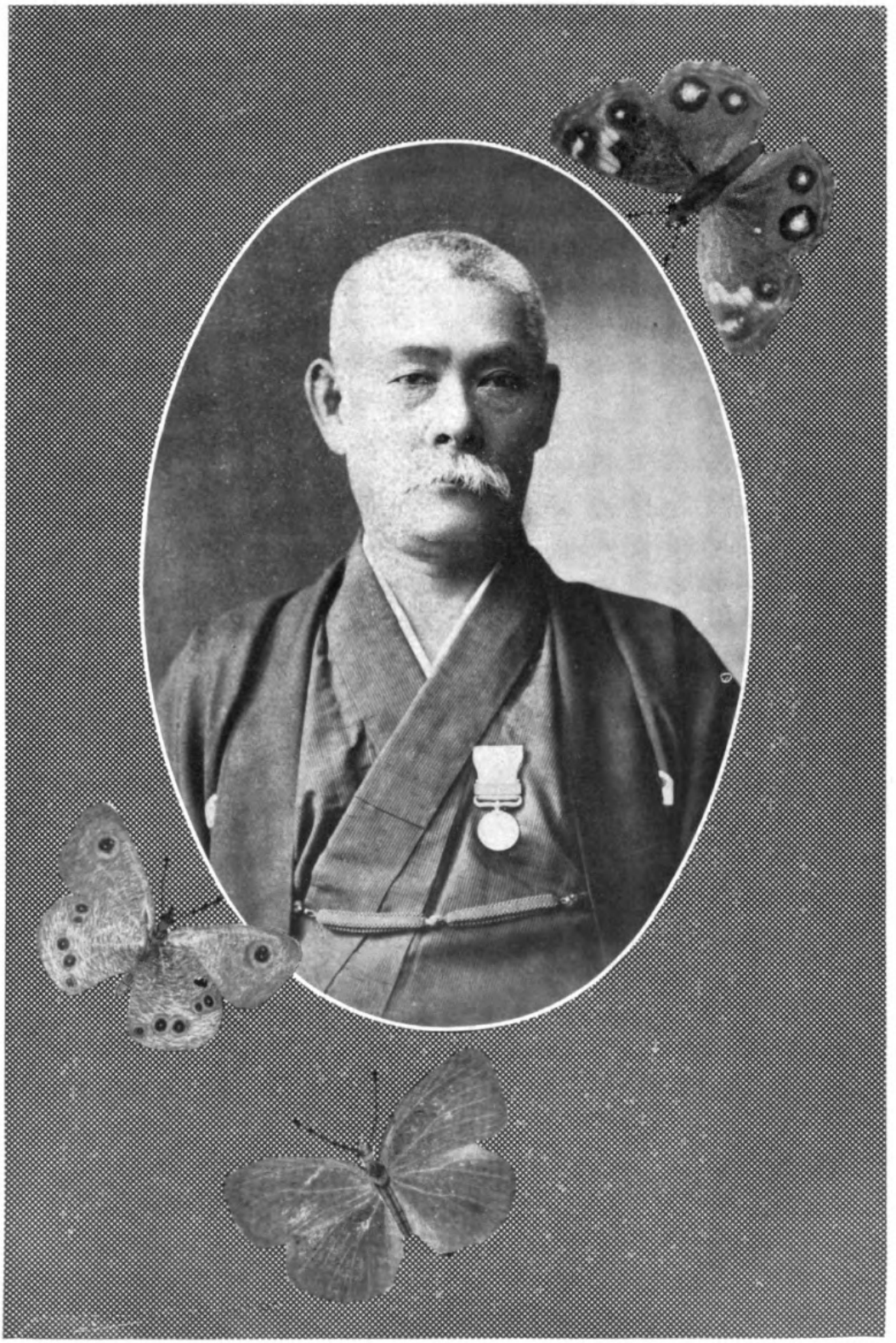
Japan's economic activity with China and Manchukuo is already very important. In 1938 China took 20,000,000 yen worth of Japan's exports, or 13 per cent of the total, and Manchukuo 15 per cent. Japan's imports from China and Manchukuo were also important, totalling 18 per cent of the total. Japan's trade with China and Manchukuo is complementary, Japan exporting manufactures and importing foodstuffs and raw materials. Japan's trade with Manchukuo is also complementary, Japan exporting manufactures and importing foodstuffs and raw materials. Japan's trade with China is also

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necessary for Japan, she should try by every peaceful means to acquire them. If the Dutch would consent to sell the islands Japan should buy them, and utilize her profits from the present war to pay for them. The Dutch islands have been on more than one occasion a menace to Japan. During the war with Russia it was almost impossible for Holland to maintain the neutrality of the islands; and the same has been true in regard to the present war in Europe. After the war Germany may be expected to promote her activities in the direction of the Dutch islands, since she has lost her base of operations in China; and thus the Dutch islands may easily become a base of operations against Japan. The present status of the islands is so uncertain and weak as to become a danger to peace. Japan's desire to command the islands is, therefore, no sign of unworthy ambition, but for the peace of the world. Once Japan is in command of the Sunda straits she can slacken her naval expansion plans. What I maintain, therefore, is that Japan should not spend her profits in the present war on armamental expansion but on colonial expansion, as I am persuaded that policy is more adapted to promote peace and prosperity for all concerned. In future Japan should confine her policy in China to exploitation of that country's resources without territorial ambition; and devote her main power to acquiring the Dutch East Indies and extending her colonies southward.



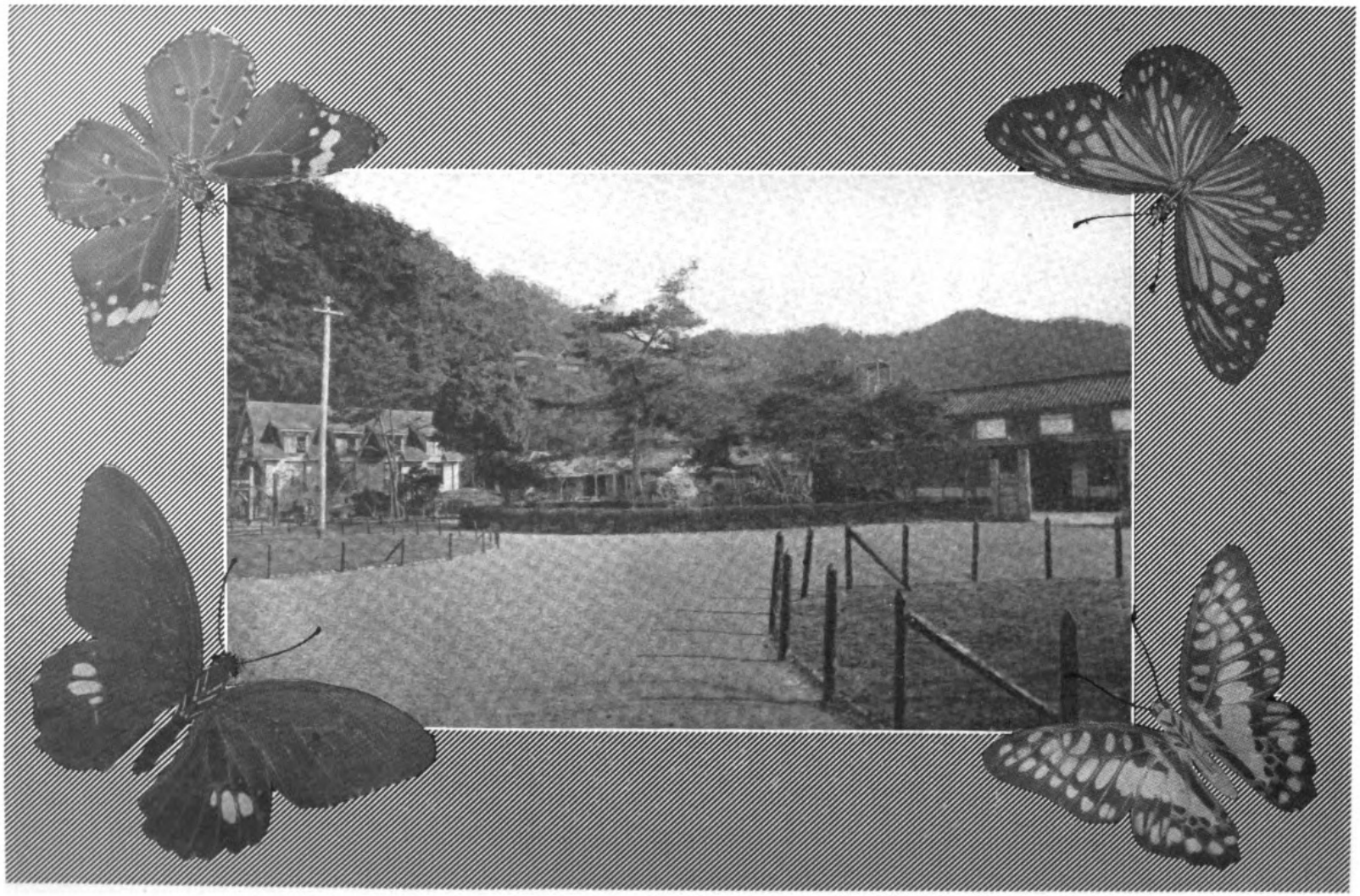
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Y. NAWA ESQ. DIRECTOR OF THE NAWA ENTOMOLOGICAL LABORATORY

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THE NAWA ENTOMOLOGICAL LABORATORY

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NAWA ENTOMOLOGICAL LABORATORY

By K. KANAMORI

THE Nawa Entomological Laboratory is the only scientific institution in Japan for the study of insect life, and is as well equipped as anything of the kind in western countries. Mr. Y. Nawa, its founder, was born in 1857 and graduated from the Gifu agricultural school in 1882. While a student at the school he was deeply interested in entomology and excelled in knowledge of insects. Although he was offered a good position in the local prefectural office after his graduation Mr. Nawa chose to remain as teacher in the agricultural college at a lower salary, so that he might devote more time to his favourite study. He lived plainly and spent his all in the collection of insects, for which he often traveled widely. He had extensive colonies of insects, whose habits he constantly studied and noted. In a short time he became an instructor in the school of natural history, where he pursued his studies still further, occasionally visiting the Imperial University for hints and suggestions from his seniors. In 1887 he was employed as instructor in agricultural science in the Normal School and of zōlogy in the local Middle School. His spare time was devoted to lecturing on insects in the various prefectures, using a stereoptican to illustrate his lessons. In this way he promoted knowledge of insects among the common people.

In the great earthquake of 1891 Mr. Nawa lost his house and most of valuable entomological collections. He kept bravely on, however, and in time regained his specimens and soon was too busy to go on his usual lecturing tours in the provinces. In 1896 he built a private insect laboratory of his own in the town of Gifu; and the success of the institution was so great that it was removed and enlarged, taking up its position in Gifu park in 1904. By this time people generally were beginning to take more interest in the subject of insects and their importance in the cultivation of agriculture. In the year 1897 there had been a plague of *cicadula sexvata* which devastated the crops of the country; and the people depended on Mr. Nawa to make the necessary investigations for the extermination of the injurious insect. In this he was very successful and thus his reputation was further enhanced.

In his laboratory Mr. Nawa carries on a study of both injurious insects and those useful to agriculture and to man generally. He devotes most of his attention to applied entomology, and was the first scientist in Japan to make extermination of injurious insects a practical possibility. People were inclined to regard his ideas as mere theories until the insect scourge of 1897, since when he has been regarded as a teacher of true science. He showed

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the people how the insect bred and how it could be destroyed; and that its outbreak depended on certain changes of weather. Mr. Nawa showed his specimens of the injurious insect to the farmers and proved his statements to them.

The prefectural authorities, seeing the usefulness of Mr. Nawa's work, tried to assist him by making grants of money to his laboratory, but only to the insignificant sum of 480 *yen* a year. But others assisted also, some giving buildings and others money. But the laboratory has for the most part paid its way from the income derived from its patrons. The Osaka *Asahi*, one of the leading national dailies, collected some 5,000 *yen* in 1907 for the work of the Nawa laboratory, with which a fire-proof brick building was erected for the storing of the specimens, which are now regarded as national treasures.

Mr. Nawa's collection of injurious and useful insects is probably one of the most complete on record; and his classification of them is a model of lucidity. He has also published diagrams showing the mode of operation of injurious insects, and also how to prevent the breeding of injurious insects. The number of insects in the Nawa laboratory now numbers more than 200,000, representing some 10,000 distinct species; while the portions of insects representing the operations of the creatures numbers 1,300,000, of which over 800,000 are mounted. The museum space covers about 2160 sq. ft. The specimens are arranged to show those injurious or useful to crops, and forests and those for educational purposes, as pure entomology. The museum is open, to the inspection of the general public. Lecturers go out from the laboratory to instruct the farmers in the prefectures, as requested; and the institution publishes a paper called "The Insect World." Mr. Nawa is the author of no less than 13 volumes in his subject, which are regarded as authorities on entomology. For more than thirty years now he has been constantly labouring at his subject, persisting in spite of all discouragement; and in the preservation of such crops as rice, tea, mulberry, fruit, vegetables and useful plants, he has done a marvellous work. His insect exhibitions are great events in the life of the country; and people travel from all parts to witness his demonstrations. Those who make themselves familiar with the observing and destroying of insects receive certificates, more the 16,900 having already so distinguished themselves. In 1910 Mr. Nawa received a medal of merit from the Bureau of Decorations for distinguished services to the nation. The laboratory has been honoured by visits from such notable personages as Prince Kanin, Prince Nashimoto, Prince Higashifushimi and others.

One of the most important services rendered by the Nawa laboratory has been its study of the white-ant problem, the ravages wrought by these insects being now very serious in Japan. Another thing Mr. Nawa has done is to discover a method of printing the forms of butterflies and moths on paper, silk or wood without destroying the gloss and natural beauty; and they are thus printed now on even glass, lacquer and porcelain. This is an art peculiar to Japan. The Nawa laboratory has created much interest among scientists abroad, and Mr. Nawa has received medals of award from the Columbian Exhibition, the Paris Exhibition, the St. Louis Exhibition and the Anglo-Japanese Exhibition.

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KAGERO NIKKI

By F. YAMAZAKI

THE *Kagero Nikki*, or Dragonfly Diary, made its appearance in the middle of the Heian era. It was a period that produced much fiction, most of which was concerned with pictures of the society of the time and based in some measure on experience. The Dragonfly Diary is in the same class with the Genji Monogatari and the Utsubo Monogatari, two famous tales of antiquity.

This diary literature no doubt originated with the custom of court officials and ladies keeping diaries of the day's doings. It forms a sequence to the *Nihongi*, one of the oldest historical records of Japan, which was written by histriographers appointed for the purpose. Princes and nobles had their own records thus written down; and these diaries were at first intended as sources for the writing of history. At first most of such diaries were written in Chinese but when that language began to be less understood they were written in Japanese with the use of Chinese ideographs and the native syllabary. Such writing as a rule had no merit of style, being abrupt transcriptions of the memoirs of the time.

In the Engi period, that is from 901 to 922, a pure Japanese style came into use in keeping these records and some signs of literary taste commenced to develop. One of the oldest of these diaries, the *Tosa Nikki*, kept by the famous poet and ex-governor of Tosa province, is among the most interesting of such writings. The *Kumano Kiko*, or Travels of Kumano, is something of the same kind, kept by a monk of Hieizan named Sogi Hoshi; and third in this succession comes the *Kagero Nikki*, or Dragonfly Diary. As a rule these *nikki* were not simply content with noting matters of no importance, they gave most attention to the significant events of the day or the month; and as the writers often wrote with personal experience and interest the style has merit according to the ability of the scribe.

The *Kagero Nikki* has more unity and purpose than some others of this kind; and as it keeps closely to its plan it has more the character of a novel than such diaries usually have. It is a record of human passion, and the author seldom departs from the object in view. The author, who was the wife of Higashi Sanjo Kaneiye and mother of General Michitsuna, had an experience well worth recording for after generations. The record begins when her husband was 46

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РУССКО ИЛИ

ВЪ ЗАЩИТУ

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quickly. Who pecame convert to the
prohibitory views, and the first time it was
well eyed. He diligently read to learn
both sides of the subject, and became
thoroughly convinced of the truth of
Methodism. He united with the church
and was shortly afterwards licensed to
exhort. He was a diligent student of
the Bible, and was very successful in
leading sinners to the Saviour. He
was shortly afterwards admitted into the
traveling connection, and was appointed
to Lebanon circuit, in Indiana. He
was a powerful preacher, and was
greatly blessed in his labors. He
was appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1832, and
was also elected to the General
Conference of 1836. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1840, and
was also elected to the General
Conference of 1844. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1848, and
was also elected to the General
Conference of 1852. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1856, and
was also elected to the General
Conference of 1860. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1864, and
was also elected to the General
Conference of 1868. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1872, and
was also elected to the General
Conference of 1876. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1880, and
was also elected to the General
Conference of 1884. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1888, and
was also elected to the General
Conference of 1892. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1896, and
was also elected to the General
Conference of 1900. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1904, and
was also elected to the General
Conference of 1908. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1912, and
was also elected to the General
Conference of 1916. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1920, and
was also elected to the General
Conference of 1924. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1928, and
was also elected to the General
Conference of 1932. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1936, and
was also elected to the General
Conference of 1940. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1944, and
was also elected to the General
Conference of 1948. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1952, and
was also elected to the General
Conference of 1956. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1960, and
was also elected to the General
Conference of 1964. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1968, and
was also elected to the General
Conference of 1972. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1976, and
was also elected to the General
Conference of 1980. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1984, and
was also elected to the General
Conference of 1988. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 1992, and
was also elected to the General
Conference of 1996. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2000, and
was also elected to the General
Conference of 2004. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2008, and
was also elected to the General
Conference of 2012. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2016, and
was also elected to the General
Conference of 2020. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2024, and
was also elected to the General
Conference of 2028. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2032, and
was also elected to the General
Conference of 2036. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2040, and
was also elected to the General
Conference of 2044. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2048, and
was also elected to the General
Conference of 2052. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2056, and
was also elected to the General
Conference of 2060. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2064, and
was also elected to the General
Conference of 2068. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2072, and
was also elected to the General
Conference of 2076. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2080, and
was also elected to the General
Conference of 2084. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2088, and
was also elected to the General
Conference of 2092. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2096, and
was also elected to the General
Conference of 2100. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2104, and
was also elected to the General
Conference of 2108. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2112, and
was also elected to the General
Conference of 2116. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2120, and
was also elected to the General
Conference of 2124. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2128, and
was also elected to the General
Conference of 2132. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2136, and
was also elected to the General
Conference of 2140. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2144, and
was also elected to the General
Conference of 2148. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2152, and
was also elected to the General
Conference of 2156. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2160, and
was also elected to the General
Conference of 2164. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2168, and
was also elected to the General
Conference of 2172. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2176, and
was also elected to the General
Conference of 2180. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2184, and
was also elected to the General
Conference of 2188. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2192, and
was also elected to the General
Conference of 2196. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2200, and
was also elected to the General
Conference of 2204. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2208, and
was also elected to the General
Conference of 2212. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2216, and
was also elected to the General
Conference of 2220. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2224, and
was also elected to the General
Conference of 2228. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2232, and
was also elected to the General
Conference of 2236. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2240, and
was also elected to the General
Conference of 2244. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2248, and
was also elected to the General
Conference of 2252. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2256, and
was also elected to the General
Conference of 2260. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2264, and
was also elected to the General
Conference of 2268. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2272, and
was also elected to the General
Conference of 2276. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2280, and
was also elected to the General
Conference of 2284. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2288, and
was also elected to the General
Conference of 2292. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2296, and
was also elected to the General
Conference of 2300. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2304, and
was also elected to the General
Conference of 2308. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2312, and
was also elected to the General
Conference of 2316. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2320, and
was also elected to the General
Conference of 2324. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2328, and
was also elected to the General
Conference of 2332. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2336, and
was also elected to the General
Conference of 2340. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2344, and
was also elected to the General
Conference of 2348. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2352, and
was also elected to the General
Conference of 2356. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2360, and
was also elected to the General
Conference of 2364. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2368, and
was also elected to the General
Conference of 2372. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2376, and
was also elected to the General
Conference of 2380. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2384, and
was also elected to the General
Conference of 2388. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2392, and
was also elected to the General
Conference of 2396. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2400, and
was also elected to the General
Conference of 2404. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2408, and
was also elected to the General
Conference of 2412. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2416, and
was also elected to the General
Conference of 2420. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2424, and
was also elected to the General
Conference of 2428. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2432, and
was also elected to the General
Conference of 2436. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2440, and
was also elected to the General
Conference of 2444. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2448, and
was also elected to the General
Conference of 2452. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2456, and
was also elected to the General
Conference of 2460. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2464, and
was also elected to the General
Conference of 2468. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2472, and
was also elected to the General
Conference of 2476. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2480, and
was also elected to the General
Conference of 2484. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2488, and
was also elected to the General
Conference of 2492. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2496, and
was also elected to the General
Conference of 2500. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2504, and
was also elected to the General
Conference of 2508. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2512, and
was also elected to the General
Conference of 2516. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2520, and
was also elected to the General
Conference of 2524. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2528, and
was also elected to the General
Conference of 2532. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2536, and
was also elected to the General
Conference of 2540. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2544, and
was also elected to the General
Conference of 2548. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2552, and
was also elected to the General
Conference of 2556. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2560, and
was also elected to the General
Conference of 2564. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2568, and
was also elected to the General
Conference of 2572. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2576, and
was also elected to the General
Conference of 2580. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2584, and
was also elected to the General
Conference of 2588. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2592, and
was also elected to the General
Conference of 2596. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2600, and
was also elected to the General
Conference of 2604. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2608, and
was also elected to the General
Conference of 2612. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2616, and
was also elected to the General
Conference of 2620. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2624, and
was also elected to the General
Conference of 2628. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2632, and
was also elected to the General
Conference of 2636. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2640, and
was also elected to the General
Conference of 2644. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2648, and
was also elected to the General
Conference of 2652. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2656, and
was also elected to the General
Conference of 2660. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2664, and
was also elected to the General
Conference of 2668. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2672, and
was also elected to the General
Conference of 2676. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2680, and
was also elected to the General
Conference of 2684. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2688, and
was also elected to the General
Conference of 2692. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2696, and
was also elected to the General
Conference of 2700. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2704, and
was also elected to the General
Conference of 2708. He was
appointed to Indianapolis station,
and was also presiding elder of
Indianapolis district. He was
appointed to Madison station, and
was also presiding elder of Madison
district. He was elected to the
General Conference of 2712, and
was also elected to the General
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General Conference of 3136

years old and covers a period of 21 years, when her son Michitsuna was in his 21st year. The first pages were written in the year 945 when her future husband fell in love with her and made her his bride at the age of 26. There is a gap from the year 959 to 961, the omission being due perhaps to paucity of events.

It is clear from the record that the women of Japan were then more or less in subjection to the men, but usually more than less. The virgin had the right of refusal, but after once consenting, she was absolutely dependent on her husband and considered it to her interest to do all in her power to retain his good-will and affection. In a hundred little ways this was carried out, especially in attending to his comforts, such as cooking and housekeeping and keeping in constant communication with him when he was away. It was a period of loose morals among the sexes, and most of the men had mistresses, who lived in houses of their own. The wife often lived in the house of her husband; and the others he visited as the whim decided.

It is clear from the Dragonfly Diary that the wife lived in perpetual anxiety, as the husband did not often visit his lawful wife, however much he may have loved her. He usually gave most attention to the wife that bore most children. The wife of this merit in the present case was the daughter of Fujiwara Nakamasa who bore three sons, Michitaka, Michikane and Michinaga; and there was one daughter who became consort to the Emperor Enyu, and the three sons in time all became premiers. So the family was one of no small importance.

Kaneiye himself was evidently a great polygamist, as the Japanese commentator well says. He apparently had at least two other wives besides the author of the *Kagero Nikki*. The latter was a daughter of Fujiwara Tomoyasu, and the other two were daughters of Fujiwara Kuniaki and Minamoto Kanetada respectively. All these ladies, being daughters of powerful nobles, considered themselves principal wives and were accordingly jealous of one another. One quarrel is recorded among them which lasted three days; but in time the daughter of Nakamasa won the day. No dobut one of the wives was preferred by Kaneiye and she was hated by the author of the Dragonfly Diary. She was not the principal wife; and so the lady of the *Kagero Nikki* and the principal wife condoled with each other about their mutual neglect. When the favourite lady was about to present her husband with a child the others tried to keep down their jealousy by writing poems. But the infant died and the lady began to lose her lord's affection which in turn passed to the principal wife, and then the author of the *Kagero Nikki* was once more sorely disappointed. There is no doubt that the comparative coolness of Kaneiye towards her was due in some measure to difference of taste and temperment. He was apparently a cheerful and lighthearted

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fellow, while she was gloomy and of a literary turn of mind. He had no regard for ordinary morals while she was deeply religious and an adherent of Buddhism.

The husband was evidently a man of defiant character; for once when the lady was engaged in worship before the altar of Buddha he came and scattered the incense which as burning before the gods, and took her rosary from her just to tease her. Thus estrangement went on between them more and more. Sometimes, however, their differences of character and temperament seem to have proved a mutual attraction. It required no small courage to oppose so influential a man as Kaneiye, and he could not afford to ignore so accomplished a lady. In his heart he must have greatly respected her. But he was too haughty to bow much to any woman. The lady was in some degree conscious of her superiority in character and accomplishments to her wayward lord but could not escape being made the victim of his caprice. The situation must have been extremely trying to a woman of her temperament. One does not wonder that eventually she retired from the world and became a nun, living at Narutaki near Kyoto. It was probably due to a desire to pass the time that she wrote her famous diary.

The *Kagero Nikki* is in three volumes, the first covering a period of 15 years, 954 to 968, and is very brief. The second volume also comprises three years, up to 971, and is very full in detail, noting even the changes of weather. The third volume, covering four years from 972, is likewise minute in detail. The first volume gives an account of her meeting with Kaneiye, the little tiff that led to coolness toward her later, the rarity of his visits to her and the habit of their little son in imitating his father's evasive language to his wife. It is in the second volume that the purpose of the diary becomes more revealed; she had begun to perceive her husband's unfaithfulness and to cherish the doubts that finally drove her from the world to seek consolation in a nunnery. From this time she seems to have been in a constant state of melancholy. There are various interesting stories in the record, illustrating the life and society of the day. She tells of women who retired from the world and became nuns because their husbands became monks, or when their husbands were banished to distant islands for some political crime. These tales are stilts on which she carries her own tale and to evince her sympathy with the miseries of woman.

In the year 971 she began to abstain from animal food in preparation for her novitiate and later entered the nunnery. Her husband wanted her to leave the nunnery but she refused. Her only son, General Michitsuna, also tried to persuade her to come out and to please him she did so, but her happiness did not return. To regain her husband's affection she adopted one of his daughters by another

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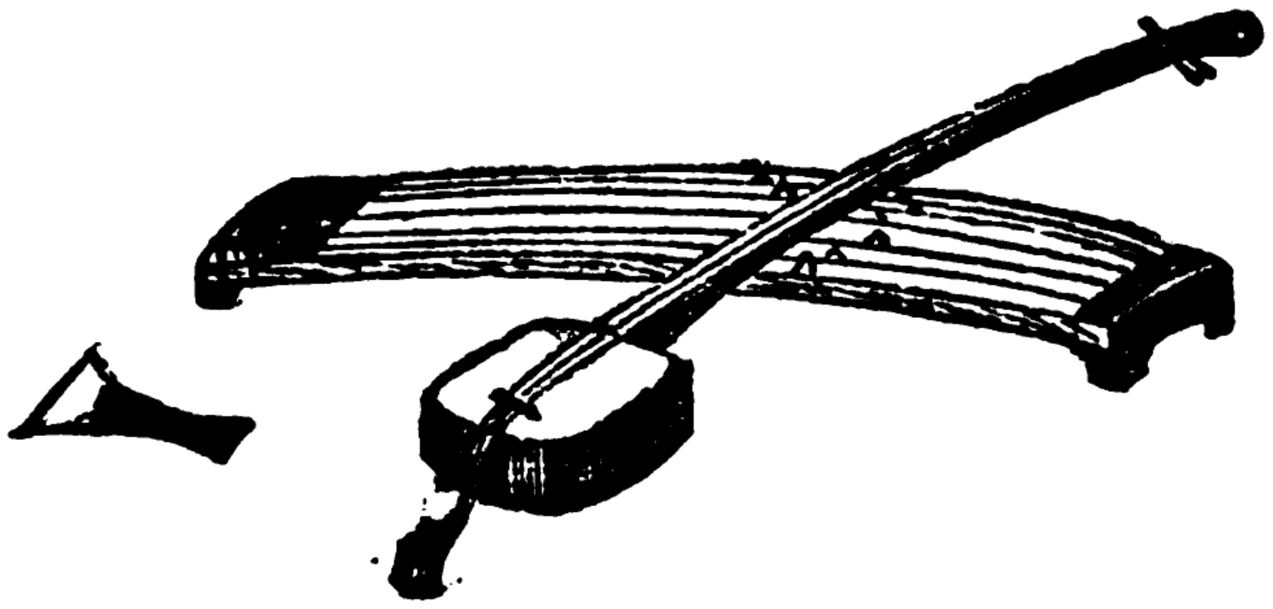
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woman, but without much affect upon him. The third volume of the diary abruptly ends in the year 975 and so is left unfinished after the manner of such records.

The *Kagero Nikki* may be regarded as one of the first autobiographical novels. It has more truth than variety; but as a record of the social life of its time it is of great value. Its most prominent characteristic is its pathos: the ordeal of a pure woman preserving her chastity in the midst of polygamy and vice of all sorts. As a wife and authoress she deserves permanent fame. She tells how he tried to get rid of .her by having her marry another man and how she avoided it. The mother's affection for her only son is one of the noblest phases of the book. Her constant anxiety about her husband, commingled with undying devotion to the child, is most appealing. The lady's sorrow on the death of her mother is beautifully pictured; and her mental agony both before and after entering the nunnery is pathetically drawn. Some points in the record are distinctly dramatic.

From a literary standpoint the book is a good example of the art of that time, though it is very difficult to read, the sentences being carried on in a cursive manner with abundant ommissions of subject. She calls her book the Dragonfly Diary because that insect is a symbol of life's transiency and uncertainty, never continuing in one stay. She knows not whether she exists or not, just like the dragonfly. She hovers about the stagnant pools of life not knowing what a day may bring forth. As a picture of the manners and morals of the Heian era the *Kagero Nikki* is an important document; and as an autobiographical novel it must rank with the best that the ancient world of Japan has produced in literature. Not least significant is the fact that it is the work of a woman.



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SHINZO TAKATA

By K. HORIUCHI

ONE of the greatest business firms in Japan is the Takata Company, of which Mr. Shinzo Takata is the proprietor. Naturally the head of so great a firm is noted in the commercial world of Japan. The great firm of Takata & Company had as humble an origin as many other successful business houses in Japan. One day a young man called at the house of the honorary consul for Germany and asked to see Mr. Behr. The youth said he was of a samurai family and wished to enter a business profession. The lad was taken into the firm of Messrs. Ahrens & Co, at first without salary. He soon proved to be of the right stuff and was a success. This was the youth who is now Mr. Shinzo Takata.

Mr. Takata was born in Aikawa on Sado island in 1852, and spent the earlier years of his life in that remote and isolated community. His family were samurai under the Tokugawa shoguns and had for generations been engaged as supervisors of the gold mines of the island, a source of revenue to the Tokugawa government. Young Takata early showed a passion for learning and could read Chinese at the age of eleven. Originally he intended to become a scholar but his father wanted him to become a business man. By the age of 14 the lad had a good knowledge of general business. When the shogunate fell young Takata was sixteen. As his family had always been pensioners of the Tokugawa family the young man determined to die for the Shogun. With 45 others he joined the forces against the Imperial army, but they were arrested and thrown into prison before they could move.

In time he was released and then found work in the Sado gold mine where he learned much from an English engineer of the mine, named Carrol. In 1869 he was promoted to the position of interpreter, for he had made some progress in the speaking of English. Later he determined to go up to Tokyo and make himself more proficient in that language; and this was when he visited the German consul, Mr. Behr. At that time Messrs Ahrens & Co. had only one Japanese clerk. As young Takata got no wages to begin with, only his board and lodging, he was at first penniless, having spent all he had in the journey from Sado island. He still wore his topknot just as all the samurai did; but he soon cropped it. He had not even the means of a hot bath and had to do with a cold plunge daily. The one thing evident about him at this time was his determination to get on, and his unwillingness to borrow or be dependent on others. He served the firm so faithfully and well that at the end of 8 months he was presented with the sum of 25 *ryo*.

As young Takata now fancied he could see little chance of very fast progress in his situation he began to look about for better opportunities. One day he visited

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SHINZO TAKATA

BY K. HORIUCHI

ONE of the greatest pleasures given to the author of these sketches is the opportunity to meet and converse with the many interesting people who come to Japan in search of health or pleasure. Among the many visitors who have honored us with their presence during the past year, none have been more welcome than Mr. Shinzo Takata, the junior member of the firm of Takata & Company, and a nephew of the late Mr. Takata, the founder of the well-known business house which bears his name. Mr. Takata was born in 1875, and during his early years was subject to frequent attacks of illness, which threatened to undermine his constitution. His parents, therefore, decided to send him to Japan, in the hope that the change of climate and scene might prove beneficial. On his arrival here he was placed under the care of Dr. Takaki, the well-known physician of the Imperial Navy, who, after a careful examination, pronounced his lungs to be in a very unsatisfactory condition. He was ordered to live entirely in the open air, and to take as much exercise as his strength would permit. Following the doctor's instructions implicitly, he soon began to show signs of improvement, and in a few months was able to take long walks and horseback rides without fatigue. His appetite increased, and he gained rapidly in flesh and strength. One of the first things that attracted his attention on coming to Japan was the fact that the Japanese, although a people of small stature, were capable of performing an amount of work which, in his own country, would be considered impossible except by those of large physique. This led him to make a careful study of the subject, and he soon came to the conclusion that the principal reason why the Japanese were able to perform so much work was because they breathed more deeply than Europeans or Americans. Their lungs, he found, were developed to their full capacity, and their chests were broad and deep in proportion to their height. Mr. Takata's own chest measurement, which, when he arrived here, was only thirty-two inches, had increased to thirty-six inches in a few months, and he was soon able to walk and ride for hours without fatigue. His appetite also improved wonderfully, and he found that he could eat almost anything without suffering from indigestion. Before leaving Japan he had gained over twenty pounds in weight, and was in every way a changed man. Mr. Takata's own account of his illness and recovery is very interesting, as it shows how much can be done by a proper regard for the laws of health, and how necessary it is to pay attention to the first symptoms of disease. Many people, when they find themselves out of health, are apt to neglect the matter, and to trust to nature to restore them to their former condition. Others, again, are too much inclined to consult a physician on the slightest provocation, and to take medicine for every trifling ailment that may attack them. Both of these extremes are to be avoided, and the person who wishes to preserve his health should endeavor to find a happy medium between them.

Mr. Takata was born in Nagasaki, and received his early education in the schools of that city. He then went to Tokyo, where he studied for some time in the Imperial University. Having decided to enter the Engineering College, he passed the examinations successfully, and was admitted as a student. He remained in this institution for three years, and then, owing to the death of his father, was compelled to leave college and return to Nagasaki, where he entered the employ of Takata & Company, and began to learn the business. He was placed in the coal department, and was given charge of the mines at Takashima, Iwasaki, and Hashima. He remained in this position for about two years, and then, having decided to go to America, he left Nagasaki for Yokohama, where he took passage on the steamer *Empress of India*, which sailed for Vancouver on the 3d of May, 1899. He arrived in Canada after a pleasant voyage of ten days, and proceeded at once to Montreal, where he remained for a few days, visiting the principal places of interest in that city. He then went to Boston, and from there to New York, where he spent a week in sightseeing. He left New York for Chicago on the 20th of May, and arrived there on the following day. He remained in Chicago for about a month, and then went to Omaha, Nebraska, where he visited the Exposition. He left Omaha for Denver, Colorado, on the 1st of July, and remained there for a week. He then went to Salt Lake City, Utah, and from there to San Francisco, where he arrived on the 15th of July. He remained in San Francisco for about a month, and then went to Portland, Oregon, where he remained for a few days. He then went to Tacoma, Washington, and from there to Seattle, where he arrived on the 1st of August. He remained in Seattle for about a month, and then went to Victoria, British Columbia, where he remained for a few days. He then went to Vancouver, British Columbia, where he remained for a few days. He

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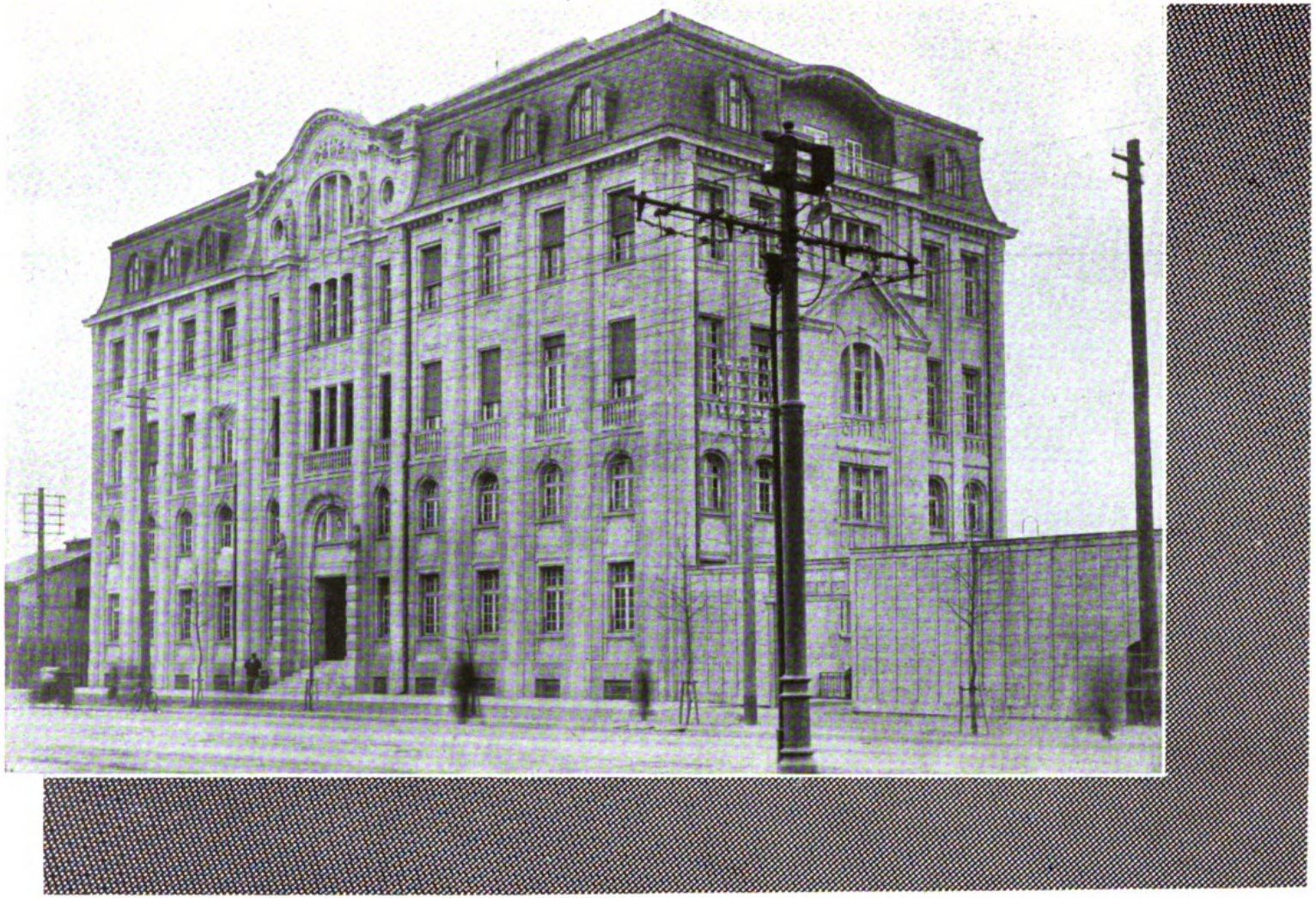
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Mr. Katsu Inouye, a friend of his who was in the Department of Engineering and afterwards became a Viscount and a railway magnate. His friend advised him to try to obtain a position in the department, in which attempt his samurai record favoured him. So finally he was offered work at a salary of 25 *ryo* a month. The Ahrens firm was loath to let him go and advised him against leaving them, saying that there was little prospect for a man as a government official. He was told that there was always more hope for a man as a trader than as a government official. This led him to change his mind and to remain with the Ahrens Company. At the age of 23 he was able to have a house of his own and to form a home. Later he bought a better house for 650 *yen* and removed to Nihonbashi. He had the misfortune of losing his house by fire, but he at once built another from his savings. Having a difference with the head of the Ahrens Company he retired in 1876, and with Mr. Behr who had left at the same time, Mr. Takata took up contract work for the government. When the Government decided to buy through Japanese rather than through foreign firms, Mr. Behr left Japan; and then Mr. Takata formed a firm consisting of himself, a Mr. Scott and some of the members of the Ahrens firm, the firm being given a Japanese name, with an office on the Ginza, Tokyo. This was in 1881. In time Mr. Ahrens died and Mr. Scott soon followed him and then there was no one left but Takata & Company, which has since remained.

The Takata Company imports metal ware of every description, including electric apparatus of all sorts, heating and ventilating plants, ice-making plants and refrigerators. In this work Mr. Takata is the center of control and the source of a marvellous system of management. Once when asked the way to succeed, he said: "In saving there is the 1 *yen* stage, the 10 *yen* stage and the 100 *yen* stage; a man remains at one or other of these stages all his life; it depends on himself. The most difficult stage to reach is the 1 *yen* stage, though most people regard it as the easiest. If you get there you will reach the others if you will to do so." Any one can see how much wisdom there is in such remarks and what type of man they represent. Mr. Takata is not absolutely absorbed in trade. He finds time for composing Japanese odes of which he is very fond. The fact that he is as fond of literature as of trade may be due to his samurai origin, for most of the samurai families had a taste for literature.

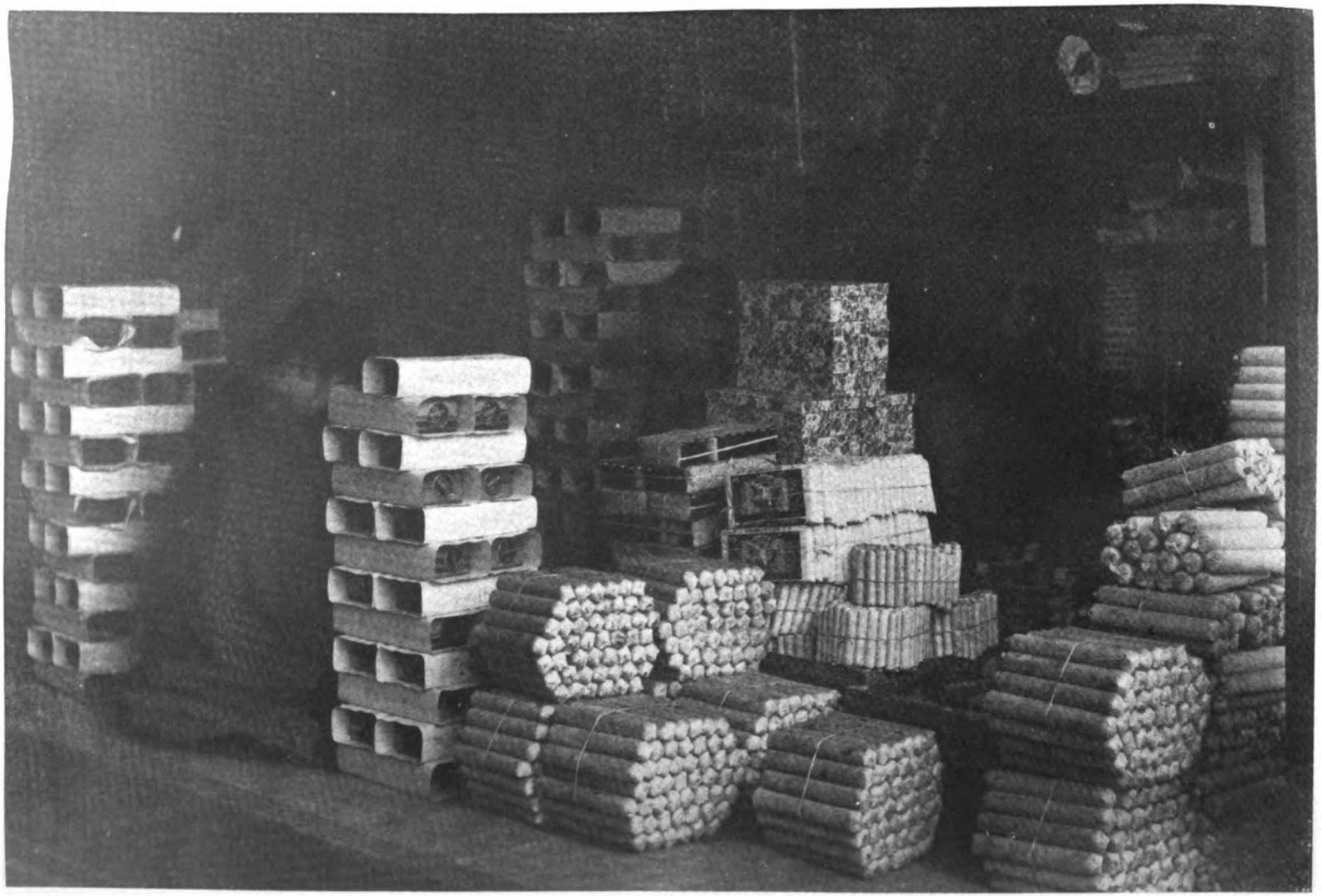


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HEAD OFFICE OF TAKATA & CO., TOKYO

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FUEL FOR POCKET STOVES

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POCKET STOVES

By N. KAWAGUCHI

THE kwairo, or pocket brazier, is used by the Japanese to place in the clothing for heating purposes; and the fuel used in it is known as kwairo-bai, there being considerable rivalry as to who can invent the best fuel, a very difficult matter, since it must not emit smoke or fumes. The fuel is put up in the form a roll like sausage, which is lighted and shoved into the small tin stove that looks something like a cigar case of metal. The fuel costs no more than 3 *rin*, or about one-third of a *sen*, and will last for three hours giving considerable warmth to the part of the body where it may be placed. One put inside the bosom of the kimono prevents a third-class train journey from feeling too chilly. Delicate pupils keep one in their clothes while at school in winter; and so equipped any one may sit comfortably in an unheated room. The aged and the cold-footed sleep with the kwairo at their feet. Cramps or colic can be easily soothed by placing one across the pit of the stomach. In the Russo-Japanese war many a benumbed soldier saved himself by placing one in his bosom. In the present war Russia ordered a large supply for her soldiers, and immense quantities have been shipped to that country.

The excellent fuel now used in the pocket-stove was invented in 1882 by a man named Sokichi Yamazaki of Tochigi in the province of Shimotsuke; and a company was formed by the leading tradesmen of the town for its manufacture. As the article was left to private houses for making, the quality was not satisfactory; and so the mayor of the town had a proper factory established in 1904, the object being to give work to widows and orphans of the Russo-Japanese war, and a Trust has since been formed for the manufacture of the fuel and the quality has been greatly improved. The annual production arose to a value of about 58,000 *yen*, but the orders from Russia have increased the trade a hundredfold. Now the output is valued at about 160,000 *yen* a year. French missionaries from Japan introduced it into France and now there is a considerable export to that country.

Although Tochigi invented the fuel for the pocket stove the town has not been much heard of in the trade, as the Tokyo and Osaka merchants bought up the output and it could only be obtained from them.

The materials from which the pocket-stove fuel is made are hemp stalks, mulberry, the *kozu* and the *catalpa* plants and a kind of vegetable oil, as well as pulverized nut rinds and corn cobs. But the best is made from hemp stalks from which the fibre has been taken. These are turned into charcoal. The method is simple. A big bundle of the hemp stalk is put in a hole in the ground like a furnace, lighted and smothered so as to smoulder without air until carbon is produced. This is pounded in a mortar.

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Fifty *sen* worth of raw material makes up into goods sold for 2.50 *yen*. The farmers devote spare time to this occupation and make an extra penny. The material thus produced is sent to town to be made into rolls for the pocket-stove. As the raw material from which the fuel is made cannot be used for anything else the profit is great, usually about 50 per cent. In the final composition of the kwairo-bai a little salpetre is used to facilitate combustion; and also the leaf of a tree resembling the maple is used to stick the powder together.

Of the fuel there are two kinds, one used for the bosom-stove and the other for bed use. The former is soft and the latter hard. The fuel has to be put into the tiny stove very carefully, as any mistake or awkwardness spoils the attempt. The fuel is enclosed in a special kind of paper, without which it will not be successful. The hard fuel is most difficult to make. The powdered carbon has to be kneeded into a paste mixed with the leaf of the tree already mentioned, and then pressed into a pipe making it like a sausage. It has then to be dried in the sun in a suitable drying place.

The packing and transportation of the product requires careful attention. It is put up in paper bags specially prepared for the purpose; but these bags are produced cheaply by the villagers and farmers at the rate of only 14 *sen* for 2,000. Old people and children can work at this when they can do nothing else. Girls and women get about 11 *sen* for packing 1,000 sticks of fuel. They can do about 8,000 sticks a day. To accomplish the task efficiently and quickly requires some training and experience. Children after school are often employed in placing the sticks in boxes, for which they get 7 *sen* per 1,000. The smaller boxes sell for about 3 *yen* and the bigger for 4 *yen*. Most of the dealers who buy up this fuel are in Tokyo and Osaka. When the traveler goes to an inn and finds his feet cold or his "honourable inside" all ashiver he can always call for a *kwairo* and be heated up at the minimum of outlay.



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EXTERMINATING THE TAIRA CLAN

By K. MIYAMA

IN the year 1171 the chief of the Taira clan, Kiyomori, died of an unknown fever, so severe that report had it that when he took a bath it made the water boil. Naturally it consumed his vitality and he died. The people of the time thought that it was a visitation of heaven upon him for the many oppressions and cruelties inflicted on his enemies. The famous warrior was in his sixty-fourth year when he passed away. Of course Kiyomori was something more than a mere warrior chief: he was a reformer as well, but mostly in an aristocratic way. He did not hesitate to ignore or set aside any ceremony or custom that conflicted with his ideas. It was not surprising, therefore, that the court nobles and Buddhist priests conspired to overthrow him. They heartily hated Kiyomori; and often conspiracy against him found its way even into the Imperial court.

Kiyomori was the one great outstanding personality of the Taira clan. So long as he lived there was no possibility of any other assuming the reins of government. After his death there was no one found fit to succeed him. Consequently the régime of the Taira clan was ended. The representatives of the clan, however, little thought that its days were numbered. Kiyomori's second son, Munemori, was regarded as a blockhead; whill a son of Tomomori, though clever, was by no means equal to leading the Taira clan. Another son, Shigehira, though highminded, was shiftless, while Noritsune, if brave and valorous, lacked capacity as a general. Consequently on the death of Kiyomori all those over whom he had domineered set about forming a policy of relentless opposition to the Taira clan and planned its destruction.

Some time previous to this, Yoritomo, who had been in exile in Izu, had arisen against Kiyomori, backed by the military chiefs of the Eastern provinces, friends of Yoritomo's father; and though at first unsuccessful, in time they won back the provinces of Izu and Sagami where they established a régime independently of Kiyomori at Kyoto. The great chief cursed them with his dying breath, and exclaimed before his friends: "If you wish to do me a favour after I am gone, instead of offering the usual

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masses for my soul, lay on the altar before my spirit the head of Yoritomo." The forces sent against Yoritomo were all defeated, however. At this time Yoritomo did not know the real weakness of the Taira clan, as he had no means of communication with the capital. This is why he went so far as to send an offer to Kiyomori that he would be content to allow that chief to rule the eastern provinces if he would allow Yoritomo to rule the west.

It was about this time that Yoshinaka arose in the province of Kiso in Shinano. This warrior was a son of Yoshikata, a brother of Yoritomo's father, and hence was a cousin of Yoritomo. He had discovered the state of things at Kyoto and saw a chance of winning against the Taira clan. The latter were really in greater fear of Yoshinaka than of Yoritomo. About four months after the demise of Kiyomori, that is, in June 1181, the Taira clan ordered a military chief named Nagamochi of Echigo to attack Yoshinaka, but the latter defeated the assailants who numbered more than 20,000 men, with his scarcely more than 2,000. The Echigo chieftain, following up his advantage, proceeded to Kyoto through the province of Etchu to the dismay of the Taira forces who attempted to resist him in the Kurikara pass. But Yoshinaka routed the 18,000 that opposed him, when he employed his famous stratagem known as the fire-oxen, in which great torches were fastened to the heads or horns of oxen and the animals, their tails also oiled and set on fire, were driven madly among the enemy, throwing their ranks into such disorder that they were unable to meet the enemy. It was something like the gas attack which the Germans launch before following up with infantry.

Yoshinaka after this victory pursued the enemy in their retreat through Echizen to Kaga where General Sanemori of the Taira clan was slain on the field of Shinowara. The story goes that the general had premonition of his death; and so he dyed his hair and beard black that he might be taken for a young officer and thus draw against him the best warriors who would not care to cross swords with an old and decrepid man. He had his wish in that he fought hand to hand with Tezuka-no-taro, one of the foremost warriors in the army of Yoshinaka and was slain because he was too old to hold out against youth.

When Yoshinaka entered Omi the Taira forces were in terror of annihilation. They besought the priests of the Enryuji temple whom Kiyomori had illtreated, to come to their rescue, but met with refusal. There was nothing but for the Taira forces to flee from Kyoto toward the western provinces where Kiyomori had many friends: the famous chieftain had once been governor of Aki. This escape of the Taira forces from Kyoto is one of the most interesting episodes in the whole story. It was an occasion of

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pathos and tragedy. The famous poet Fujiwara - Shunzei, tells as that at midnight he heard a soft knocking on his door, where, on opening it, he found Lord Tadanori of the Taira clan, Kiyomori's youngest brother. The great man when a youth had been a pupil in literature of the poet's; he was now shown in and said: "Our whole clan must leave the capital at once; and I am sure to die on the field of battle. After the struggle is over the Emperor will probably ask you to select proper poems for a new collection; and my only request is that you include a poem of mine in the new volume." So saying, he handed the poet a manuscript which contained one hundred of his poems.

As he expected, Tadanori fell fighting on the field of Ichinotani. When the poet Shunzei compiled the next volume of national poetry he complied with the last request of Tadanori in including a poem of his. However, as he was reckoned among the rebels, his name could not be plainly inscribed, and so the poem was entered as anonymous. The Taira forces, after escaping from the capital, reassembled at the vale of Ichinotani near Kobe where they were cut to pieces by the forces of Yoshinaka who had previously entered Kyoto in triumph. The Kyoto citizens, accustomed as they had been for so long to the culture and propriety of the Imperial Court, were not prepared for the rough warriors of Yoshinaka, and when they found that they were expected to feed the troops of the uncouth invaders they were simply disgusted. The ex-Emperor Goshirakawa had no love for Yoshinaka and sent secretly to Yoritomo inviting him to come and rid the capital of the usurper. Yoshinaka had taken the attitude of the Kyoto people very ill and reviled them as ungrateful for his having delivered the nation from the oppressions of the Taira clan. But they could not reconcile themselves to his overbearing manner and so the priests of Hieizan arose in rebellion against him. These the mighty warrior crushed and exterminated in short order; and the ex-Emperor he cast into prison. Hearing of the proud conduct of Yoshinaka, Yoritomo resolved on his subjugation; for he was a man that never allowed even blood to interfere with good conduct. So he sent his two younger brothers, Noriyori and Yoshitsune, against Yoshinaka at Kyoto with an army of 60,000 men. The two armies met at the river Uji where Yoshinaga was put to rout and fled to Amazu in Omi where some one shot him with an arrow.

Having worsted the forces of his cousin Yoshinaka, Yoritomo was not yet supreme, for the Taira forces were not yet fully subdued; so he despatched Yoshitsune and Noriyori against them at Fukuhara, their new capital. They had set up Antoku as their Emperor in a temporary palace which was situated at a spot near the present Ikuta shrine in

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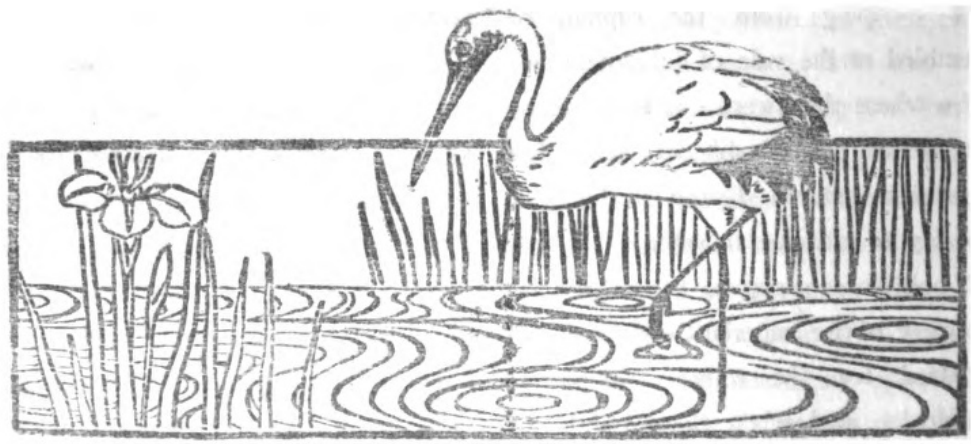
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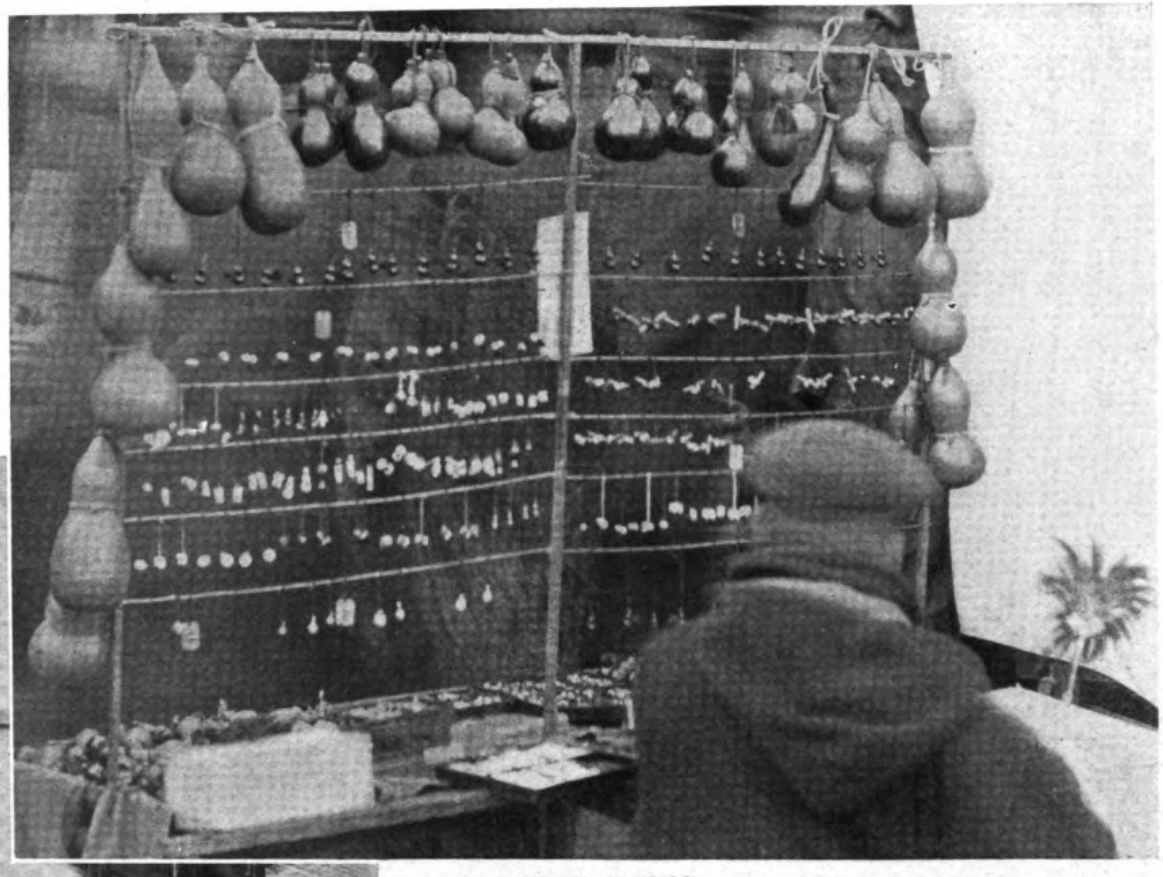
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Kobe. The castle was surrounded by a garrison of about 100,000 men and great preparations were made for defence. Noriyori advanced before the front of the fortress and Yoshitsune went around to descend upon it from the hills, making a simultaneous assault upon the fortress and the Taira were defeated. The remnant of the Taira forces fled to Yashima in Shikoku. During the course of the battle a young Taira prince named Atsumori was attempting to escape by ship when he found the last one gone and so put his horse into the sea to overtake it. Just at this moment a great warrior of the other side named Kumagaye Naozane beckoned the young prince ashore with his war fan, jeering at him for turning his back to an enemy. Atsumori at once accepted the the challenge and fought until he fell, mortally wounded. When Kumagaye found that he had slain the young prince his spirit had no more relish for war and he retired and became a monk, known in history as St. Rensho. This incident has been a theme of poetry and drama in Japan ever since.

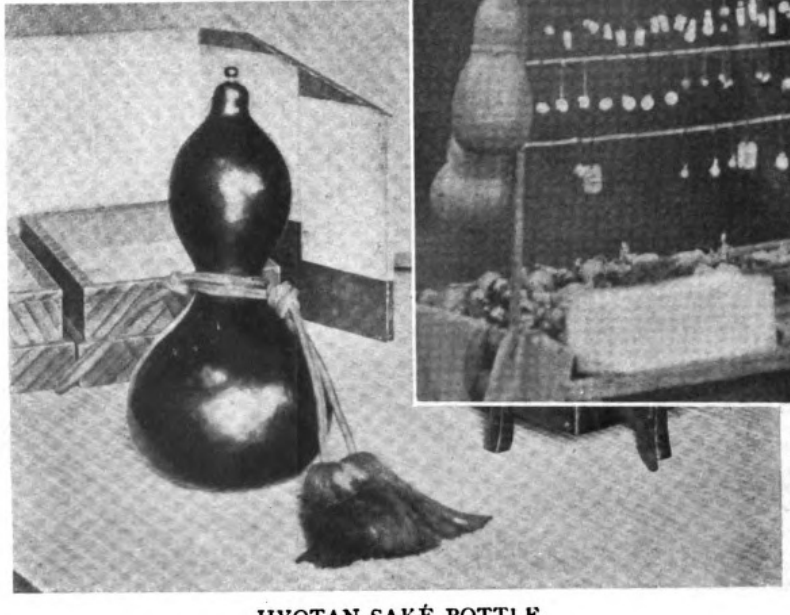
The Taira attempted to rally their forces in Shikoku, but Yoshitsune pursued them so hotly that they had no chance of success. The Taira then tried to escape into Kyushu, but Noriyori had carried his forces into Choshu and had made due provision for cutting off the retreat of the Taira clan. He reached Kyushu and occupied Bungo, while Yoshitsune pursued the enemy from behind. The Taira forces were brought to battle on the plain of Dan-no-ura where they were finally driven into the sea; and thus after some twenty years of arrogant supremacy the Taira clan perished like a dream, giving way to the Minamoto.



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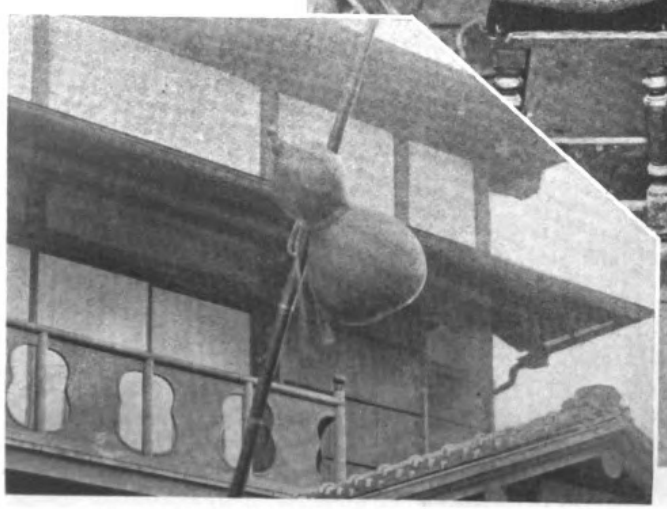


HYOTAN SHOP



HYOTAN SAKÉ BOTTLE

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GIANT HYOTAN USED AS BAKER'S SIGN

HYOTAN CHARCOAL SCUTTLES

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THE HYOTAN HOBBY

By K. ICHIMURA

TOWARDS the end of the Tokugawa period there was a craze for hobbies. The people of old Yedo, tired of the long tranquility under the *bakufu*, were always ready to seize any opportunity of relieving the dull monotony of existence. New pleasures and new tastes developed, some of which were good and many of which were not. One of these pleasures was in having one's body tattooed; another was in collecting *ofuda*, slips of paper which visitors pasted on shrines to show that they visited all the sacred places, just as people now-a-days collect stamps. Some took a great interest in carved buttons, or netsuké, and others in costly tobacco pouches.

One of the most remarkable hobbies was the collecting of *hyotan*, or gourds. The Japanese gourd is shaped somewhat like a bottle, and is used for holding saké or water when drink has to be taken to picnics. The chief interest centered in the shape and colour of the *hyotan*. The gourd is big and round at the bottom, has a small middle like a lady's corsetted waist and then narrows again at the mouth like the neck of a bottle. The shape is always somewhat striking. In size they range from some as big as a foot in diameter to those two or three inches. The tiny ones are known as *sennari-hyotan*. It is said that the famous Hideyoshi Taiko used the *sennari hyotan* on his war banner and from that time it became a national emblem on flags. *Hyotan* four or five inches long are called *hyakunari* as against the *sennari* size. The red *hyotan* is called *beni-hisago*; and the saké kept in the red gourd takes the colour without any change of flavour. And so the red gourd is most valued.

Most of the *hyotan* come from Mikawa, Omi and Shimotsuke provinces, the last mentioned province producing *hyotan* as big as two feet in diameter, but it is not small in the middle but big and round like a water melon. This gourd is used for hibachi for warming the hands in winter. The seed is sown in spring and the fruit gathered in the autumn. After being taken in, the gourd hangs from the eaves of the houses for about a month until compeletely dry. Then an opening is made in the top and the inside taken out, which requires much skill, as the opening cannot be large and the seed has to be extracted carefully so as not to break or crack the shell. To produce a fine colour the skin is pealed off by steeping it in water for a few days; and after removing the skin the gourd is dried for a month or so until the surface is glossy, the shine being improved by polishing with tobacco.

Then it is ready for the saké; and every Japanese believes that saké from a *hyotan* has a better flavour than from a common bottle or other receptacle. The reason is that the shell of the gourd absorbs a certain kind of moisture from the saké. When tightly corked saké can be pre-

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served longer in a *hyotan* than in a bottle. Naturally most of those interested in making a hobby of *hyotan* are lovers of the beverage; at least so one might suppose; but that is not really the case, rather the opposite being nearer the truth.

In the Tokugawa period glass was too rare to be used in making common bottles and only such great personages as daimyo could afford to have glass bottles. The bottle of the common people was the *hyotan*, which was carried everywhere that people went to drink saké. The *ukiyo-e* painters were fond of depicting the *hyotan*, and it appears in most of the scenes of which flower-viewing is the theme. Even in modern times men of taste prefer the *hyotan* to the bottle in going on an outing.

Those who take most interest in the *hyotan* as a hobby to-day are found among actors, nearly all the first class members of the profession being more or less so interested. Such actors sometimes give exhibitions of their *hyotan*, when choice specimens are shown to their friends with the greatest pride, and mutual criticism is expected. Sometimes one sees geisha carrying a small *hyotan* attached to their *obidome*, which is regarded as a charm to ward off danger from sword attacks, their guests often secretly carrying such weapons. The reason why the *hyotan* is thought to be a charm against attack from lethal weapons is because it is the only article produced without using cutlery.

The *hyotan* most prized by connoisseurs is one that is very unique in shape and colour, and the less artificial the better. It should not show the marks of human handicraft. Often one finds in curio shops old *hyotan* with gold writing on them and stoppers of gold, but such are not prized by the real collector who knows that such decorations are often used to hide flaws in the shell. There are even imitation *hyotan* which look quite like real ones. Those made of wood and polished with emery powder and *muku* petals and then varnished look most like the natural *hyotan*. In such matters the initiated cannot be deceived, however.

The *hyotan* is most valued when made by the owner himself. The Emperor Meiji had a taste that way, and used to make *hyotan* even from orange skins. To know how to handle the *hyotan* properly is a matter of careful etiquette among the Japanese. And there is a proper manner of carrying it from the girdle. There is a poem to the effect that though the *hyotan* swings and dances about as if drunk or idle, it is always balanced in the middle on its cord and ready for use.



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CITY OF WAKAYAMA

By N. ANDO

THE foundation of Wakayama city is wrapped in the mists of history. In the year 1584 the priests of the Negoroji, a great temple in the province of Kii, united with the lord of the Ota castle in a plan to attack the castle of Osaka. On learning of the plot Taiko Hideyoshi, lord of Osaka castle, was naturally much enraged and at once despatched troops under Hidenaga Hashiba, an adopted son, to defeat the plans of the priests. The army of Hideyoshi poured into Kishu in great force, destroyed the Negoro temple by fire and sacked Ota castle. The rebellion being completely crushed Hideyoshi himself visited the place, ordered a castle to be erected at Fukiagenomine which he named Wakayama, making his son the lord thereof. This is the present Wakayama castle; and when it was first erected a castle town soon began to grow up around it; and so the celebrated hero, Toyotomi Hideyoshi, the Taiko, is the founder of Wakayama city.

In the year 1600 Asano Yukinaga became lord of the castle, when he increased its proportions and strengthened its battlements. He was soon succeeded by his younger brother Nagahira and the latter by the lord of Hiroshima in 1619, as the tenth son of Ieyasu, Tokugawa Yorinobu, had taken his former fief. He became third of the great Tokugawa families; and Wakayama castle was rebuilt with the consent of the Tokugawa shogun.

The north-western portion of Wakayama city is the most prosperous. In the south lies the Nagamine hill and northwards is the boundry of Idzumi province. North of the town runs the Kino river to the sea. Eastward of the city extend wide plains which reach the sea. The position of the city is quite convenient for communication. It is also strategically situated, as the Tokugawa well knew, when a member of the shogun's family was placed there to keep a sharp eye on the daimyo of Shikoku and Kyushu. The city has now a population of 79,000; and stands 15th among the cities of the empire.

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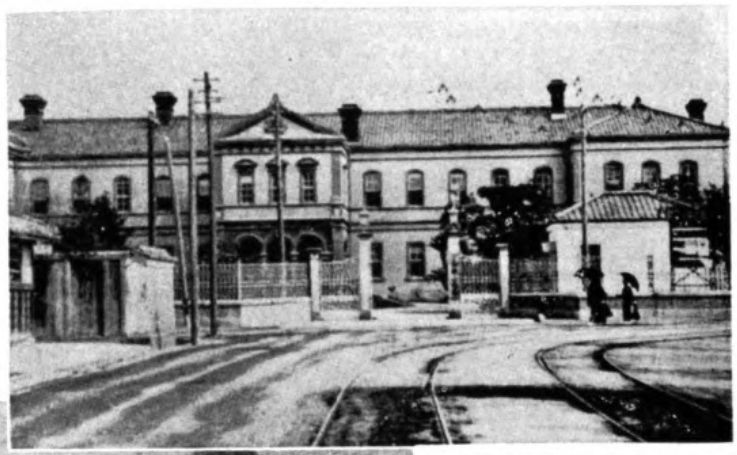
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Among the principal buildings are the Prefectural Offices, the Local Law Court and the Headquarters of the 32nd army brigade. The city has 9 primary schools, one High Primary school, one Municipal Commercial School, one Girls' Art School, one Normal School, one Middle School, one Girls' High School, one Technical School and a public library. The city revenue amounts to about 217,000 *yen* a year, which is usually sufficient to cover municipal expenses. Many old samurai families reside in Wakayama, but the city is for the most part a commercial center, with growing attention to industry. Its largest production is in cotton flannel, amounting in value to over 10,000,000 *yen* a year.

The daimyo of Wakayama was the first in Japan to equip his troops with foreign uniforms and weapons and drill them after the European fashion. As there was no army cloth, the uniforms were made of cotton duck; and during the first years of the Meiji era it was a Wakayama man, Major-General Tsuda, who first tried to produce army cloth, which somewhat resembled flannel. In time it came to be used for soldiers' underwear in the army. When the clan system was abolished and the hereditary pensions of the samurai were done away, some 7,000 samurai of Kishu found themselves masterless. Major-General Tsuda employed many of these men in the flannel mills which ensured them a livelihood. With imports of flannel from Italy the Wakayama industry was further stimulated toward improvement, and several large mills were established, giving rise to the present flourishing industry in Wakayama. Soon cotton spinning mills arose and that industry is now also a leading feature of Wakayama prosperity. The Hosiery produced in Wakayama is famous in the market, and mostly passes through Osaka. The output is about 3,500,000 pairs of socks a year, valued at 310,000 *yen*.

Wakayama also produces wood finishing in abundance, as the mountains of Kishu are noted for good lumber. The value of such wood productions is about 406,000 *yen* annually. The timber is felled in the Kumano mountains and floated down the Kino river to the city where it is sawn and shipped. The annual value of the timber output is about 600,000 *yen* a year. There is also a large production of saké, valued at some 1,100,000 *yen* annually, most of which is disposed of in Tokyo, Osaka and Kyoto. Wakayama saké has a reputation for delicacy of flavour, due,

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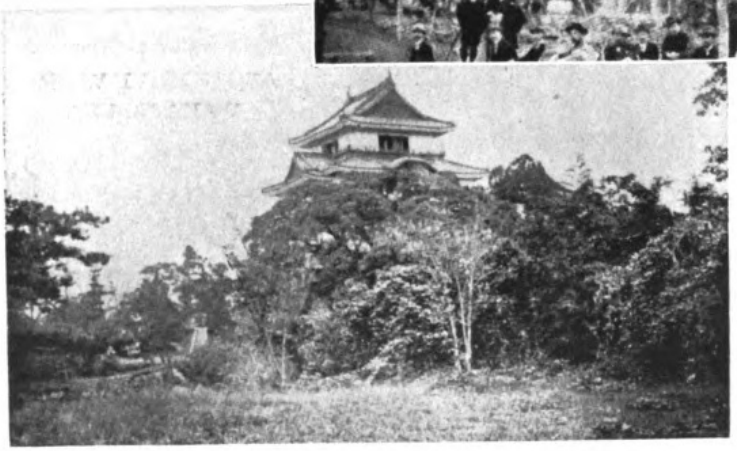
WAKAYAMA PREFECTURAL OFFICE



WASHING CLOTH IN THE RIVER KII



NEGORO TEMPLE



WAKAYAMA CASTLE

WAKAYAMA SCENES

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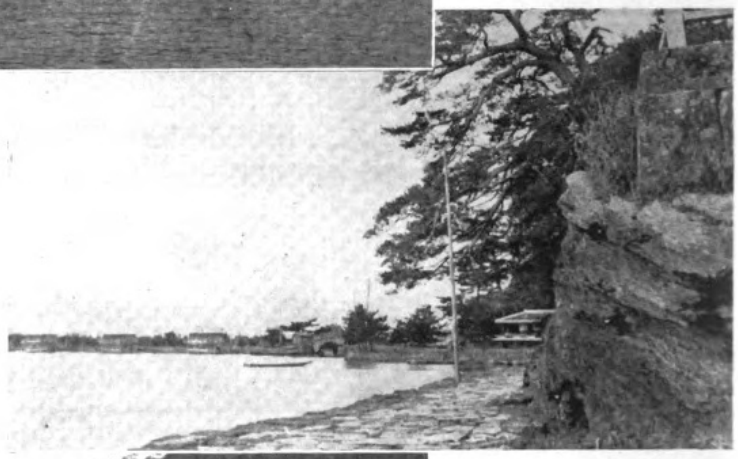
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HINOKUMA AND
KUNIKAKAZU SHRINES



WAKA-NO-URA



ANOTHER VIEW OF
WAKA-NO-URA



KIMI-I TEMPLE

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it is said, to the quality of the Wakayama water used in the brewing. One of the most noted saké brewers of the city is Kumakusu Minamikata, whose name is well known abroad. Commercially and industrially the city of Wakayama is one of the most prosperous in Japan.

Among the more interesting places to see in Wakayama is the old castle, situated on an eminence known as the Torafusuzan-Takegaki-jo, the mountain of the crouching tiger where the bamboo grows. After the Meiji Restoration the castle was dismantled to a large degree and some of the buildings removed to Osaka castle; but the keep and a three-storied tower still remain rising among lofty old trees, relics of ancient splendor. Oka park is a hill lying eastward of the castle, and its rocky sides suggest its former proximity to the coast. On its summit stands a monument to the men of Kishu who died in the wars of the Restoration; and from there one has a fine view of the surrounding country. In the park garden are many plum trees beautiful in season, with plenty of carp in the lake. The place is a popular pleasure resort for the townspeople.

The Asamuku Shrine is dedicated to an ancestor of the Kusu family which belongs to Yamato and served at Court festivals since the days of the Emperor Ojin. In the year 1563 when the Hongwanji was erected in the neighborhood of the shrine a great camphor tree that used to overshadow the shrine, was cut down, detracting much from the beauty of the site; but with the coming of the Tokugawa family shrine was much venerated and restored to its former splendour. The Hongwanji temple was built in honour of Shonin. At the western foot of Oka park stands the Ho-on temple; the wife of Tokugawa Yorinobu lies buried in its cemetery. She was a daughter of the noted hero Kato Kiyomasa. The temple is one of the finest in the city with beautiful and extensive grounds.

Renshin temple belongs to the Hokke sect of Buddhism and is next in size to the Ho-on. It was erected by the mother of Yorinobu in 1609 and has specimens of the handwriting of the lords of Kishu. There are some ruins of an ancient stronghold in the west of city, the place being now a private villa. The two ancient pine trees in the garden are veterans of long-forgotten days. It was the priests of this castle who planned the overthrow of Hideyoshi and were themselves wiped out by him and the castle razed to the ground. The castle was

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taken by turning the waters of the Kino river into it; and as the garrison could not live without food, they offered to surrender on condition that the lives of the men be spared if the general and 38 officers sacrificed themselves in expiration. The conditions were accepted and Hidenaga and his 38 heroes came out and committed *harakiri;* the rest of the garrison was accordingly let go free. Thus the spot is a monument of ancient tragedy.

The Hinokuma and the Kunikakazu shrines are in Miyamaye village, a little way from Wakayama city, and can be reached by electric car. These shrines were brought there from Ise in the days of the Emperor Suijin and are the only government shrines in the province. Wakanoura is a place of fine views and but a short distance from the city, the tramcar reaching it regularly. It is a pretty summer resort with good hotels.



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SOME NEW INDUSTRIES

By S. SHIMAMURA

THE European war has revolutionized things in many directions but nowhere more than in the sphere of productivc industry. From an international point of view, Japanese economics and industry made a very poor showing before the war. Japan comprises a number of islands of very limited area. For centuries agriculture has been her principal productive industry; and rice being the crop that gave best returns for the area under cultivation, she devoted her main attention to that. Naturally Japan came to be behind the rest of the world in general progress.

With the outbreak of war in Europe and the consequent stoppage of many imports without which Japan could not well get along, there was great inconvenience in various directions, with a steady rise in prices. This set Japanese masters of industry thinking how they might manufacture for themselves what their country demanded. To this subject both government and people devoted much attention. In a short time new manufactures and industries began to appear and to show remarkable development in response to the domestic demand. In the matter of supplying arms and ammunition to the Allics the progress of production was remarkably rapid; but a similar activity was seen in nearly all departments of production, while trade increased in every direction, more especially toward the south seas, to take the place of European products.

According to the computations of reliable investigators the total capital invested in new enterprises during the first nine months of 1916 amounted to 974,000,000 *yen* the greater part being for productive industry. At present Japan is undergoing rapid transformation from agriculture to industry, and promises in the near future to become one of the great industrial centers of the world. The change means that Japan can now supply some lines of goods in excess of the home demand, while in other lines she cannot yet begin to do this; and at the same time she has seen a tremendous

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expansion of imports. In dyes, drugs and chemicals the domestic demand is not yet fully satisfied. Before the war Japan depended for these on Germany; and when the war suddenly cut off Japan's supply from this source, she was in a sad plight, since she had no recourse but to try making them herself, a task for which she was wholly unprepared. The Imperial Government issued a regulation for the promotion of manufactures in dyes, drugs and chemicals so as to lend all encouragement possible to industry in these lines; and thus under Government subsidy new undertakings appeared. The aid thus rendered by the Government is to continue for ten years.

The more important companies established with state subsidy were the Japan Dyestuff Company, the Oriental Drug Company, the Domestic Pharmaceutical Company and the Japan Glycerine Company. The first mentioned of these companies has a capital of 8,000,000 *yen*. Mr. H. Nakatani, formerly of the Government Electric Bureau, is president of the compay and the chief engineer is Mr. K. Shimomura, an authority on chemistry. The Oriental Drug Company started with a capital of 500,000 *yen*, and Mr. N. Shiga is the president and Mr. B. Hosoi the chief engineer. The Domestic Pharmaceutical Company has a capital of 1,000,000 *yen*, with Mr. M. Shiobara as managing director; and such famous scientists as Dr. Jokichi Takamine are interested. Dr. Keizo Ikeda is the chief engineer of the company. The Japan Glycerine Company is capitalized at 3,000,000, with Dr. Y. Hiraga as president and Mr. T. Fujimoto as managing director, at the same time acting is chief engineer. This scientist is famous for having succeeded after many experiments in producing glycerine from fish oil, a process that has much attracted the attention of the world's chemists. The production of an adequate supply of drugs and chemicals as well as dyestuffs depends on a sufficient supply of cheap chemical material; and the above companies are charged with the duty of producing this. To do so profitably in competition with other countries is no easy matter. One company is now trying to produce aniline from benzine. In the Awa district there is an increased cultivation of natural indigo. A process has been devised for extracting indigo dye from old clothes so coloured. It will doubtless be some time yet, however, before Japan will be in a apposition to supply fully her own demands in dyes, drugs and chemicals.

In the matter of plate glass, pulp and paper, domestic manufactures are now

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sufficient to meet the demand and exports in these lines have encouraging prospects. In acids and alkalies there is also a sufficient production for domestic demands. The Japan Chemical Industry Company enjoyed a profit of 1,250,000 *yen* for the first half of 1916, with a capital of only 1,190,000 *yen*; and the profits of other chemical companies have been at a similar rate. These has been a remarkable increase in the production of sulphuric acid and soda; and caustic soda and soda ash are being manufactured by the electric dissolution process. In every direction Japanese chemical industry is entering on a new phase of progress and prosperity. Yet there is room for still greater deveolpment, more particularly in the production of chemicals used in the development of chemical industries.

Among the glass manufacturing companies the Asahi Glass Company is the senior and more prosperous firm; it was established in the province of Hyogo under the great firm of Mitsu Bishi with ample capital and in time it produced sufficient supply to cut off imports. Prosperity since the beginning of the war has been phenomenal. The Far Eastern Glass Company was established in 1916 with a capital 1,500,000 *yen* and has a big factory at Amagasaki; and recently the Union Glass Company and the Taisho Plate Glass Company have made their appearance, the former with a capital of 100,000 *yen* and the latter a capital of 1,000,000 *yen*. Similar progress is seen in the production of paper, the supply of which was very inadequate after the outbreak of the war. The Fuji and Oji paper mills increased their capacity but could not begin to meet the demand. New companies sprang up like mushrooms. The consequence is that Japan now needs little in the way of imports in this line. Not only so but exports of paper and pulp from Japan have already begun, and promise to increase. The Japanese pulp is produced very cheaply from raw material obtained in the forests of Saghalien and Hokkaido. The Karafuto Industrial Company, with a capital of 5,000,000 *yen*, has a tremendous annual output; and the Hokkai Industrial Company, with a capital of 7,500,000 *yen*, makes both pulp and paper. As the world supply of paper is still short, the price in Japan is still high. There is no doubt that henceforth Japan will take her place as one of the chief competitors in this industry.

Other industries that have shown unusual development of late are those of spinning and the production of zinc. The spinning

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industry was quite prosperous before the war, but since the war it has shown wonderful development. Its chief exports go to China and the south seas, a trade that is expected to keep up after the war. The capital invested in spinning companies has increased at least fifty per cent since the war. There has also been a remarkable increase in the production of ramie, a kind of hemp. The Japan Ramie Spinning Company, with a capital of 3,000,000 *yen*, has devised a process of preparing the ramie fibre and is now ready to export manufactures of this material; while the Kyoto Ramie Company with a capital of 1,000,000 *yen*, is also showing marked progress.

In mineral industries there has also been very satisfactory progress in recent years, especially in exportation of copper, the Kuhara Mining Company now being so strong as to affect the world's copper market. It is to be regretted that among the new industries the development of iron and mechanical engineering has not at all kept pace with the others. The reason is no doubt that of scarcity of iron. Numerous enterprises have been projected but none have as yet materialized. It will be difficult for Japan to hold her own as a first-class industrial country unless she can do better in the development of iron and steel production. For ore Japan is practically dependent on China and India.

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SAMURAI CHARACTER

By K. OTSUKI

HIDETSUGU, a famous prime minister of ancient times, had two retainers, Mitsui Kakuyemon and Ikuse Heiyemon by name, both of whom claimed to have killed Sakai Kyuzo in the battle of Anegawa. The slaying of so great an enemy was regarded as a noble deed and both naturally strove for the honour of having done it. But, as Hidetsugu favoured Ikuse, he decided to give the credit to him and then threw Mitsui into prison on charge of lying.

Mitsui pleaded for further investigation of the matter, saying he did not seek to save his own head but he could not endure the disgrace of being imprisoned on charge of falsely claiming the honour due to another. The dishonour would pass on to his posterity through all generations. As he named Asami Toyemon as witness his petition was heeded and the investigation proceeded. As Asami was an intimate friend of Ikuse people supposed that he should not give evidence in favour of Mitsui, and as the witness was a known enemy of Mitsui it was thought that Mitsui must have lost his wits in prison or he would not have chosen Asami.

The court was duly opened and Asami was summoned to give evidence. But when the judge began to examine Asami he declined to answer on the ground that as he was an intimate friend of Ikuse and knew nothing of Mitsui, at the same time mentioning that the public had objections to his being summoned as a witness. The judge remonstrated with him and assured him that as he was called by the court to give evidence he must feel free to tell the truth no matter what the public might think. Asami still hesitated. When Hidetsugu heard how Asami was behaving he commanded him to speak and tell the truth. Asami replied that as it was a military question and he was commanded to speak the truth about it, he was bound to confess that the head of the famous enemy Sakai was really out off by Mitsui, and that if Ikuse claimed the honour there must have been some misunderstanding.

The court and the general public were naturally much astonished at this testimony. The verdict being in accordance with the evidence Mitsui was released and appropriately rewarded. And the people commended Asami for the impartial manner in which he gave evidence even in favour of one who was his enemy. This story is regarded as a good illustration of the character of the samurai of old Japan.

Fukushima Masanori, lord of Hiroshima, had a senior retainer named Ohashi Moyemon, who, when the estate of his master was ruined, came up to Yedo with his wife, as a *ronin*, and lived in a small hut in the tenement district. This

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SAMUEL JAMES CHRISTMAN

BY M. O. [illegible]

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was a great change from the time when he received an annual allowance of 150,000 bushels of rice and lived like a small daimyo. One day Ohashi was visited by a samurai friend named Osaki who told him that he was to be employed by the Kishu family at an income of 50,000 bushels a year, but that he could not very well enter upon his task owing to lack of 100 *ryo* with which to purchase the necessary robes of office. So he requested Ohashi to introduce him to some one who would be likely to lend him the money. On hearing the circumstances Ohashi at once offered to lend the sum himself. The wife and daughter looked rather strangely at Ohashi when they heard him make this offer; for they could not understand how he had so much money to lend when they were slaving to make ends meet. Ohashi, however, took no notice of their rebuking glances but lifted up one of the *tatami* and took from under the floor a stone chest out of which he lifted a helmet. Out of the helmet he drew a parcel which, when opened, revealed many coins of shining gold. Osaki was no less startled than Ohashi's wife and daughter. Ohashi then laid a piece of paper on the floor, saying: "As I am a samurai I am ashamed to be guilty of counting filthy lucre, so I will simply give two handfuls and see whether it will suffice."

So Ohashi wrapped up two handfuls of coin in the paper and handed the parcel to Osaki, who thanked him much and left the house in great joy. Later the wife of Ohashi began to chide him about having cash in the house while there was nothing to help when his daughter was so ill some time ago and the girl had to do without medicine. How could he be so cruel as to have money for strangers and none for his own family? Were friends to be valued more than one's own children?

"You are quite mistaken," said Ohashi to his wife. "The money I have been saving was for a case of emergency, as war or something, and never to be used save in such a case. Our daughter's illness was only slight and in no way dangerous, as I well knew; and she soon recovered as I thought she would. But Osaki has a good position which he cannot enter upon unless I loan him the money to equip himself properly for it: I have used my war funds to uphold justice. Can you not understand?"

The wife knew her husband too well to say anything further. Not long after this Ohashi obtained employment as a *hatamoto* on a small daily wage with a feudal official who was unable to maintain a regular retinue of servants when visiting the castle. Later Ohashi found that the castle of his former lord Fukushima was occupied by Matsudaira Okinokami; and wishing to live in his old place, Ohashi took the position of an *ashigaru* there. It was a lower position than he held under the feudal official but he was ready to accept it just to be back in Fukushima.

One day the lord of Idzumo came to visit Fukushima, and Ohashi stood at the gate to welcome him, bowing very low as the palanquin passed; and he thought to himself how pleased he was to see this young lord by whose side he had fought in the battle of Osaka. The lord of Idzumo, as soon as Ohashi lifted his head after bowing, saw his face and recognized him as formerly a famous samurai of Fukushima, and was astonished to find him so reduced in the world. The lord of Idzumo negotiated with Matsudaira to have Ohashi come to him; and as Matsudaira did not know who or what he was losing, he readily consented. Subsequently when Matsudaira found out that he had parted with no less a man than the famous samurai Ohashi, formerly one of the four retainers of the house of Fukushima, he was sorry to have made such a mistake.

In time Ohashi became chief retainer of the Idzumo clan and administered the affairs of the clan with eminent ability. He was always noted for his probity and his aversion to flattery. One day his master went flower-viewing and Ohashi attended him. When they were taking lunch on the way home it was noticed that Ohashi had no lunch and so the lord offered him a part of his, but Ohashi astonished him by refusing on the ground that he never took another man's leavings. Such honesty and independence of mind were much admired by lords and people alike in the days of the samurai.

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RECORD OF EVENTS FOR JANUARY, 1917

(JANUARY 1—25)

Jan. 1.—New Year: national holiday.

Jan. 2.—Snowing. Streets and shops gaily decorated for the New Year. Shops show new goods, great quantities being piled up outside.

Jan. 3.—Miss Catherine Stinson, the American aviatrice, makes record flight at Osaka in face of strong gale, looping the loop several times.

Jan. 5.—Severe earthquake inFormosa, destroying sixty houses and killing thirty-three persons. Some 1,200 people left homeless.

Jan. 8.—The Chiyoda coast-guard ship foundered in a storm on her way from Port Arthur.

Jan. 10.—Emperor gives 30,000 *yen* to the fund for establishing a medical department at Keiogijuku University.

Jan. 14.—The armoured cruiser *Tsukuba* blew up at Yokosuka, supposedly from spontaneous combustion, with loss of 153 lives. The cruiser was a ship of 13,750 tons, launched in 1905. The *Tsukuba* was the first modern warship built without a ram.

Jan. 16.—Lieutenant Yamamura, while piloting a Curtis aeroplane at Oppama, fell into the sea owing to being overturned by a gust of wind. As he was strapped to the machine he was under water 23 minutes and when rescued did not recover consciousness.

Jan. 21.—Imperial Diet reassembled after New Year holidays. Political parties hold caucus meetings and plan to move a motion of impeachment against the cabinet, the Kenseikai and the Tokuminto agreeing and the Seiyukai deciding to remain neutral.

Jan. 22.—A portion of the Koseikai party decides to join the Kenseikai and the o k uminto in moving a motion to impeach the cabinet.

Jan. 23.—Premier Count Terauchi, Viscount Motono, Minister of Foreign Affairs and Mr. Shoda, Minister of Finance, address the Upper and Lower houses of the Imperial Diet on the Government's policy. The Foreign Minister made special reference to the increasing friendship with Russia and the possibility of economic coöperation with the United States in China, with which

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country Japan desired cordiality.

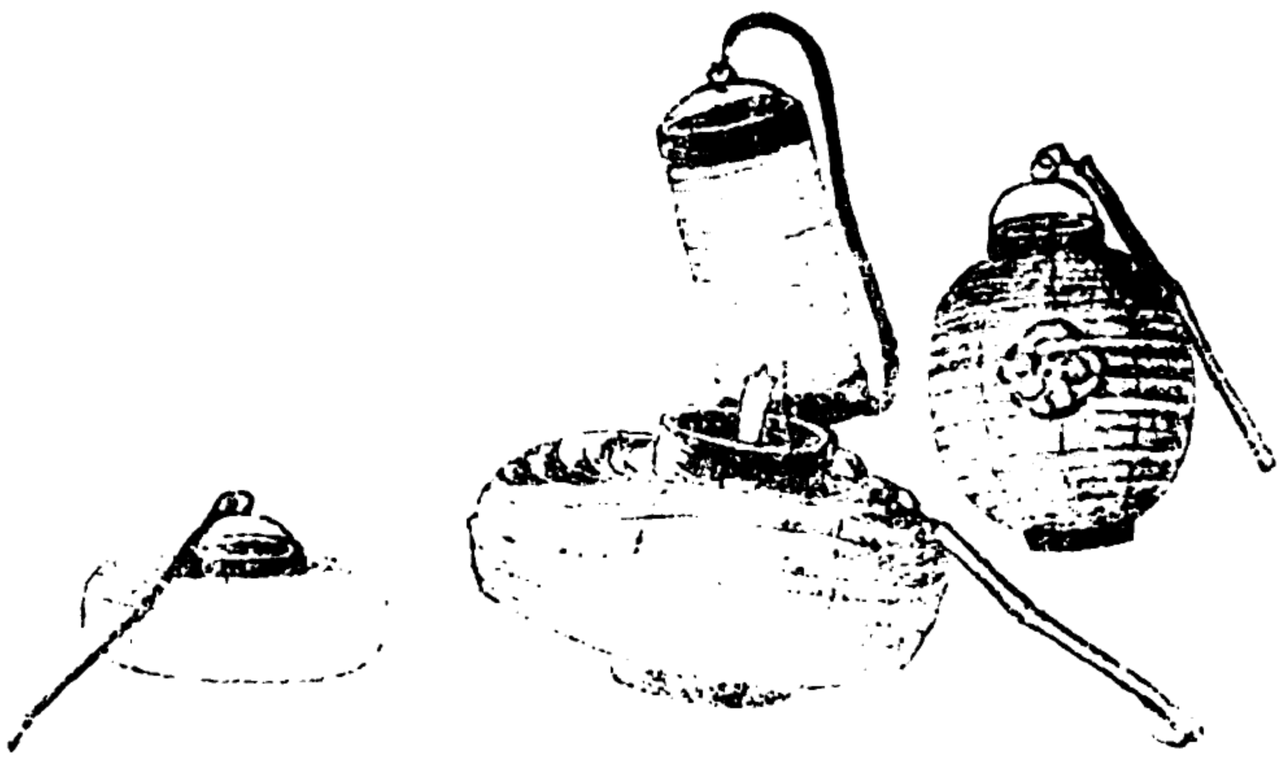
Mr. Leo Tolstoï, son of the famous Russian author, visits Tokyo to make a study of Japanese literature and see historic places.

Lieutenant-General Ijichi died at Atami. He was a prominent officer in the wars with China and Russia, and received General Stoessel's surrender at Port Arthur, as representative of Generel Count Nogi.

Dr. Starr, of the University of Chicago, visits Japan for the third time, to take a long walking tour through the rural parts of the empire.

Jan. 24.—Budget Committee meets and decides to abandon establishment of a Sino-Japanese bank in Manchuria.

Jan. 25.—Motion of impeachment moved in the Imperial Diet asserting want of confidence in the Government on the score of having been formed and having acted in a matter not according to the Constitution of the empire. Before the motion was put to the House a mandate arrived from the Emperor declaring the Diet dissolved and calling for an appeal to the country. Accordingly a general election will be held on April 20th next.



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PREMIER TERAUCHI ADDRESSES THE IMPERIAL DIET

BARON GOTO AND VISCOUNT
MOTONO LEAVING THE DIET

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MR. INUKAI ADDRESSES THE KOKUMINTO PARTY



MR. TAKETOMI OPENS THE CAMPAIGN AGAINST THE GOVERNMENT BEFORE THE KENSEIKAI PARTY

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Britain's Part

The *Jiji* is proud of the firmness of Great Britain in her prosecution of the war and the distinguished part she is taking in the present world-conflict. It probably never occurred to any one that Britain would need the army that she has now so wonderfully organized; and so the nation depended for defence on the navy. It may not be too much to say that even France never expected that she would be so dependent in a military way on England. Britain's duty to the Allies would have been fulfilled by enforcing her command of the seas with her invincible navy, leaving the land operations to Russia and France. But Britain is not content with keeping the seas rid of enemies and financially assisting the other Allies: she is determined to play a part worthy of her inherent greatness and suffer equal sacrifices of men and material with her friends. This well reveals the noble spirit of the British race. As the conflict is now turning to be a struggle between Britain and Germany the *Jiji* hopes that the British people will maintain their efforts toward the extermination of Prussian militarism and thus give mankind some hope of a liberal future. There is no doubt that Britain is doing more than her share in this war, but she would be the last to say so. She will bring Germany to her knees even though she had to accomplish it singlehanded.

A Tragedy Of Old

Those familiar with Japanese history will remember the incident in which the Englishman, Richardson, was murdered. On the 15th of September, 1862, Mr. Richardson and a lady were riding from Kanagawa to Kawasaki when they chanced to meet a daimyo procession. They failed to stop in accordance with the native custom on meeting a daimyo, but drew to one side and attempted to pass. Suddenly a man rushed from the procession, barred the way and then another drew his sword and attacked Richardson, cutting his arm and piercing his left side. The Englishman fell from his horse and was despatched by the Satsuma guard as he lay helpless on the ground, while the other members of the party escaped with wounds. The British government demanded an apology

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which it had to enforce by the bombardment of Kagoshima. Twenty years afterwards a Japanese gentleman, the owner of the land where Richardson died, raised a monument to his memory. The monument was forgotten for years until last summer Mr. E. Jenner Hogg, of Shanghai, went in search of it and found it in a back lot on the old Kanagawa road. The rude stone has an inscription written by a poet of the time, named Masanao Nakamura, and is well worthy of transcription here:

"On the 21st day of the Eighth month, in the second year of Bunkyu, the year of the Dog, Richardson, an Englishman, laid down his life on this spot, which is the ground of Kurokawa Shozo, a resident of Tsurumi, who asked me to write an account of the affair, and I have composed a poem as follows: You, alas, shed your blood on this sea coast. The reform and progress of our country are in a great measure due to your death. It led to the uprising of the strong clans and the Restoration of the Imperial Power. It gave rise to new systems and the cry of the people for personal rights. Owing to the confusion then reigning in the country the circumstances of your life and death were but little known; yet so long as history exists in the world your name shall live for ever. Through this poem I make known, therefore, that your death was not in vain; and I offer up the prayer that happy smiles will ever be yours in the Eternal World."

It will be seen that the poem elevates the Englishman to the position of a martyr; and the progress that Japan has since made is attributed to the result of his death. The poem is in the choicest of literary style and perfect from every point of view, the words in the original being beautifully chosen and highly classical in composition. In the present conflict in Europe how many an Englishman will lay down his life in just this way! No apparent fruit seems to come of it, but history makes amends. If the death of one Englishman has led to the regeneration of Japan, is it too much to hope that the sacrifice of so many lives in Europe may lead to the rejuvenation of the old world?

Diet Dissloved

Once more within a few months the Japanese nation is faced with another General Election. When the Imperial Diet reassembled on January 27th last the Premier and the Foreign Minister had scarcely finished their speeches when the Government was assailed with a motion of impeachment. As the political parties in the Lower House were known to be solidly against the cabinet, Premier Terauchi did not wait for the motion to be put to the House, but announced that a mandate had arrived from the Emperor declaring the Dissolution of the Diet and ordering an appeal to the country. The political parties were unanimous in their opposition to the Terauchi ministry because it

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was formed without consulation with the party leaders. Consequently the Diet was dead against a super-party cabinet. In addition there was considerable objection to the manner of concluding the recent negotiations with China. From now until the election on the 20th of April party warfare will go on, Premier Terauchi and Baron Goto the leaders on the bureaucratic side against Viscount Kato and Mr. Yukio Ozaki, the leaders on the other side, which some imagine the democratic. In one sense it is a contest between the old forces and the new; the aristocracy and the *nouveaux riches*, the Genro and the political parties, the upper classes against the rising tides of democracy. But as the franchise represents only about 1,600,000 out of a population of over 50,000,000 it is not easy to see how an election can express the views of any great proportion of the Japanese people or indeed further the cause of what is called constitutionalism. The Terauchi cabinet started with a good record in its attitude toward China, hastening the negotiations with that country amicably and pursuing a conciliatory policy in strict accord with the principles of the Anglot Japanese Alliance. It is to be hoped that succeeding cabinets will not depart from this policy. Moreover, the policy of the new cabinet in regard to relations with America was considered more likely to promote the best interests of the two countries than the more abrupt and reticent attitude of the Okuma cabinet, espscially if the Government can succeed in bringing about co-operation with the United States in the financing of China.

Emigrants

Notwithstanding the embargo on Japanese immigrants in the United States and some of the British colonies the number going abroad annually seems to increase year by year. A few years ago the number annually going to foreign lands was about 3,000, while last year it was about 10,000, destinations being various. The ports of departure are usually Yokohama, Kobe and Nagasaki and the destination of the majority is the South Seas, South America, the United States and Canada. The favourate season for departure is between October and March; and at this season many Japanese residing abroad visit home, as it covers a period when conscripts are not being called in. The United States, Canada, Hawaii and South America attract immigrants from Japan in the order named. At present every ship in the bi-monthly service to Peru sees from 1,500 to 2,000 emigrants sailing from Japan, most of them collected by the immigration companies. The number proceeding to Argentina is not more than 300 annually, these for the most part being what are known as free immigrants, not being indentured. Brazil and the Philippines also take considerable numbers. The stream to Formosa, Hokkaido and Shaghalien continues but not to the extent of relieving the surplus of population at

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home. Korea is also not proving so attractive as was anticipated, though the number going there is steady, most of them being engaged in business and agriculture. It is probable that the near future will see increased immigration to north China, though competition with native labour there is too keen for most Japanese immigrants.

To Help The Allies

Under the auspices of the Premier and other officials of the Imperial Government a plan is on foot to raise in Japan some 3,000,000 *yen* as a gift to the Allies to express the sympathy of Japan with the great cause they are defending and as a mark of her appreciation of their heroism. The money is to be collected from all classes in Japan, the wealthy being expected to contribute liberally, especially the war-millionaires; and most of the money will be expended in Japan, and the gifts sent to the Allied countries. From a foreign point of view, no doubt, the money itself would prove far more useful to the cause of the Allies than gifts purchased in Japan, as it is very difficult to make a selection of goods in Japan that would prove most useful to the allied armies. Anything in the way of hospital facilities and appliances would, of course, be practically useful, and clothes if ordered according to foreign suggestions. But it may be that the authorities entrusted with the laying out of the immense fund will duly consult with the Allied countries as to what would be the most practical way to expend the money in aid of the Allied cause. As the fund will be a gift, the Allies can offer no suggestion except as consulted by Japan. Naturally the Allied countries will be most grateful for this voluntary offer of practical sympathy from Japan, and will fully appreciate its sincerity and significance.

The Japanese Woman

In a recent issue of the *Toa-no-Hikari* there is an article by Mr. Gendo Miwada on the changes that he thinks should be inaugurated in the education of Japanese women after the war. The present system of education for women in Japan the writer deems very defective. He says that while the Japanese woman has greatly developed in individual ability she has not at all improved in capacity for organization and so has promoted no important movement. In care for husband and children and in the degree of selfsacrifice of which they are capable, the women of Japan are in no way behind the women of Europe; but they have not yet learned how to take part in and assist national questions and movements. Furthermore they are deficient in the economic training necessary to give them an intelligent and practical interest in the ordinary affairs of everday life and even in the management of their own homes. In the management of their households they are often bewildered between the ideas of the west and the old ways of

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Japan and seem unable to decide intelligently which way to go. With lack of cultivated judgement there ensues waste of money and material. It is said that in Japanese households about one-third of the food is wasted through mismanagement. Little attention is paid the certain matters of a sanitary nature and when disease breaks out provision for its control is lacking. The frequency of divorce is an evil of Japanese society that Mr. Miwada much deplores, which he suspects to be due to carelessness in making marriages. So long as the education of the Japanese woman leaves her intellectually inferior to her husband she cannot hope to claim the same degree of respect as man; and so long as female education is left unimproved the nation cannot be expected to make proper progress.

Helping Russia

The Russian Government has recently asked Japan to undertake another loan, the amount this time to be some 200,000,00 *yen* at 6 per cent for one year, about 70,000,000 *yen* of which is to be spent in Japan to pay for munitions and other war supplies ordered in this country. With the 120,000,000 floated in Japan last year by Russia this makes a total of 312,000,000. The first 50,000,000 *yen* of last year's loan is now due and the Russian Government is said to have applied for its conversion at a higher rate for another year. Supplies of all kinds keep going from Japan to Russia, but there is much complaint that exports to that country are limited almost wholly to war orders, to the detriment of Japanese trade. Supplies also go to France and England. Japan is now building small craft for the British navy, and there are reports that she has also accepted an order for three-inch guns. Though in all these ways Japan is doing no more than some neutrals, yet she displays a hearty sympathy and desire to hasten the war to a triumphant finish that is so far seems beyond the capacity of neutrals as nations.

Militarism

The *Asahi* recently published a striking editorial in condemnation of what it regards as the present system of militarist education in Japan. This alleged diffusion of militarist ideas the paper holds to be injurious to the nation. Mention is made of an incident wherein a whole cavalry regiment was confined to barracks for four months as a punishment in connection with the death of a horse, the cause of which the authorities were unable to discover. This absolutism the *Asahi* roundly condemns. The arrogant attitude of examiners toward conscripts is also deplored as well as the indifference of the national leaders to the injustice inflicted. The various organizations among the young men of Japan are all being utilized for the promotion of militarist notions of life and duty and the discouragement of every vestige of liberal

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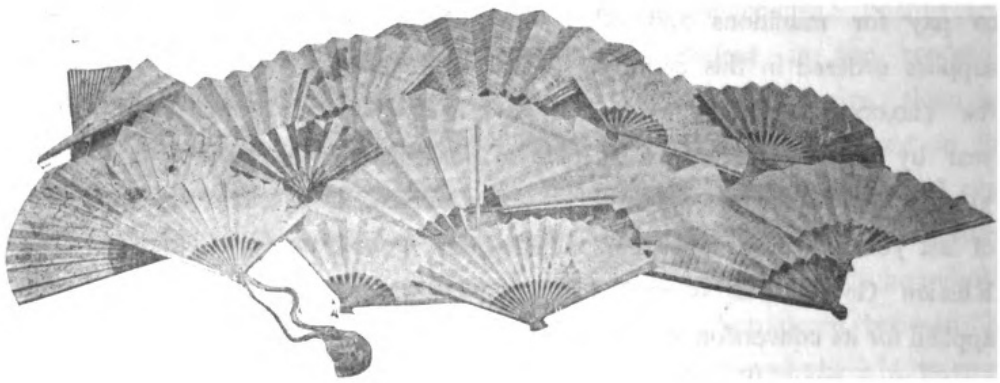
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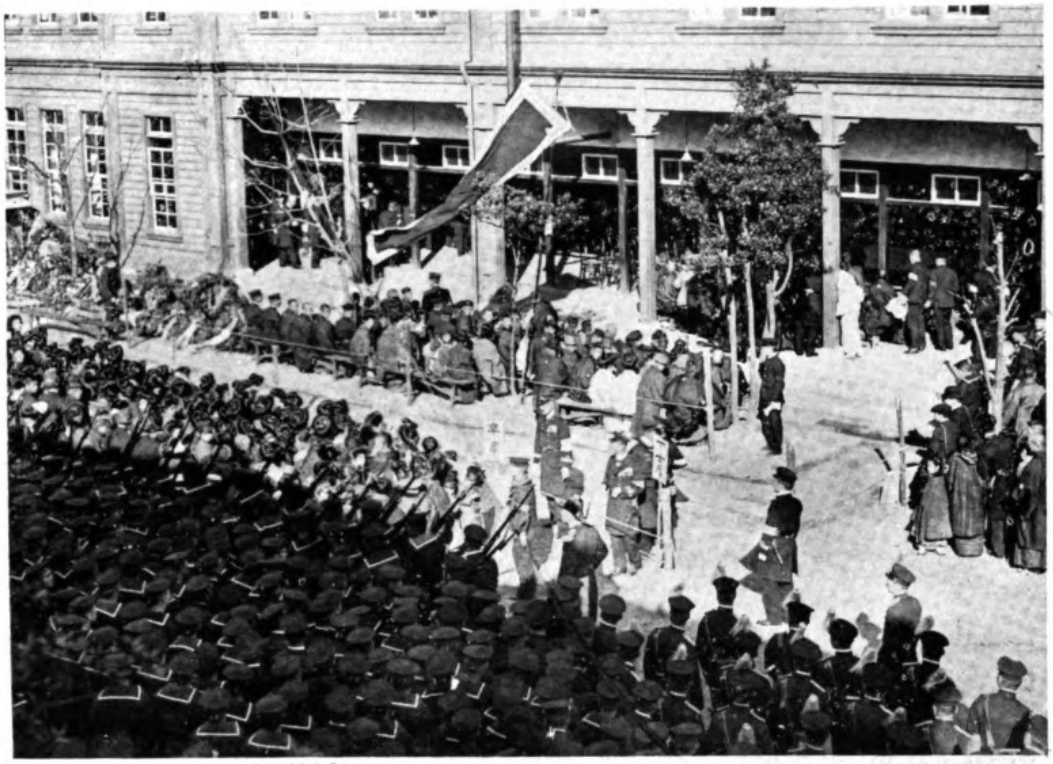
thought. The fact that the educational authorities are one with the military authorities in thus binding and narrowing the mind of the rising generation the *Asahi* regards as unpromising for the future of the empire.

Education

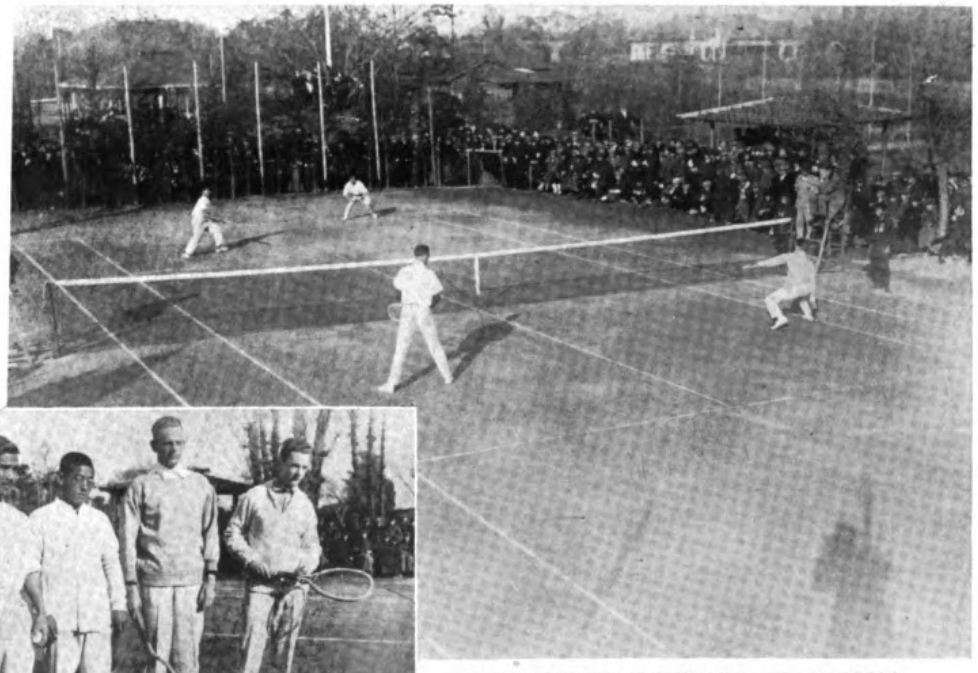
In a significant article the *Jiji* complains about the official neglect of primary education in Japan, alledging that, owing to the impossible salaries paid, competent teachers cannot be had and the result is general inefficiency. The average salary of male teachers in Japanese elementary schools is about 18 *yen* a month, and for female teachers it is only 14 *yen*, which cannot be regarded as a living wage. Consequently there is no inducement to persons of education and ability to enter the teaching profession. In England, declares the *Jiji*, teachers of primary schools are much better paid. Though the Japanese government has adopted measures for the improvement of the status of primary school teachers the scheme applies to only a few experienced teachers in each prefecture and exercises no influence on the general competence of the profession and so in a negligible degree affects education. There is no doubt that the remarks of the *Jiji* are well taken; and what applies to Japan applies to western countries as well. Though the salaries of teachers in occidental countries are much larger than in Japan, they are nevertheless still quite inadequate to secure the best character and ability for the instruction of youth. Until nations are ready to devote their largest outlay to education and thus obtain the best teachers possible the progress of the human mind will continue to be retarded and muddle-headedness keep the world in turmoil. It is not too much to say that most of the evils from which civilization is suffering to-day are due to neglect of education. When nations spend more on education than they do on alcohol, tobacco and war mankind will have some chance of coming to its own.



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FUNERAL OF BLUEJACKETS KILLED WHEN THE WARSHIP "TSUKUBA" BLEW UP

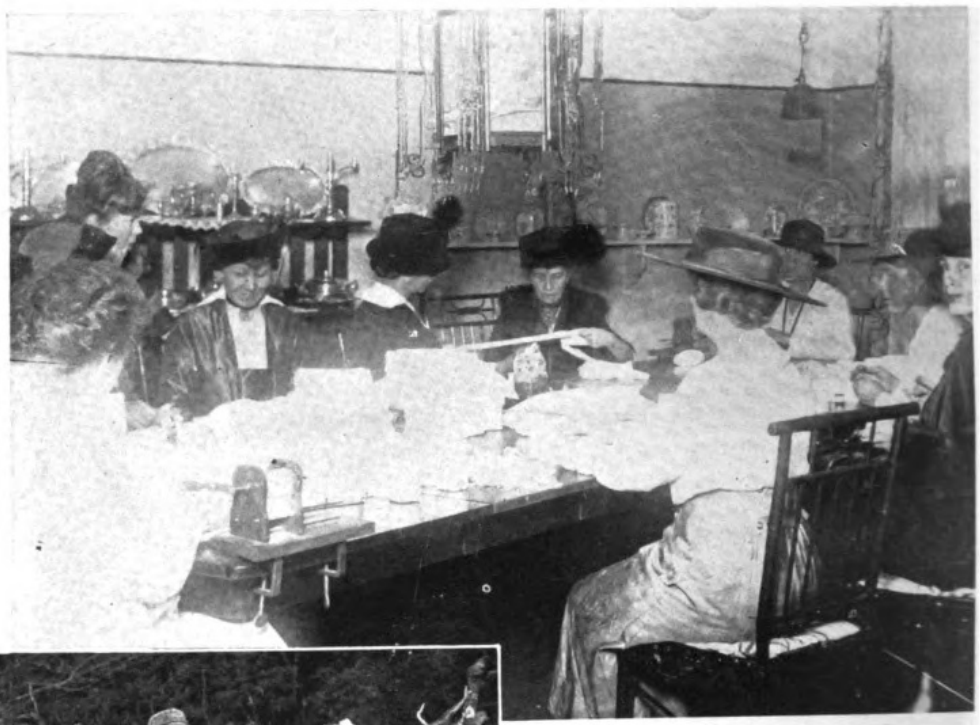


THE AMERICAN TENNIS CHAMPIONS TRY A MATCH IN TOKYO WITH KUMAGAYE, THE JAPANESE CHAMPION

KUMAGAYE WITH THOCKMORTON AND CHURCH

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ROLLING BANDAGES FOR THE ALLIES IN TOKYO





A HUNTING PARTY FOR THE FRENCH AMBASSADOR AT THE IMPERIAL PRESERVES AFTER BAGGING A WILD BOAR AND A DEER

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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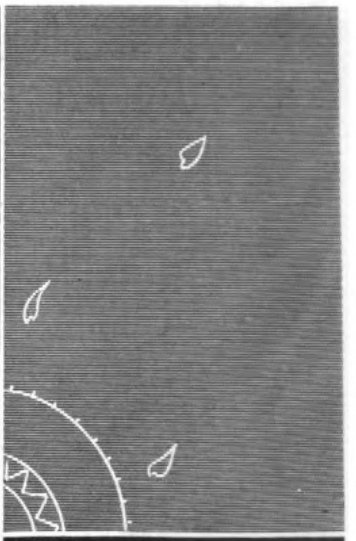
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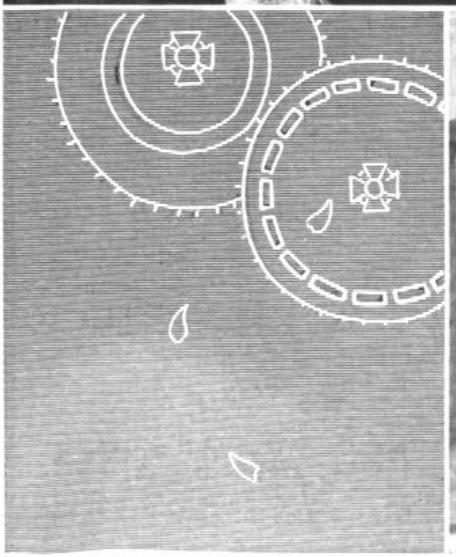
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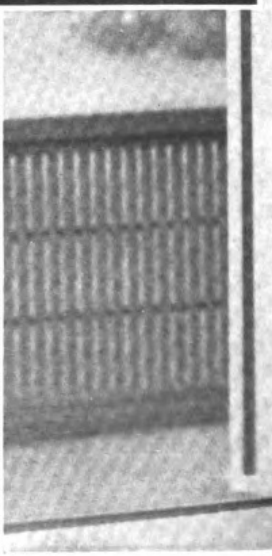
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H. E. VISCOUNT MOTONO, JAPAN'S NEW FOREIGN MINISTER

VISCOUNTESS MOTONO

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THE JAPAN MAGAZINE

VOLUME SEVEN APRIL, 1917 NUMBER TWELVE

JAPAN'S FOREIGN MINISTER

By C. WATANABE

FOR some time the center of political interest in Japan has been the Government's foreign policy. The popularity and success of a premier in Japan usually depends on his Foreign Minister, and consequently the lime-light is always concentrated on the character and action of the man who fills this important portfolio. It is freely admitted that the conspicuous success of the late Prince Katsura as premier was due in a large measure to the remarkable insight and consummate statesmanship of the late Marquis Komura who was at the head of the Department of Foreign Affairs. To have hit upon so wise a choice was in itself sufficient to make any premier popular. If the career of the late Prince Katsura be carefully investigated it will be found that most of his triumphs were in connection with the Foreign Minister. With the Anglo-Japanese Alliance, the Russo-Japanese war, the Annexation of Korea and the revision of Foreign treaties the late Marquis Komura had much to do, if he was not indeed the most conspicuous figure in the cabinet. It is not too much to say that the failure of the succeeding Saionji cabinet was due for the most part to the inability of the premier to find a man equal to Marquis Komura.

When it became known that General Count Terauchi was to succeed Marquis Okuma as premier the main question was as to who was to be Foreign Minister. It was seen that no sooner was the new Okuma cabinet installed than it began to lay great stress on its foreign policy. Consequently when General Count Terauchi was chosen premier he took much time and thought before selecting his Minister of Foreign Affairs. He wanted a man who was rich in diplomatic experience and at the same time free from party obligations. No one was surprised, therefore, when he decided on Viscount Motono for that position. The appointment of Viscount Motono to so important a place at this juncture is sufficient to make him a proper subject for consideration at this time.

Viscount Motono has always been regarded as man of mild and genial temperment, given to careful judgement in all matters of diplomacy. He has been especially popular for his affability and warmheartedness. Some would mistake his attitude as too easy or even one of indifference, while others would have him still more reticent. But no one that knows him would find in him anything but a man of unusual common sense. Though mild and even demure in outward aspect Viscount Motono is a man of the keenest and most penetrating intellectual qualities, and, as the newspapers say, "always right on the job."

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He is so devoted to efficiency that he insists on doing perfectly anything he lays his hand to, even his hobby, which is photography. To make sure of this he selected as his instructors in photography the best artists in Tokyo, with whom he has worked until he was perfect in the art of taking and developing photographs.

The new Foreign Minister received his early education in Japan, devoting much attention to Japanese and Chinese studies and then proceeded to France for further study. On returning to Japan he continued his studies at a school under the supervision of the father of the Hon. S. Hirayama. Then he went to France a second time, entering the University of Lyons where he made himself proficient in international law, and while there wrote an essay that won him the degree of doctor of laws from the Imperial Japanese Government. During the Sino-Japan war when Admiral (then Captain) Togo sank a British merchantman for violating blockade it was the erudition of the then Mr. Motono in law that exculpated the Japanese officer. Soon afterwards he became a lecturer in law at Waseda University, Tokyo. Viscount Motono is a lover of literature, especially poetry, for which he finds time in the midst of his heavy diplomatic duties.

Viscount Motono is a Saga man, born in 1862, of a clever family, other members of which have risen to fame. His younger brother, Mr. Eikichiro Motono, a graduate of the Imperial University, is proprietor of the *Yomiuri* one of the leading dailies of the capital. The talent for diplomacy seems to run in the family, for the father of the Motonos was engaged in such duty at Kanagawa in the early years of the Meiji period. One time he was Chargé d'Affaires at the Court of St. James.

While the present Foreign Minister was in France he lived for some time in Paris and became very fluent in the French language. He obtained his first experience in foreign affairs as a translator in the Foreign Office after his return from France. Later he became secretary to the Foreign Minister and afterwards adviser, and finally first secretary at one of the legations. In 1898 he was appointed Minister to Belgium and later as Minister to France, where he remained during the days of the Russo-Japanese war, after which he was made Ambassador to Russia, to replace Viscount Kurino, where he remained until promotion to his present position. He has the advantage of being a friend of most of the prominent Japanese statesmen of modern times, none of which have ever come into clash with him, so that he enjoys the singular favour of having no enemies. That he has not been appointed to the Foreign Office before this is due chiefly to his independence of party politics.

Since his appointment as Minister of Foreign Affairs Viscount Motono has won golden opinions. At the opening of the Imperial Diet his speech on the Empire's foreign policy was regarded as masterly and statesmanlike, especially his references to Russia and the United States. The new China policy inaugurated by him, which is a policy of conciliation and non-interference with the internal affairs of China, is just what Japan should follow in order to further the best interests of herself and her big neighbour. This policy well represents the character of the Foreign Minister. When he was attacked in the Imperial Diet by a wilful opposition he maintained his wonted calmness of demeanor and replied to any question that required an answer. It was noticeable that every time the Foreign Minister spoke in the Diet the Viscountess Motono made it a point to be present in the gallery, a practice not usual with Japanese ladies.

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OKA TEMPLE AND WOODEN IMAGE OF KWANNON

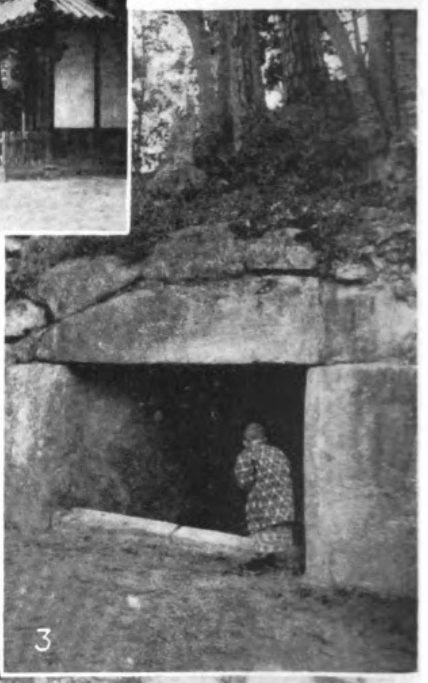
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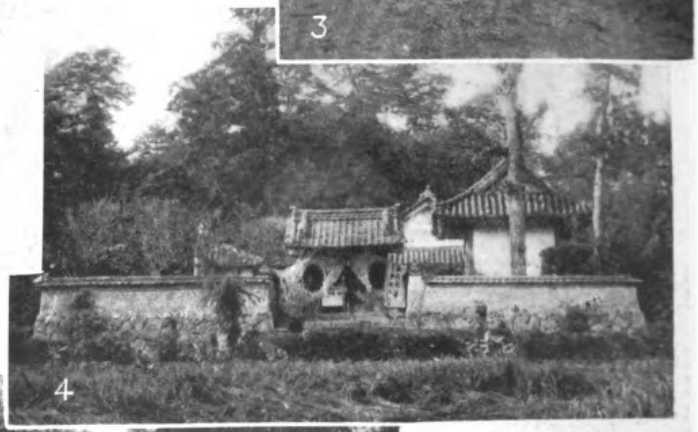




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1. MONJUIN TEMPLE ATABEYAMA, YAMATO 2. PICTURE OF MONJU USED AS A CHARM 3. DOLMEN NEAR MONJUIN 4. KONGENJI, OLDEST TEMPLE IN JAPAN 5. RIVER ASUKA

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OLDEST BUDDHIST SITE IN JAPAN

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

IN the month of October on an ideal morning I set out from Nara station for Asuka, the oldest Buddhist site in Japan. After a run of some two hours southwards our train stopped at Sakurai station where I got off. Not far from the station stands the Monju-in on a small hill in Abemura in Yamato. According to tradition this temple was founded in the first year of Taikwa; and the image of Monju set up there is a noted one. On the same hill dolmens of megalithic construction have been unearthed and doubtless it was once an important historical place, probably one of the earliest sites of Yamato civilization.

From this village we proceeded south still further and then west until we ascended Amenokaguyama, from which eminence the Nihonshoki tells us the first Emperor, Jimmu Tenno, received a revelation from heaven in a dream, to the effect that if his Majesty would make certain votive vessels from the clay of that hill and use them in worship before the gods of heaven and earth, the enemy would be soon subdued. Consequently the hill has been held sacred from time immemorial. At present there stand on the mountain two small shrines, in a somewhat neglected condition. Continuing southward we came to the Asuka river, a stream famous in history; and on crossing it we arrived at Asuka, the site of the first Buddhist temple in Japan.

We have before mentioned in the JAPAN MAGAZINE that the ruler of Korea presented a small Buddhist image to the Emperor of Japan in the 6th century; and the Emperor, finding that there was a division among the nobles as to whether the new religion should be allowed free course in the country, gave the image to Sogano Iname, who set up the image in his mansion at Asuka, a part of which he dedicated to the use of the image. The house was destroyed after a time by the Mononobe family, who were anti-Buddhist; but as soon as Buddhism attained to preëminence in Japan a new temple was erected on the old site. The restored temple was known as the Toyura-ji; but it has various other names, such as the Kenko-ji, the Oharidai-ji, the Sakurai-ji and so on. At present a small temple called the Kogen-ji, stands on the site; and in the vicinity are large stone pillars, the remains of the former more pretentious structure. Not far away is also a Shinto site called Amakashi-no-oka, where the ancient judge, Kugatachi, suffered the boiling-water test. According to the Nihonshoki the mansions of Sogano and his son Iruka were also in this place. A little to the eastward from Asuka there is a small hill known as

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Toragatayama on which is a Shinto shrine called the Asuka Jinja, which, though not large, makes some pretension to art. Within the precincts of the shrine are several smaller ones erected by devotees of the main shrine. Tradition says that the spirit of Kayanarumi, son of Okuninushi, is enshrined there, being one of the guardian deities of the Imperial Family of Japan.

Not far from the Asuka shrine, in a field, stands a small temple called the Auko-in, in which there is a famous bronze statue of Daibutsu, about ten feet in height. It is said to be the work of Tori the famous Buddhist sculptor who lived in the time of the Empress Suiko (592-628). Though the image has much suffered from time it is one of the oldest and most interesting examples of Buddhist art in Japan. Further south we come a beautiful Buddhist temple on a terrace, known as the Okadera, reputed to have been erected by the priest Giyen at the request of the Emperor Tenchi, 661-670 A.D. The great terra-cotta image of Kwannon in this temple is one of the masterpieces of Buddhist art coming down from the 8th century. Most of the other historic treasures of this temple are to be seen in the Nara Imperial Museum.

Westward from the Okadera temple is a noted shrine called the Tachibana, originally erected by Prince Shotoku in the 6th century. There is a tale to the effect that when the Prince was once delivering a lecture on Buddhism in the court of this temple flowers came down from heaven, the blossoms proving to be lotus. The temple now has many buddhist images in gilt bronze, but most of these have been removed to the Horyuji in Yamato. The forty-eight famous images in gilt bronze are now treasures of the Imperial Household. Some of these images can be seen in the Tokyo Imperial Museum.

The Gofukuji is another temple in this vicinity, erected on the site a former temple, the Kawaradera, which was founded by the Emperor Saimyo in the 7th century. In the year 673 the Emperor Tennmu assembled many students here and had them make copies of the Buddhist scriptures. In the village of Shima a colossal sarcophagus has been unearthed, which is 45 feet long and 10 feet high. In the construction of the main chamber giant stones were used. It is believed to have been the dolmen of Soga Umako, a prime minister of ancient times and a devoted adherent of the Buddhist faith, who died about 626 A.D. In the early ages of Japanese Buddhism each Emperor occupied a new residence; and these many temples at Asuka probably mark the sites of the various Imperial palaces, as a temple was usually erected near the palace.



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LEADER IN FEMALE EDUCATION

By MISS H. TSUKAMOTO

THERE is no doubt that Miss Tsuda, principal of the Eigakujuku, one of the best girls' schools in Japan, is *par excellence* the leader in modern Japanese female education. Educated at Bryn Mawr in the United States, she is a master of western as well as Japanese education; and, herself a master of the English language, her school is the institution all Japanese girls like to enter to perfect themselves in English. Best of all, it must be admitted that Miss Tsuda owes her present success mostly to her own sheer ability, for she has never allowed herself to depend on others. It is not too much to say that the graduates of the Eigakujuku attain a higher standard in English language and literature than do these leaving any other female institution in Japan. On this school the nation depends for a large percentage of its best teachers for higher girls' schools through out the country.

A distinction of the school under Miss Tsuda is its insistence on the development of individuality and personal initiative in its pupils. At the same time it cultivates the Japanese virtue of always trying to produce much out of little. It does not essay the impossible task of creating brains, but it does the utmost possible to develop and render efficient those coming under its supervision. Not only does the school respect individuality but it encourages eclecticism in studies. There are essential subjects and voluntary ones. The curriculum is based largely on Bryn Mawr College where Miss Tsuda was educated.

The number of graduates turned out by the Eigakujuku since its foundation 16 years ago are 224, of whom over 80 are teachers in the higher national schools and the female normal schools, while the rest are either married or making a living through their knowledge gained at the school. As many as 20 are the wives of men in the department of diplomacy, and are living with their husbands at legations or embassies abroad. Many graduates of

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the school occupy prominent educational positions in Tokyo schools and colleges.

The school opened its doors about sixteen years ago in a small house at Bancho, Kojimachi-ku, Tokyo, commencing with only ten pupils, two being boarders. At that time Miss Tsuda had the advantage of having Miss Alice Bacon as a helper in the new work; while Dr. Nitobe and Princess Oyama did much to assist in the inauguration and progress of the school. Princess Oyama was a fellow student with Miss Tsuda at Bryn Mawr. The school soon developed to such proportions that it had to remove to larger quarters at Motozono-cho in the same district; but again outgrew the position and moved to its present site where it has gone on prospering at a rapid rate. In 1905 the Department of Education recognized the Eigakujuku as a special school and in 1906 the Government conceded to graduates of the school the privilege of receiving licences without further examination as teachers for Government schools. Miss Tsuda's is the only Japanese school enjoying such a privilege. From this may be seen the superior standing the school has attained. In 1916 the number graduating with this privilege was 62.

The students of the Eigakujuku devote as many 13 hours each week to the study of English language and literature. The entrants are usually graduates of female higher schools, and have to be able to take up such English studies as Emerson's essays in the first year. A system of scholarship was established in 1905. Miss Tsuda has labored from the first to make her school a finishing institution for graduates from other girls' schools, especially those from Mission schools who desire advanced English. A great many of the students are from such schools. Steps are being taken to lay more emphasis on practical English.

The college now comprises eight separate buildings, which have been erected for the most part through the generosity of sympathizers at home and abroad. The institution has already made its mark on the empire and is ever attracting wider and more favourable notice. To have brought the school to such a high place among the educational institutions of the empire is no small achievement on the part of one Japanese woman. But then Miss Tsuda is a school in herself. She is certainly one of the most remarkable and advanced of modern Japanese women.

Miss Tsuda was one of the five select pupils sent abroad by the Government to

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study foreign education at the beginning of the Meiji period. The youngest of the five was only seven years old. They were all sent to the United States. The little seven-year-old one was Umeko Tsuda. She was born in Yedo in 1865. On reaching America the girls proceeded to Washington where they were lodged with an American family and sent to a primary school where they acquired the rudiments of the English language. Miss Umeko became acquainted with the great poet Longfellow through the kindness of her host who was also a friend of the good poet. Mr. Lanman, with whom Miss Tsuda lodged, was an artist and painted Longfellow's house, sending the picture to the poet, who sent the following letter in acknowledgement of the favour:

Cambridge, Oct. 13, 1873.

My dear Sir:

I have had the pleasure of receiving your very friendly note and the sketch of the old homestead at Newbury, for both of which I pray you to accept my most cordial thanks.

Be assured that I value your gift highly, and appreciate the kindness which prompted it, and the trouble you took in making the portraits of the house and tree. They are very exact, and will always remind me of that pleasant summer day, and Mr. Poor's chateau and his charming family, and yours.

If things could ever be done twice over in this world, which they cannot, I should like to live that day over again.

With kind regards to Mrs. Lanman, not forgetting a word and a kiss to your little Japanese ward,

I am, my dear sir,

Yours truly,

Henry W. Longfellow.

Thus Miss Tsuda is one, if not the only one, to whom the greatest of the American poets is known to have sent a kiss, an unusual distinction certainly. After diligently pursuing her studies at the American college Miss Tsuda returned to Japan in 1882 and, as the school for young peeresses was just then being established, she was given a position in that institution. Miss Tsuda returned to America for special study at Bryn Mawr in 1889, returning to Japan in 1892. She was reappointed to her old position at the Peeresses' School, in addition to which she was an instructor at the female normal school; in which two positions she had a great influence on national education. In 1898 Miss Tsuda again visited America and was vice-president at the meeting of the International Women's Association when she met many

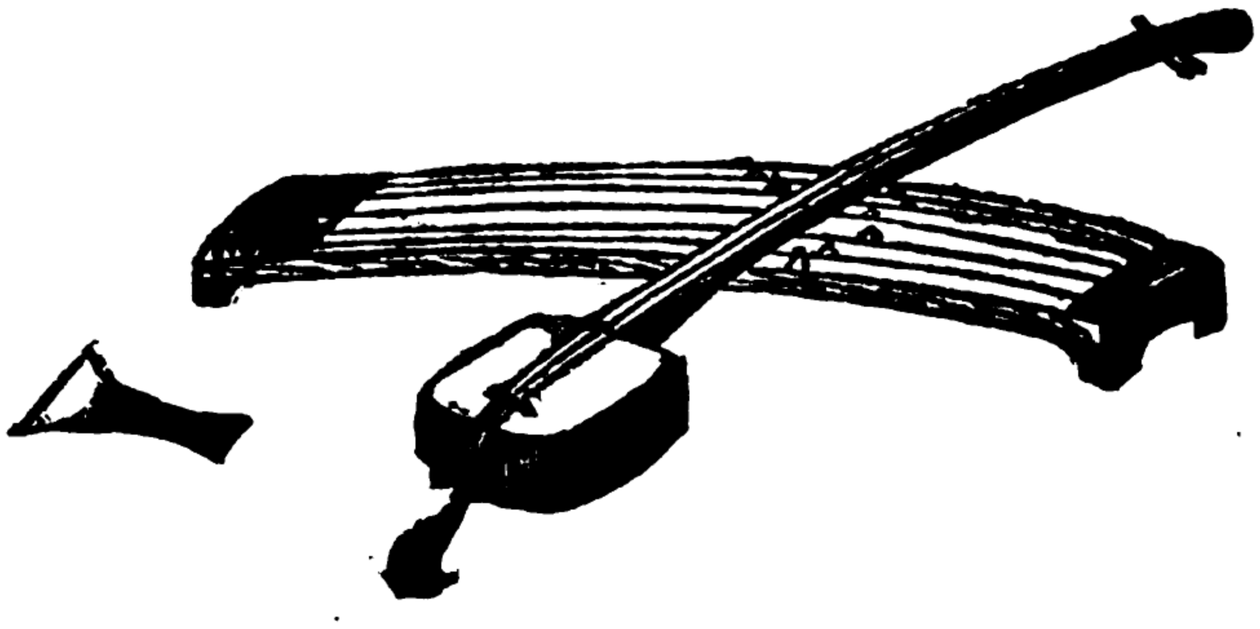
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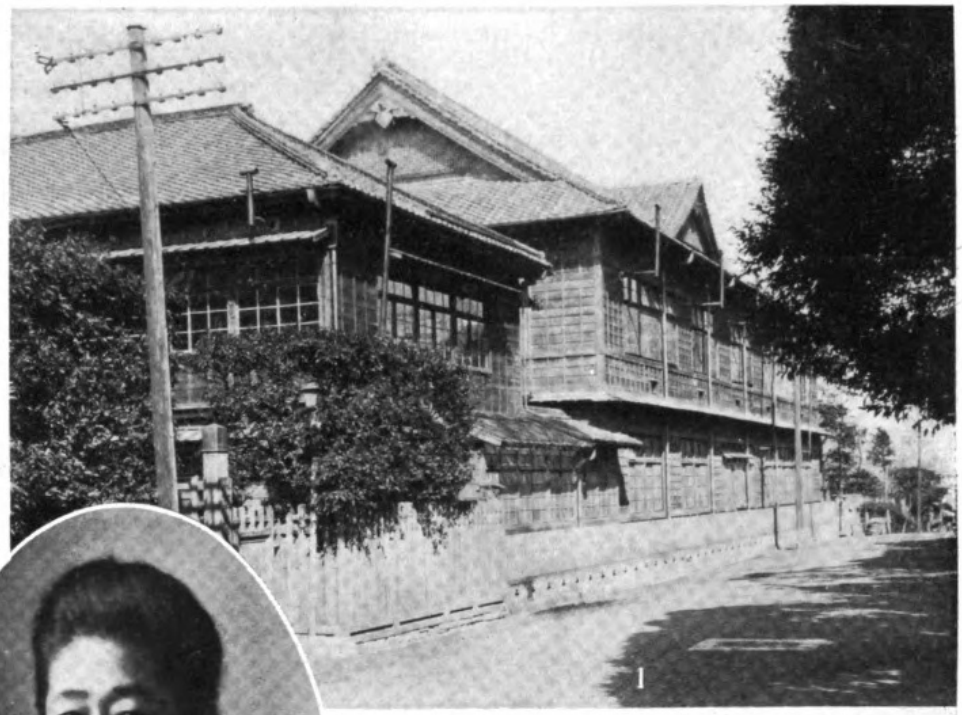
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leading British and American women. She was invited by the British ladies to visit England, which she did, making a tour of inspection, visiting all the principal seats of learning and observing more especially English methods of female education. On returning to Japan Miss Tsuda took up her former work at the school for peeresses and at the female normal school. These proving too conservative for her ideals, however, she began to consider plans for an independent institution; so in 1900 she resigned from the government institutions and opened her present English school, with the success we have outlined.

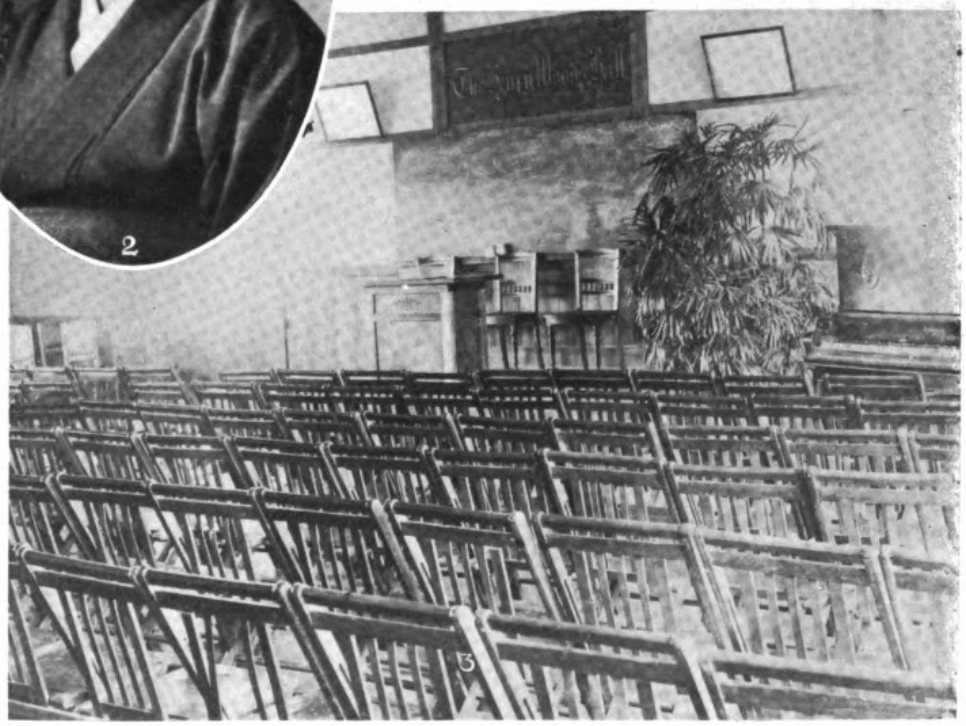
The Eigakujuku is carried on the family principle, the teachers as mothers and the pupils as children. Miss Tsuda is constantly among the girls taking a motherly interest in them and leading them on to further development. She is a guide to the girls in all their plans and aspirations. The discipline of the school is of the strictest and all the pupils have to speak English in ordinary conversation. There is a library and reading room always open to the students where they can read as they like. Adequate attention is also given to the physical side of woman's development, which in the past has been too much neglected in Japan. The school is already restricted for want of more adequate accommodation, for which Miss Tsuda needs at once about 50,000 *yen*; and no doubt her many sympathizers in America and at home will not delay in coming to her assistance.



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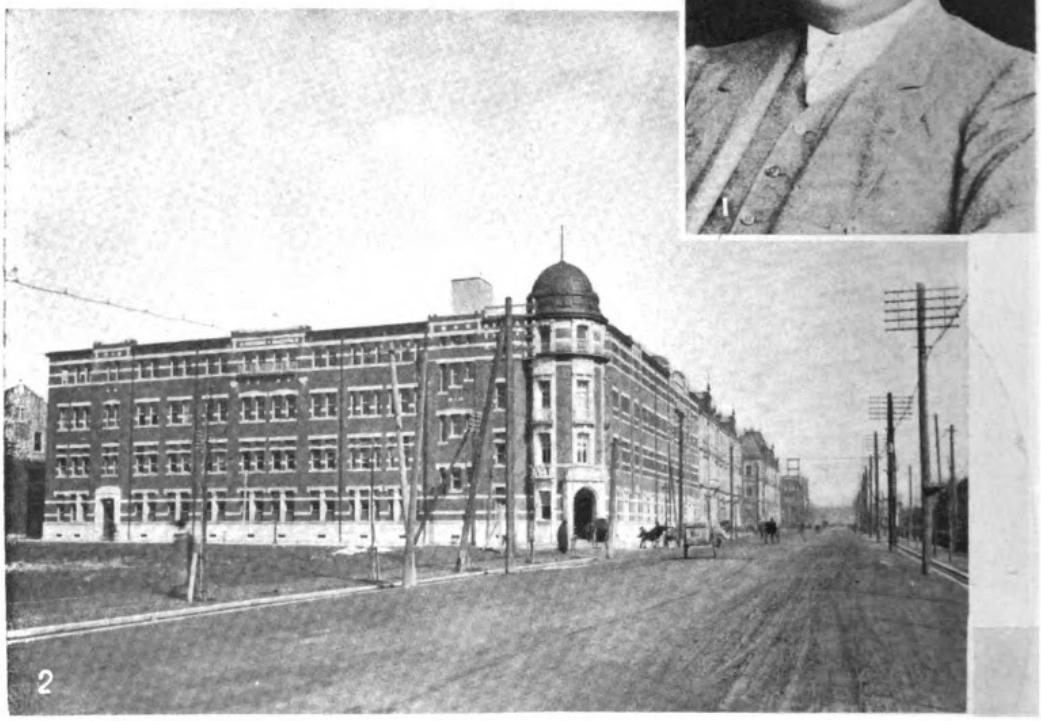


PORTION OF JOSHIEIGAKUJUKU, WITH CONOVCATION HALL AND INSET OF MISS TSUDA

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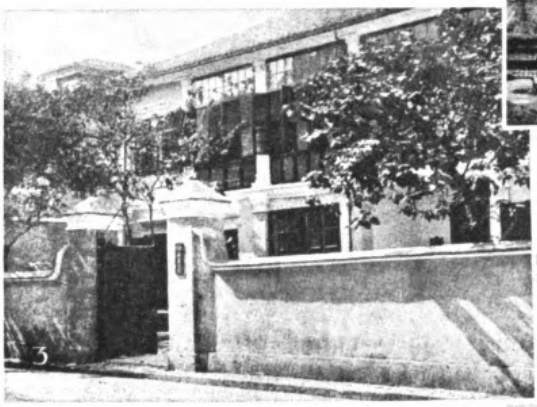


1. BARON IWASAKI, HEAD OF THE MITSU BISHI COMPANY 2. NEW MITSU BISHI OFFICE BUILDINGS 3. THE MITSU BISHI BLOCK, WITH HEAD OFFICE ON THE RIGHT

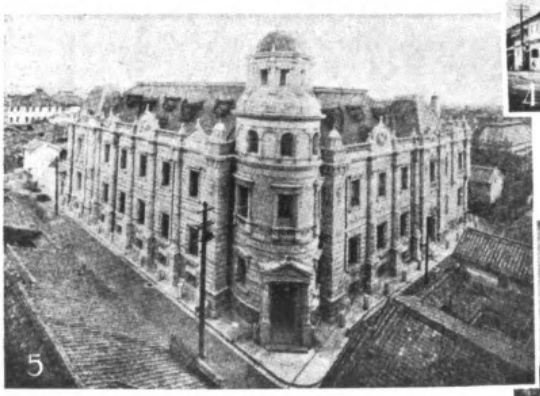
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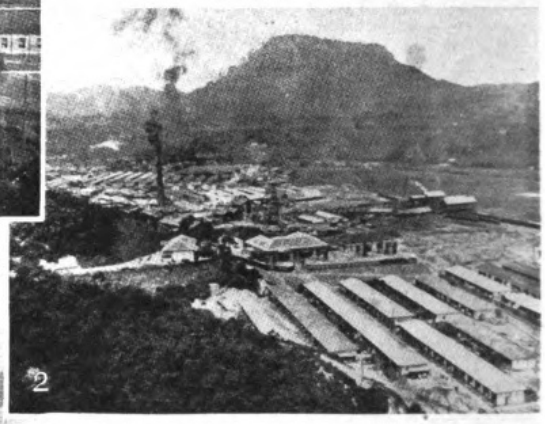


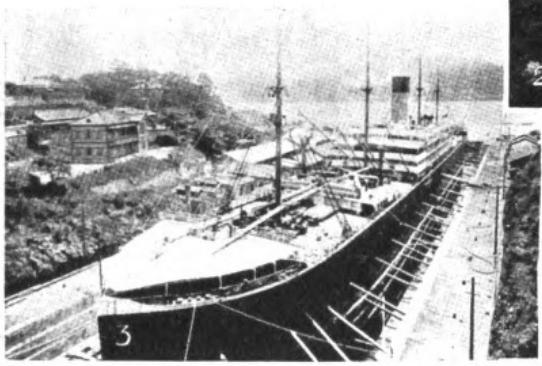


1. SADO MINE 2. OSARUZAWA MINE 3. SHANGHAI BRANCH OFFICE
4. KOBE BRANCH OFFICE 5. OSAKA BRANCH OFFICE 6. INTERIOR OF BANKING DEPARTMENT, HEAD OFFICE

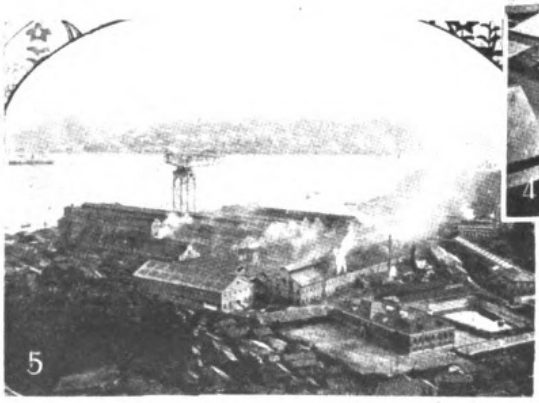
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1. OSAKA METALLURGICAL WORKS 2. OCHI COLLIERY 3. NAGASAKI DOCKYARD 4. MITSU BISHI PAPER MILL 5. NAGASAKI ENGINE WORKS 6. DOCKYARD AND ENGINE WORKS, KOBÉ

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HOUSE OF MITSU BISHI

ONE of the greatest financial firms in Japan is that known as the Mitsu Bishi Company, which has enormous influence in commercial and even in industrial circles as well. Though not an old family concern like the Mitsui firm, the Mitsu Bishi, during the short space of fifty years, now rivals its competitor, showing a progress and prosperity unsurpassed by any other company. The capital now controlled by the firm is over 200,000,000 *yen*; and the Mitsu Bishi Goshi Kaisha is also under its control. The company also branches out into numerous lines of activity, including insurance, warehousing, paper-making and beer brewing, in all of which it is eminently successful. The Mitsu Bishi Company is one of the biggest shareholders in the greatest of Japan's shipping companies, the Nippon Yusen Kaisha, and consequently its influence extends widely into trade and communications, augmenting its fortunes on the one hand and promoting the prosperity of the empire on the other.

The department known as the Mitsu Bishi Goshi Kaisha, which is under the direct control of the House of Mitsu Bishi, has a capital of 15,000,000 *yen*, and is one of the strongest banking houses in Japan. No finacial firm commands more public confidence or shows more sound and stable profits. In 1916 the company was reorganized with the following divisions for facilitation of operations: Department of General Affairs; Department of Trade; Banking Department; Mining Department; Colliery Department; Shipbuilding Department; Land Department. Recently there has been added a department for the construction of iron and steel works. Each department of the company is under the management of experts of great and tried experience whose character and ability have thus been well established.

With the outbreak of the European war the demand for coal and copper increased abnormally, which gave the Mitsu Bishi Company a great opportunity for extended activity; and the results of the past two years have shown abundant prosperity. The operations of the firm are now nothing less than world-wide, and vast changes have taken place. Foreign trade which was not the largest item in the firm's sphere of activity, has now come to be one of its most important undertakings and an agency has been established in London under Mr. Kantaro Kikuchi who is one of the company's ablest managers. The New York agency has also developed into a branch office of

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HOPE OF ISRAEL

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the Company. The Mitsu Bishi firm expects its foreign trade department to develop into still greater proportions.

The Mitsu Bishi Bank is working under a capital of 1,000,000 *yen*, which is somewhat less than such banks as the Mitsui and the First Bank, but the wealth and efficiency of the company commands the utmost confidence of the nation and the firm has increasing connections with wealthy foreign financial houses. The manager of the Mitsu Bishi Bank is Mr. Manzo Kushida, who studied at the Wharton College of Finance in the University of Pennsylvania.

The trade department of the firm devotes attention to domestic and foreign trade, engaging chiefly in the export of coal and copper from its own mines. Mr. Eguchi who is at the head of this department, is an expert of wide knowledge and ability in trade. He is a Tosa man, as is Baron Iwasaki, the head of the firm, and some day he will probably be chief of the whole firm. The coal section of this department is under the management of Mr. Ichiji Mitsutani. As the company controls various mining operations this department covers one of its most important activities. The mines of the Mitsu Bishi Company represent 10 per cent of the total mineral output of Japan. The 20 mines under its control stand for a vast investment of capital. The Osaruzawa copper mine in Akita prefecture, which has been open since the year 708 A.D., belongs to this company and its rich veins still promise a long and profitable future. The Ikuno mine in Hyogo prefecture is also a great one, open since the 9th century. The company acquired the Sado gold mine from the Government in 1895. The mining department of the Mitsu Bishi Company is under the management of Mr. Chinji Harada who is an authority on mining in Japan. The department of iron and steel works is also under him.

The department of collieries is making rapid development of late years, the largest mine being the Namadzuka in Fukuoka, which was purchased from Aso in 1890. This mine shows five great strata of coal and is regarded as practically inexhaustible. The Hojo colliery also lies in Fukuoka prefecture and covers an enormous area. The Mitsu Bishi House owns several other coal mines but the above are the most important ones. The head of this department is Mr. Kusuyata Kimura, a son of Tosa province, who is a graduate of the Imperial University and a man of great skill and ability.

The Mitsu Bishi Company is one of the greatest shipbuilding concerns in Japan and one of immense importance to the nation. The Nagasaki dockyard, originally established by the Government, suffered reverses until taken over by the Mitsu Bishi Company, since when, especially with the help of the shipping subsidies, it has attained wonderful prosperity and is to-day one of the greatest shipyards of the world. It has docks capable of

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accommodating the largest steamers coming to the East. The magnificent steamers Kitano Maru, Kamo Maru, Atsuta Maru, Hirano Maru, of the N. Y. K. and the Tenyo Maru of the T. K. K., were all launched from the Nagasaki yard. The firm has another great dockyard at Kobe, which was opened in 1905, a fine floating dock being one of the distinguishing features of this yard. This yard is especially convenient for repairing ships, as it saves going the long distance to Nagasaki; and at the same time it has launched some of the finest battle-cruisers in the world for the Japanese navy. As the Mitsu Bishi firm has a controling voice in the Nippon Yusen Kaisha the value of its dockyards to that company can well be imagined, increasing as it does the firm's control of further capital. The ship-construction department is under the management of Mr. Hidemi Maruta, one of the greatest naval engineers in Japan. He served seven years in the great dockyards of England and on returning to Japan entered the Mitsu Bishi yard.

The land department which is under the management of Mr. Shoichi Kirishima, is making much progress, as is also the department for the development of iron and steel works which is under Mr. Teizaburo Hori and his assistant, Mr. Momotaro Miyakegawa. The department of General Affairs is under the management of Mr. Seijiro Sho whose father had to commit *harakiri* for a political offence in the days of the daimyo. Mr. Sho is a graduate of Yale.

The controlling mind of the whole giant corporation, however, is Baron Iwasaki through whose skill and influence the Mitsu Bishi Company has come to be what it is in the short space of half a century. The father of the present head of the house was also a great business man, having amassed considerable wealth through unusual insight and energy. The present Baron Iwasaki is a man of 62. He graduated from the Meiji Gijuku and afterwards went to the University of Pennsylvania. Baron Iwasaki takes a personal interest in all those under him and is noted for his kindness in times of illness or misfortune. He is a man of chaste simplicity of taste and habits and no one seeing him in daily activity would suppose him to be one of the great financial magnates of Japan. Baroness Iwasaki is a daughter of Viscount Hoshina and a graduate of the College of Peeresses. She is a lady of high intellectual qualities and a very popular among all who know her.



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SESSHU

By Y. NUMATA

THE art of the Tosa school of painters was popular in the period immediately preceding the Kamakura age. After the simpler style in black and white was introduced from China by the Zen priests, however, the gorgeous elaborations of the Tosa painters went out of fashion. The efforts of the new school were for a considerable time confined to priests who painted in their leisure moments as a hobby. In the early part of the 12th century a priests named Kao visited China during the Gen dynasty, where he remained for ten years, studying the art of painting, chiefly the Mokkei style which never became very popular. Then appeared Mincho who introduced the use of colour in his pointings after the Chinese manner, having taken a hint from Li-Ryumin, an artist of China. One of his pupils was Shosetsu who lived in the Sokoku temple at Kyoto; he was talented in landscape painting as well as in the depiction of animal life and portraiture. Shosetsu was the master of Shubun who belonged to the Yeigen temple in Omi and painted simple landscapes and human figures in colour. He was also skilled in engraving.

Among the more noted of Shubun's pupils were Oguri Sotan, Kano Masanobu Soga Jasiku and Sesshu, the priest. Sesshu arose to fame in the Ashikaga period when fine art came to be deeply and sincerely appreciated. Sesshu was as noted in the sphere of religion as he was in the realm of art. A man of noble character he loved to poertry delicate impressions of life with dignity and elegance. While Japan has had artists to excell Sesshu in some respects, she has had none who displayed greater dignity in the handling of the brush.

Sesshu was born in 1420 in the village of Misu in the province of Bitchu. There are, however, various traditions as to his birthplace, numerous villages claiming the honour. His family name was Oda, and he was a distant relative of the great Fujiwara family. Little is known of his early life, though it is certain that he became a priest while yet young.

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Sesshu entered the Hofukuji temple near Taitai in Bitchu at the age of 12; and from the first the boy displayed some talent for painting. He used to spend every leisure moment in drawing pictures, and frequently neglected his religious duties for art. In time, however, he had to be admonished by the master of the temple for allowing his love of painting to interfere with his priestly tasks; and one day the master tied him to a temple pillar to keep him away from the brush. The lad wept bitterly over this treatment; and later when the master of the temple came to release him he found a life-like rat drawn on the temple floor with the tears the boy had shed. Sesshu had made the picture with his toe. After this the boy was allowed greater freedom for his art.

In time Sesshu left Bitchu and the temple at Taitai and went to Kyoto where he entered the Sokoku temple, prosecuting his religious studies under the noted priest Kotoku Zenshi. Later he visited Kamakura and studied under Gyokuin, a famous Zen priest at the Kencho temple, making great progress in the knowledge of the Zen sect. At the same time he mastered all the technique of painting and produced some great masterpieces.

There was in the province of Nagato a daimyo named Ouchi who was very prosperous and carried on trade with China; and as Sesshu was very anxious to visit China the daimyo gave him permission to go there in one of his ships. He sailed for China in 1468, his main purpose being to make a thorough study of Chinese pictorial art as well as to explore further the tenets of the Zen sect of Buddhism. On reaching China Sesshu entered the great Tendo temple at the foot of Mount Tainaku eastward of Ningpo, one of the five principal temples of the sect in that age. He was there hardly a year when he was promoted to a very high place among the priests of the sect and was regarded as one of the leading scholars. Then he traveled over various portions of China, crossing the Yangtsze river and reaching Kiangsu and Shuntung until he came to the province of Pechili. In this journey he found very few artists of skill, as under the So dynasty painting had begun to decline, but he obtained some useful hints as to the technique of colour, including some new method of applying india ink with the brush. On the whole the experiences of Sesshu in China taught him to appreciate all the more the remarkable skill of his old teacher Shubun and the art of Shosetsu. The impressions of Chinese landscape which he saw, also assisted him in the interpretation and

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execution of painting in the Chinese style.

One of the great officials of China so admired the art of Sesshu that he had him decorate the walls of his office; and the official used to point out these paintings to the candidates who came up for examination in the Chinese civil service, saying that they were the work of a Japanese named Sesshu, and that if a foreigner could thus equal China at her own art, how much more the artists of China should strive to inprove on themselves. There are numerous favourable references to the art of Sesshu in the writings of Chinese scholars.

In the year 1470 Sesshu arrived back in Japan; and as it was a time of civil war he settled down for a time in Bungo, Kyushu, the place being very quiet; and he had some friends there. Not only so, but Bungo is noted for its fine landscapes at which the artist wanted to try his hand. At the invitation of the daimyo Ouchi, Sesshu went to live at Yamaguchi. Once the daimyo Ouchi brought a fine painting in China, and was disappointed to find that the name of the artist was not decipherable. So he showed it to Sesshu and asked his opinion as to its merit. The artists said he could not express any opinion on it as it was work of his own, done while he was in China. The daimyo misjudged him, however, thinking that Sesshu was thus taking the opportunity to blow his own trumpet. On discovering this Sesshu at once left Yamaguchi. Afterwards the daimyo had the painting cleaned when the name of Sesshu was found dimly inscribed on it. Then the daimyo was very sorry for his having unjustly suspected Sesshu of boasting; and he endeavored to have the artist return, but Sesshu refused to accept the invitation.

The artist now removed to the province of Iwami where he lived with the famous Masuda family who befriended him. He resided, however, in the Daikian temple, where he greatly enjoyed viewing the magnificent scenery of the neighbourhood, which reminded him of scenes he had loved in China. He determined to end his days in those surroundings and remained there, devoting his days of painting, until the age of 87 when he passed peacefully away, in the year 1506. It is worth noting that the famous poet Hitomaru also selected the province of Iwami for his last days on earth. It is a place free from the vulgarity of modern life and rich in fine views of nature. The people of Iwami are very proud of possessing these two famous tombs.

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There is no doubt that Sesshu was unexcelled as a landscape painter in his day. He devoted himself to significance and content rather than to mere form. His paintings are fresh and bold in power of creation and too full of taste and nobility to be fully appreciated by the vulgar. His character as a high-minded priest of the Zen sect is revealed in all his paintings. He shows the sect's freedom of restraint and independence of form as well as its imphasis on the importance of the spirit. Sesshu indicates in his pictures the taste that he showed in Chinese poetry at which he was also adept. Everything that he put his hand to shows power of composition: all is calm and simple; there is no striving after intricacy; all is well ordered and natural. Yet there is versatility and absence of monotony. Sesshu seemed never at a loss for subjects for his brush.

Among the many noted pupils of Sesshu the names of Shugetsu and Sesson stand out as most conspicuous, especially the latter. As Sesshu lived for a time at Unkokuan his school of art has been named the Unkokuan school. Happily Sesshu was so industrious a painter that he has left behind him numerous examples of his art. Most of his masterpieces are in the possession of great families, like Prince Mori, the Hara family, Marquis Kuroda, Viscount Mizoguchi, and others. In the Imperial Museum, Tokyo, there is a sketch in black and white in the *haboku* style by the hand of Sesshu; and Marquis Mayeda has one of birds and flowers from the brush of this great master.



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There is no doubt that Sesshiu was unexcelled as a landscape painter in his day. He devoted himself to significance and conduct rather than to mere form. His paintings are fresh and bold in power of execution and too full of taste and nobility to be fully appreciated by the vulgar. His character as a high minded priest of the Zen sect is revealed in all his paintings. He knows the secret freedom of restraint and independence of form as well as its importance on the impression of the spirit. Sesshiu indicates in his pictures the taste that he showed in Chinese poetry at which he was also adept. Everything that he put his hand to shows power of comprehension: all is calm and simple; there is no striving after mystery; all is well ordered and natural. Yet there is very little of the absence of mannerism. Sesshiu seemed never at a loss for subjects for his brush.

Among the many noted pupils of Sesshiu the names of Shin Setsu and Soseki stand out as most conspicuous, especially the latter. As Soseki lived for a time at Uraku-in, his school of art has been named the Uraku-in school. Happily Sesshiu was so in love as a painter that he has left behind him numerous examples of his art. Most of his masterpieces are in the possession of great families, like Prince Mori, the Ii-ka family, Marquis Kuroda, Viscount Hirozoshi and others. In the Imperial Museum, Tokyo, there is a [illegible] by the master in the Kaoku style by the name of Sesshiu; and Marquis Okuyama has one of his and flowers from the hand of this great master.

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THE SHINING MEN

BY H. BEAVEN

THE SHIMPU REN

By K. TOYABE

NO reform ever strives for accomplishment without exciting the ire of that element in every population known as the conservative. The merit of the conservative is his patriotism but usually it is his only merit. He is for the most part an idolater of antiquated permanence and a stubborn obstacle to progress. This is well borne out by the history of the Shimpu Ren, or Divine Wind Party, which appeared at Kumamoto in the pre-Meiji days; and its name and nature well agreed.

In the declining days of the Tokugawa shogunate just prior to the opening of the Meiji era there lived a pious scholar named Hayashi Oyen, who had unbounded faith in Amaterasu-O-mikami and all the national gods, and knew of no duty save the worship of the Imperial House. He was a stickler for ancient polity as essential to the perpetuation of the nation's glory. He exercised himself with great zeal in this direction until his death in 1870, aged 74.

Among the disciples of Hayashi were such men as Otaguro Tomo-o and Kaya Harukata who together founded the Keishinto, or God-revering Party. These men and their followers loved their country well according to their lights and were determined to honour the national gods at all costs. Dwelling in the then remote town of Kumamoto they were isolated from foreign ideas and influence. They never exposed themselves to the influence of foreigners at Nagasaki or they might have been less perversely conservative.

The Keishinto stood for the Shinto faith and all customs and ceremonies arising therefrom. The old ways were in their eyes so perfect that even to desire their improvement was a sign of depravity and lack of patriotism. They tended their topknots daily and girded on their two swords in the old way; and all who departed from such ways were regarded as butchers, tanners and low persons. They even refused to pass beneath a telegraph wire lest they be affected by what they thought the "black art." Some of them went the length of refusing to eat rice cooked with fire kindled by foreign matches, because the origin was of sulphur and hell. The paper money issued by the government after western fashion these men would not touch, lest they be contaminated by the foreign bacillus. When they had perforce to handle such money they did so with

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chopsticks to save their hands from contamination. Steamers and other examples of western ways they despised and never went on board without carrying means of purification with them. Against such bigotry and ignorance the reformers of the Meiji period had to contend.

In the year 1871, four years after the Meiji Restoration, the proclamation went forth that all males should cut off their topknots and dress the hair after western style. The people were also at liberty to assume foreign dress. In 1873 western dress was made *de rigueur* for ceremonial and state occasions. This was the signal for an outburst of anger from the Keishinto party. In the same year Mr. Yasuoka Nagasuke was appointed governor of Kumamoto ken; and his greatest task was the appeasement of these ultra-conservatives. He appointed them to office as far as he could, so as to secure them a living; since a living is a great means of contentment, even to patriots. They, on the other hand, accepted these favours as the rewards of godly devotion to the national deities. Some of them spent the rest of their days as Shinto priests. This led to some of them being summoned to the prefectural office to be examined as to their qualifications for the priesthood; and the one contention of all of them was they must work for the enhancement of the national gods and the Imperial House. They instanced the invasion of Japan by the Mongols and the defeat of the enemy by the national gods as an example of the utility of the faith they professed. On hearing these answers the government examiner dubbed them the Shimpu Ren, or Divine Wind Party, which it must be admitted, was rather an apt description of them. They took the title seriously, however; and it has ever since clung to them.

After the examination of the priests the government sent around an official to examine the various Shinto shrines so as to see that they were distinguished from those shrines with which Buddhism was conjointly installed; for the authorities had ordered the separation of the two religions. The official was a Mito man and had no great faith in Buddhism; nor indeed had he much respect for images and religious ceremonies in general. Going into a temple one day the official took up the image of a god and, thumping it with his fingernails, remarked that it seemed a pretty sound god! Another time he took up a mirror standing in front of a god and remarked that the divinity in it was rather dim, wiping the surface of the mirror with a soiled handkerchief. He was also careless in entering shrines with his shoes on. The attitude of the official greatly angered the men of the Shimpu Ren.

The upshot of it was that this shrine inspector, while on his rounds, was assassinated one night in June, 1874. The assassins were known to be young men who were members of the Shimpu Ren, but their names could not be

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ascertained. In 1876 the government prohibited the wearing of two swords and ordered the people to take care to cut off the old topknots and see that the hair was done in western style, as previously commanded. Up to this time there was liberty in this respect, but now obedience to the order was imperative. The wrath of the Shimpu Ren was great. One of the leaders, Kaya Harukata, sent a petition to the governor, phrased somewhat as follows:

"The present conscription law aims at creating a nation of soldiers, the object being to take precaution against foreign enemies. Then why is the martial spirit not encouraged by allowing the wearing of swords? What good reason is there for the prohibition of this time-honoured custom? The attitude of the authorities is thus self-contradictory. Soldiers and naval men are forbidden to carry swords!"

It was admitted that the words of the petition had some point, but the governor could not alter the official order; so the order was enforced. The Shimpu Ren refused to submit and took steps to resist the command of the government. Their plan was to assassinate the chief officials; but one of the leading spirits of the party, Otaguro Tomo-o, thought the step rash and advised patience, saying if they insisted on carrying swords, they might easily do so by having the weapons in sacks to cover them. The governor of Kumamoto could not wink at this state of affairs and he began to despise the Shimpu Ren, and he persecuted them to a degree. Otaguro consulted an oracle as to whether the party should rebel; and the oracle was favourable to the proposal. The members were duly informed. Their plan was first to assault and take the Kumamoto garrison and then collect an increasing force on their way to Tokyo to crush the Meiji government.

The 24th of October, 1876, was the day appointed for the uprising. When all came together the number was only 170; while the Kumamoto garrison numbered 2,300 soldiers. But as they depended not on human power but on the divine winds of heaven they resolved to go on with the insurrection. Most of them wore long *kimono* and *hakama* like scholars or gentlemen and their only weapons were swords, with a few spears. They distained such filthy things as foreign muskets which used hell-fire. Dividing into serveral groups, some of them started out to find and slay the governor, the Chief of Staff and the Commandant of the Garrison. The remaining 140 were divided into two bands, one of which was to attack the infantry and the other the artillery. The oldest man among them was 69 and the youngest 16.

The governor of Kumamoto was sitting quietly chatting with two policemen when the five assassins arrived, sprang upon him and decapitated him before his attendants knew what was on. Major General

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Taneda, of the Garrison, and his Chief of Staff were likewise despatched in short order. Colonel Yokura the Commandant, now taking charge, disguised himself as a stableboy, and ran out to get in touch with the soldiers of the garrison. The houses where the assassinations had take place were set on fire. The seventy men appointed to attack the infantry came on under Otaguro and Kaya and made for the barracks and began slaying officers and troops right and left, at the same time setting the barracks on fire. As the soldiers had their powder and shot in the keep of the old castle they were helpless and could not fight. Nor were the artillery better off.

It chanced that at that time Major Kodama, later the famous soldider of the Russo-Japanese war, was in Kumamoto. He was having a meal at a restaurant and when fire was reported he went out with the others to see the blaze. He saw that the fire was in the soldiers' quarters. He disguised himself as a cook and went in as far as the powder magazine, where he found Colonel Yokura already carrying out powder and shot for the few soldiers around him to use on the rebels, which they did with some effect. In the artillery Captain Ogawa had a few Snyder rifles which his men used with good results. The tables were already beginning to turn. Exposed to steady fire from the soldiers and having no firearms to reply, the rebels withered away, while the blazing houses smothered them with smoke. When the soldiers percieved the small forces of the enemy they took courage and followed up the battle with great zest. Most of the rebels fell fighting, while their leaders Otaguro and Kaya were wounded or killed outright. The rest committed harakiri; and thus in a night the Shimpu Ren were annihilated.

While their zeal was mistaken their patriotism has appealed to the Japanese as admirable, and so history repects them. With the recent increase of national spirit in Japan and the revival of Shinto cult and custom the name of these heroes are beginning to be more honoured than ever. In fact the Shimpu Ren only contended for that national spirit which many are now beginning to see must be preserved if Japan is not to lose her *Yamato Damashii* under the influence of foreign civilization.



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THE KITAZATO INSTITUTE

By DR. T. KITAJIMA

BACTERIOLOGY, which formed so important a part of scientific investigation and medical progress generally during the nineteenth century, was taken up with equal avidity by the medical profession in Japan. The late professor Koch, of Berlin, whose whole life was devoted to the study, treatment, prevention and extermination of diseases in epidemic forms, rendered as valuable a service to Japan as he did to mankind everywhere. One of the most distinguished of Professor Koch's pupils is Dr. Kitazato, of Tokyo, who studied under the German professor for seven years. In 1892 Dr. Kitazato established a scientific laboratory for the investigation of infectious diseases which has done much for the promotion of scientific medicine than any other institution in Japan. In this admirable ambition Dr. Kitazato had the encouragement of such leaders in the realm of education and science as the late Mr. Yukichi Fukuzawa, founder of the Keio-gijuku University, and Viscount Morimura.

After the establishment of his institute Dr. Kitazato began the manufacture of diphtheria anti-toxin and other serums, which he successfully applied to the elimination of disease. Germany was the first to treat disease by serums and Japan comes second, and between them they have brought about a new era in the treatment of epidemic diseases. Through the influence of the Hon. Tai Hasegawa, M.P., the Kitazato Institute was subsidized by the Government and became a national institution in 1899, since which time it has been enlarged and now ranks among the great bacteriological laboratories of the world.

In 1901 the Okuma Cabinet undertook to transfer the management of the Kitazato Institute to the Department of Education, placing it with the Imperial Medical College, and as this radical step was taken without consultation with Dr. Kitazato, he immediately resigned and started another institute of his own, regarding scientific investigation as necessary, restricted by official supervision, and believing that a truly scientific laboratory must be absolutely free. His ideal was to have an institution as free and progressive as the Rockefeller Institute or the Carnegie Institution, an ambition he never could hope to realize under official auspices and control.

Seeing how much lead I was treated the scientists of Japan, including many of his old pupils, soon rallied around Dr. Kitazato, collecting large sums of money for the establishment of his new laboratory which is now situated at Shiro-kane Shirokane, Tokyo, and known as the Kitazato Institute. On one corner of the grounds stands a shrine dedicated to the

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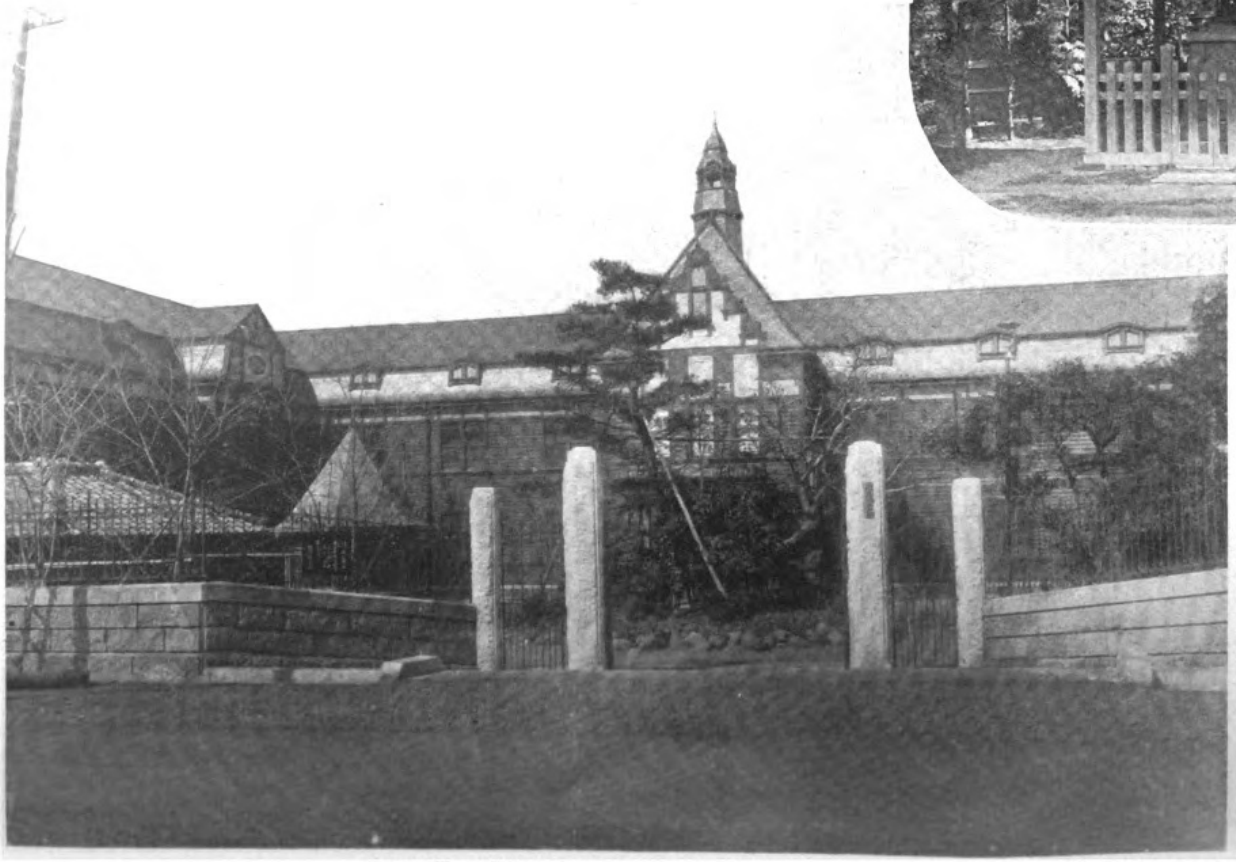
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DR. KITAZATO

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FRONT VIEW OF KITAZATO INSTITUTE

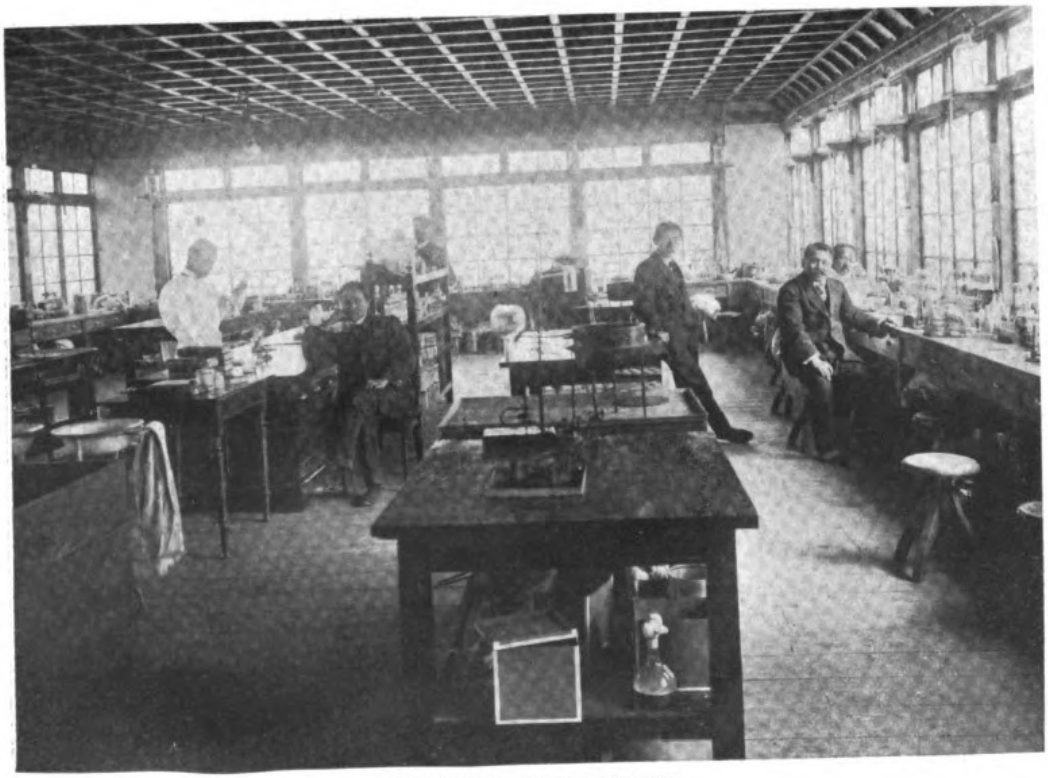


SHRINE TO THE LATE PROFESSOR KOCH

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BACTERIOLOGICAL LABORATORY



GENERAL LABORATORY

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SERUM LABORATORY

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spirit of the late Professor Koch, in front of which are the cedar and the cypress planted by Dr. Koch during his visit to Japan in 1908. The shrine looks out on a small lake.

The Kitazato Institute has several departments, such as that for practical investigation of infectious diseases, for lecturing and teaching, for examinations, for manufacturing serums, for experiments on animals, for feeding cattle and horses, and a business department. There is a staff of ten experts in charge, one of whom is the famous Dr. Hata, the inventor of Salvarsan (606); another is Dr. Shiga who discovered the bacteria of dysentery in 1906. The institute is devoting most of its attention at present to the investigation of infectious diseases and their prevention, especially the best remedies against them, proper methods of disinfection and treatment, the manufacture of drugs for preventive medicine and assisting the public organs of hygiene. Anti-toxin, both for diphtheria and cholera, salvarsan and neo-salvarsan are among the most important products of the laboratory. Dr. Kitazato took up the treatment of diphtheria by anti-toxin as soon as the method was adopted in Germany twenty years ago, and the serum manufactured by the Kitazato institute is an improvement on that first used, due to the studies of Dr. Hida an expert of the Kitazato Institute. The Kitazato anti-toxin is said to be the best now made, and orders constantly come in for it from all parts of the world. As the bacilli of such maladies as cholera are different according to time and place Dr. Kitazato sought to produce an anti-toxin applicable under all circumstances and he has now attained this achievement.

Salvarsan No. 606 and neo-salvarsan are inventions of Dr. Ehlrich and Dr. Hata of the Kitazato Institute, while the latter was studying at the Frankfort Institute from 1907 to 1911. When all supplies from Germany were cut off with the outbreak of war the Kitazato Institute met the medical demands of the nation and did much to supply the requirements of medicine in other parts of the world as well. Tianocprohl is now also made by the Kitazato Institute by the oxidized copper process, and has proved effective in the treatment of tuberculosis, its diffusion marking a new era in the treatment of this disease. The method of manufacturing vaccine at the Kitazato Institute is a model for other institutions. The institute now issues a monthly bacteriological journal.

It is a remarkable fact that in Japan where scientific progress generally is behind Europe and America, bacteriological science should be quite as far advanced as in Germany or any other country in the world; and this achievement is to be wholly ascribed to the skill and energy of Dr. Kitazato. This great scientist was born in Kumamoto in 1859, graduated from the medical department of the Imperial University in 1883 and the next year proceeded to Germany for post-graduate research, taking up bacteriological work under Dr. Koch. He returned to Japan in 1891 and established the first Kitazato Institute, as already mentioned. The Kaiser in 1909 conferred on him the Order of the Red Eagle. Mrs. Kitazato, who has been a great encouragement to her husband, is a daughter of Baron Matsuo; his younger daughter is married to Professor Watanabe of the Imperial University Law College. Dr. Kitazato is a man of greater social tastes and geniality than most busy men of science, while his influence on the medical profession in his native country has been immense. He lectures three months of every year on bacteriology and epidemic maladies; and there are now more than one thousand medical men who have graduated from his courses. Nearly all the sanitary experts in the various prefectures of the empire are Kitazato men. There is no question but that he has done more for the prevention and control of epidemics in Japan than any other man, and still more for the promotion of sound sanitary knowledge among the people generally.

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UTSUBO MONOGATARI

By F. YAMAZAKI

IN the middle of the Heian era, in succession to the Taketori Monogatari, the Utsubo Monogatari appeared. It consisted of some thirty volumes; but it was written in such strange and illformed characters that it long remained a sealed book, and caused the writing of many commentaries. It belonged to a period before the famous Genji Monogatari, and must be taken as representative of the earlier ages of Japanese literature. The plot of the book is rather complicated and certainly not easy to unravel, yet we may venture on a brief epitomé of it.

Once there was a clever man named Kiyowara Toshikage, who was appointed ambassador to China at the age of only sixteen. On the way thither his ship was overtaken by a storm and driven on the coasts of Persia, where he met sages and famous musicians and learned how to play the harp, or *koto*. He noticed during the three years of his sojourn there that he always heard a sound as of woodmen cutting trees near him. Wondering why it took so long to finish cutting the trees, he at last set out to explore, and lo, he beheld the Sanscrit demon who had just felled a huge catalpa tree about one thousand feet high and was then cutting it in two. As soon as he saw Toshikage approaching he ran toward him; but learning that Toshikage had a father and mother in his native land, Asura, the demon, bethought him of his own forty little ones at home and so he spared the intruder. Toshikage, seeing that he was now safe, requested the demon to present him with a portion of the tree just cut down; which request greatly angered the demon, who informed him that a message from an angel had said that when the tree began to wither beginning with the branches of the south side the sins of the Asura family would be pardoned, and then the clan should immediately cut the tree down and divide it into three parts, the topmost to be presented to Buddha, the middle to the ancestors of the Asura clan, while the lower portion was to be used in atonement for the sins of the Asura clan; so it was impossible to let any one else have some of the tree.

Just then an angelic boy appeared from heaven and showed a golden tablet on which was inscribed the following words: "Give the lower portion of the tree to Toshikage of Japan!" The demon of the Asura clan was not a little surprised at this and said that the upper and middle portions of the tree carried bliss with them, for if any one should strike the ground with them innumerable treasures would appear, while the lower part had only the power to give one a sweet voice. Toshikage received the lower part of the tree, as allotted to him. Thereupon a host of spirits and angels appeared and presented Toshikage with thirty harps; and as he proceeded through the forest with his treasure he beheld seven genii who took up with him

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and taught him how to play the harps, all of them being expert musicians. Toshikage was so pleased with what the genii did for him that he presented all his harps to them save eleven which he kept for himself, and then he sailed back to Japan. On reaching home he found that he had already attained to the age of thirty years. His parents were dead; but he found favour with the Emperor and the ministers of the Imperial Court. The Emperor asked Toshikage to play on the harp before him and no sooner had he commenced the tune than it began to snow, although it was summer; for, it is said, the music was so enthralling that the gods forgot what they were doing and neglected to hold the snow in place. So Toshikage became musical instructor to the Imperial Court, and dwelt with his wife at Sanjo in Kyoto; and a daughter was born to them. The child they did nothing to instruct in the art of music. In time she grew up to be a very beautiful girl and looked like an angel. Both the Emperor and the Crown Prince were anxious to have her, but the parents would not give her up. They said that they would give their daughter only to a husband chosen by heaven, whether Emperor or peasant.

When the girl was at the age of fifteen the parents both died, and so she lived with her old nurse, Sagano, in poverty. One day Fujiwara-no-Kanemasa, son of the premier, on his way back from a fête at Kamo, lost his way; and while roaming about Sanjo happened to get a glimpse of the fair maiden and fell in love with her. Indeed so smitten was he that he could not be persuaded to leave the place at all. His father was greatly concerned for his son's absence and in time discovered where he was, being much grieved over the circumstances. The youth was finally taken home, leaving the girl at Sanjo.

After some days the maiden had a child which she named Nakatada; and soon after had the misfortune to lose her old nurse. The boy grew up and was soon a good help to his mother. To the river he went every day to catch fish for food, and to the mountains he went to fetch acorns or chestnuts, also bringing home arrowroot and yams. One day while the lad was scouring in the hills as usual he met with an accident. In a large *sugi* tree he found a hollow (utsubo) into which his curiosity led him, when a big bear sprang out at him. Nakatada shouted in fear and tears, and said to the beast: "If you devour me who will take care of my poor mother?" The bear, apparently moved by this show of filial piety, walked away leaving the boy unharmed. From that time Nakatada made the hollow in the big tree a place of resort and often took his mother there. His mother taught him how to play the *koto*; and when he played the beasts of the forest flocked to hear the music and seemed bewitched by the sweet sounds.

In the meantime the lover of the maiden, Kanemasa, was now a famous general and spent much time in search of his former sweetheart, but all in vain. He was in despair of ever finding her when one day he happened near the big hollow tree while practising his troops, and hearing some charming music he approached to see whence it proceeded. There he found his old love and took her with their son to Sanjo where he purchased a fine house and established a home for them. After a while Nakatada became a chamberlain in the Imperial Household and was in great favour with everyone.

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One day General Kanemasa held a great wrestling bout at his villa in Sanjo when General Masayori was also present and asked Nakatada to play for him on the *koto*, but, owing to his high position at court, he declined to act the part of an entertainer. The general pleaded with him to comply, promising him his daughter if he should play for him. This tempted Nakatada and he played so sweetly that all were charmed beyond measure.

The above is an outline of the first volume; and with the second begins the love story proper.

It seems that General Masayori was a very powerful personage. He had fourteen daughters, all beautiful; but the ninth, Atenomiya by name, was unusually so; and all men wanted her, some of the nobles even resorting to violence to obtain her hand in marriage, but they did not succeed, however. For some time the competition was something keen, the three foremost rivals being Yoshimine Yukimasa, Fujiwara Suehide and a priest named Tadakoso. The first of these had been eighteen years in China, and was a highly fashionable gentleman; while the second was a man of great scholarly attainments; and though naturally men of vast moral and physical strength, yet as soon as they set eyes on the fair Atenomiya, they became helpless slaves to love. Even the third one, a priest of noted virtue and learning, was unable to retain his self-control in the presence of her charms and forgot all the commandments of Buddha in the race to win her hand. There were numerous other suitors some of whom had forsaken their wives under the allurements of matchless beauty. Many of the defeated ones retired to monasteries to spend the rest of their days pining over the saddest of all disappointments. Toward all these suitors the pretty Atenomiya was as cold as marble. Charmed by the witcheries of Nakatada's music, however, she could not hold out; and the remaining nine volumes of the Utsubo Monogatari relate in minutest detail how the love tale proceeded.

The beautiful Atenomiya was finally snatched from all her admirers by the Crown Prince and afterwards became Empress, poor Nakatada being given an Imperial Princess to soothe his sorrows, while the numerous sisters of Atenomiya married some of the innumerable suitors who failed to win herself, and so the other had no difficulty in getting rid of so many daughters. Atenomiya bore a son who afterwards became Emperor. Nakatada, father of the beautiful Empress, was promoted to the position of General of the Right hand. One of his daughters turned out to be a great musical genius.

The author of the Utsubo Monogatari is not known. He is supposed to have lived somewhere between 970 and 984 A.D. It will be seen that the main theme of the work is a beauty contest, in which it resembles somewhat the Taketori Monogatari. One of the most interesting features of the romance is its minute descriptions of court etiquette, which suggests that the author must have been one of the court nobles or officials; and as it was obviously a period of peace, he had little to occupy his time and devoted it to writing. It seems remarkable that all the suitors of the beautiful maiden would have forgotten her as soon as she became consort of the Imperial Prince. The fact that no one dared to compete for her hand with the Imperial family, shows the degree of reverence for the Imperial House prevailing at that time. It is furthermore clear that in that early day music was much esteemed by the educated public, to say nothing of the suggestion that it came from Persia. Evidently the idea prevailed that Music was an inspiration from heaven.

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JAPAN'S NEW TRADE POLICY

By T. SHIRAKAWA

UNDER the impetus lent to Japanese trade by the European war commercial and industrial undertakings have enormously developed, with extended markets for Japanese goods. Before the war it was supposed that Japanese commerce and industry were doing fairly well, but the abnormal conditions created by the war soon showed that, as a source of supply to meet the world's demands, Japan was still industrially in a very nascent stage. Japan was like a young graduate from college who approaches society with great self-confidence only to find he does not know it all. But, determined not to be defeated, the commercial and industrial circles of Japan concentrated their energies and skill on necessary things and soon brought conditions to a point where there was some hope of being able to meet the situation. The war has stimulated general industry and new undertakings to a wonderful extent.

The important question now confronting Japanese commerce and industry is how to retain the markets acquired during and on account of the war. In order to place Japanese commerce and industry on an independent footing a decided policy must be adopted. Greater attention will have to be devoted to promoting invention and initiative. This is absolutely necessary if Japan is to hold her position as a first-class Power. Trade is increasing enormously and Japanese goods are finding new and unexpected markets. And the longer the war goes on the greater will be Japan's extension of trade. But there is nothing permanent about present conditions. The authorities realize this only too well. To find out how best to save the situation the Government has despatched trade commissioners to China, French Indo-China, British India, Siam, the Dutch East Indies, the Philippine Islands, Australia, New Zealand, South Africa, Canada, the United States, Russia, Central Europe and Scandinavia. These officials will make exhaustive investigations and be in a position to keep Japanese commerce and industry well informed as to the most likely markets. They will also collect samples of the manufactures most in demand in the various countries they visit, so that Japan can begin to make these goods if she is not already engaged in such activity. Japan is especially anxious to capture and hold the trade fields formerly held by Germany.

There is no doubt that if Japanese commerce and industry are to hold their own against foreign competitiors something more will have to be done than than merely to depend on Government encouragement and the reports of Government officials. The Japanese people have got to take the matter in their own hands and become independent of leading strings. This side of the question has been too long neglected by masters of industry in Japan. Yet such personal initiative is of prime importance if we are to become properly organized for future competition. For maintenance of uniform quality of products there should be independent inspection. Already some alterations have been

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effected in the laws affecting corporations. The appointment and dismissal of inspectors are now entrusted to prefectural governors; so that corporations cannot now control inspectors. With inspectors thus more independently placed we may hope for greater improvement in exports; and if the new method still proves unstatisfactory the right of inspection will have to pass to officials of the Department of Agriculture and Commerce, as it now is in the case of raw silk and matting. Yet Government inspection cannot be regarded as an ideal method; for if corporations are incapable of inspecting their own porducts how can we hope for adequate improvement of quality?

There is no doubt that if Japanese manufactures are to retain the markets they have captured during the war there will have to be a greater improvement in quality of output. A reckless production of goods without reference to uniformity of quality and price will ruin our pros pects in foreign markets. Not that Japan is not to manufacture goods of coarse quality, but there must be a clear understanding between maker and purchaser as to these matters. Japan must be prepared to make exactly the goods that are demanded, adhering carefully to quality and price, so as to preclude all possibility of complaint. It is quite useless to go on producing goods of quality inconsistent with the price asked. The prospects at present are good for Japanese manufactures abroad if our masters of industry will but devote the necessary attention to the points outlined. Industry which pays sole attention to profits and neglects to satisfy purchasers is bound to fail.

Of course in the past all complaints as to goods being not up to sample or not maintaining uniformity of quality or output were due to manufacturers accepting larger orders than their own factories could fill, obliging them to sublet part of the order to smaller and often unreliable firms making goods slowly on a small scale. The results were inevitably unsatisfactory. Foreign customers, being ignorant of the circumstances, naturally fancy it to be a put up job with dishonest intentions. Indeed it is just because foreign purchasers are so lacking in knowledge of Japanese industrial conditions that they place such large orders, thinking that Japan, like England or America, can easily undertake orders of such dimensions as are accepted promptly by foreign firms. Foreign firms should also bear in mind that in Japan cheap goods are cheap in quality as in price, and goods of good quality are correspondingly high in price. It is hardly fair for foreign consumers to complain of the inferior quality of Japanese goods for which they have paid only an inferior price. When foreign buyers desire to place big orders in Japan it is always better to do so through Government officials on whom they can depend for proper direction in the matter.

There is also a good deal of misunderstanding among foreigners as to what Japan means by her efforts to encourage home manufactures. This does not at all mean that Japan is trying to exclude foreign goods. It has no such narrow meaning as this. It means that Japan must do all in her power to encourage extension of industry and promotion of exports, but not necessarily at the expense of foreign imports. Indeed Japan's main ambition is improvement of quality of domestic products as well as their increase of output. There is no attempt to discourage foreign goods with a view to making the Japanese people buy inferior manufactures at home. The general opinion in Japan may be said to be rather against a high protective tariff and that a nation should succeed by competition in quality rather than through artificial stimulation or protection.

Japan's trade policy at present is to improve the quality of Japanese manufactures to a degree capable of competing successfully with the manufactures of other nations in goods of the same quality and price, and thus to keep national commerce and industry fully abreast with the demands of the time. Great stress is laid on the importance of maintaining the reputation of Japanese goods on foreign markets and so enhancing the credit of the nation. A zealous effort is being made to satisfy customers everywhere and remove all misunderstandings between buyers and manufacturers.

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HANSHICHI SELLING PERIWIGS



HEIZO AND OSAN MAKING PERIWIGS

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SOTARO FIGHTS IMAICHI AND FUSÉ

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XV

An Unexpected Meeting

KASAMATSU Heizo now began to make explanation to Hanshichi. "No doubt," said he, "you are quite surprised to have this sudden call from me. Perhaps my daughter Osan has already told you of me. This evening I noticed a woman going about the street playing a samisen like myself, for money. Though her face was well concealed by her hat I could not mistake her voice, as it was exactly like that of my daughter Osan. I did not accost her, however, as I wanted to be quite certain about it. So, I have come back here to investigate. I am now convinced that she is no other than my daughter. I was just going to bound into the room with joy when I heard you speak of your will and wanted to know what was in it. For that reason I simply played the samisen instead. That I have been wandering about in this eastern region with my weary body of fifty winters is solely for the purpose of knowing the whereabouts of my beloved daughter. Fortunately and all unwittingly we find ourselves lodging at the same inn. Of course I cannot allow you, my son-in-law, to commit harakiri!"

At this moment Heizo snatched the sword from the hand of Hanshichi, and sheathing it, he handed the weapon to Osan.

"It is now six years," continued Heizo, "since you were abducted from Sanjo-gawara, when I had to run away from the capital to escape the charge of having killed Kyakuhei and Sokuhei. After leaving the capital I lived for four years at Nara. While there I was one day given a package of lunch at a restaurant by a young samurai who had come to worship at the Takatenjin shrine as a deputy of the lord of the province. On opening the package I found, to my great surprise, that it was filled with gold, accompanied by a note to the effect that the money was a reward for my loss of Sankatsu. The affair seemed to me passing strange. So I went to Gojo to make inquiry in secret. There I learned that Hanshichi, son of Akane Hanroku, had been excluded from the service of the lord of the province for having eloped with Sankatsu. Since that day I have been ever searching for you. As to the money I have not used a single copper of it; it is all here! I am most happy to have met both of you at last and thus realized my one desire of many years. But I wonder who sent me that money? Was it you who sent it to me through that young samurai? Tell me all about

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it, if you know, and relieve my doubts which have clung to me these six years."

Hanshichi remained silent and bashful before the manliness of Heizo who had made no reference at all to his own grievances but seemed only concerned with the welfare of Osan and Hanshichi.

At last Osan spoke and said: "I have forgotten the great obligations I am under to you in allowing you to incriminate yourself for my sake and so have caused you untold sorrow and misery to this day. I find no words adequate to ask your pardon, but I will tell you the whole story from the beginning."

She then related their experiences, saying how Hanshichi had met her accidently, in loyalty to his lord, in trying to save the good name of the young lord Yoshiwaka, the heir. She told him also about Sonohana and Sotaro; and about the wickedness of Zempachiro and Chokuro, otherwise called Fuse and Imaichi. And at every turn of the story Heizo showed increasing interest and seemed deeply impressed.

At last Hanshichi opened his mouth and said: "The case is just as Osan has now told you. I should have been dead at Shirakawa but for Osan. I am deeply ashamed to meet my father-in-law under such circumstances. The money about which you ask was sent to you by Atsukura Tomoharu, one of the chief officials of the lord of the province. As I was not aware who Sankatsu was at first, and knew nothing of her being betrothed, I asked Atsukura to send money to her parents in consolation for the abduction of their daughter and her death, as was intended for the sake of my young lord. You have not spent the money at all, but have kept on searching for your daughter, bravely facing every sort of hardship. Such characters as yours are very rare indeed. Certainly your courage and sincerity are far superior to mine."

At this praise Heizo burst out and interrupted Hanshichi, saying: "No, no: I have done nothing but my duty. The loyalty and heroism of you two lovers must be regarded as surpassing anything in me that is of merit. You two are indeed well matched; it is a knot tied by the hand of heaven. And the dear little child, too; how bright she is! Yes, and how lovely also! How closely she resembles her parents! What age is she now? And her name?"

"My age is this," said Otsu, holding up the fingers of her left hand. My mother has told me about my grandfather and I have been wishing to see you, oh, so much! Won't you stay here with us now all the time! Then my dear father and mother would get along without quarreling, as you would always praise them."

At this, tears came into the eyes of the parents; for they took the child's words as a gentle reproach. Heizo, too, wiped his eyes and lifted the little girl on his knee.

"Who could commit suicide while owning such a lovely child as this?" remarked Heizo as he fondled the little one. "Such a deed would be indeed devillish!"

Heizo now took out the money which he had received at Nara and laid it before Osan and Hanshichi.

"Use this money to pay the expenses of your illness," said he. "Try to regain strength of body as soon as possible. Then you will be able to relieve yourselves of poverty."

Hanshichi refused to touch the money. Shaking his head sideways, he said: "As I did not know that Sankatsu was really my beloved Osan to whom I was betrothed, Atsukura sent this money to you. Had he known that Sankatsu was my betrothed, he would not have sent the money. If I should use the money now for my own convenience my loyalty and faithfulness would be tarnished, even meaningless. Therefore we will keep the money as it is and return it to Atsukura."

"What you say is indeed quite reasonable," admitted Heizo, "but even though you desire to return the money, it could not reach Nara in one night. So it will not be too late to return it after you recover from your illness. Leave the matter to me."

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Osan too exercised herself in trying to persuade Hanshichi to do as Heizo suggested. So from the next day the services of a physician were sought for Hanshichi and he had every medicine and every care, sparing no trouble or expense; and in some twenty days he was completely recovered, to the great delight to Osan and Heizo.

One day Heizo said to Hanshichi: "Instead of going to Kamakura, a place you know nothing about, why not go to Naniwa (Osaka) and engage in business? The place is not very far from the capital. I know well the temper of the people there; and I can assure you that you will find it a convenient place to live."

Acting on this advice the family moved to Naniwa after some ten days' time. There they rented a house on Nagamachi street and consulted as to what business would be the best to open. As Heizo had been an actor he knew all about wigs and so he suggested that they start making *iregami*, or false hair; and this Hanshichi took out and sold day by day. He persuaded those who were getting bald to keep up their appearance by using false hair and soon did a thriving trade. Osan invented a *minokake*, for the use of ladies, which became very popular. Their business grew and flourished to such an extent that soon the demand was greater than the supply and the name of the firm came to be Minoya of Nagamachi. In this way they made a good deal of money; but they were yet far from saving the sum of gold they considered owing to Atsukura. So they devoted their chief attention to raising this sum.

XVI

Flowers of an Ownerless Garden

Sonohana, the daughter of Arimatsu Tenzen, did not appear at all jealous when she was informed that her husband Hanshichi had run off with a geisha, but simply lamented the misfortune. She contended that as her husband was quite an overrighteous person he could not easily be deluded by a geisha and forget the virtues of loyalty and obedience. She was indeed not without suspicions that the so-called geisha might be no other than Osan, his betrothed. At any rate she was persuaded that there must have been some good reason for the behaviour of Hanshichi. Sonohana now felt quite forlorn; and the more she pondered on her lot the worse she felt. Sometimes tears flowed down her cheeks like rain and left her wooden pillow soaked. In time she grew so weak that she had to take to bed. She tried the best of medicines, and even was cauterized by the moxa, yet without relief. Her parents were much cast down over the condition of their daughter and endeavored to have her forget all about Hanshichi; but such efforts were of no avail. Their attempts rather increased her illness; and so they became, as time went on, still more angry at the behaviour of their son-in-law. They could hardly restrain their vituperation in the presence of their sick daughter, so wicked did the conduct of Hanshichi seem to them.

Sonohana used to try to comfort herself by sending messengers secretly to the house of Akane Honroku, that is, the place where he now lived in confinement and disgrace, to ask how he was getting on; and sometimes she sent such dishes as fish and vegetables and a little saké, saying she knew he liked them. She even sent women to wash Hanroku's linen. All these acts of kindness she did without the knowledge of her parents, only a confidential servant being privy to what she did. Hanroku was naturally much moved by the kindness of his daughter-in-law, Sonohana, and often shed tears of gratitude. He used to remark at such times that he could not see how his son, Hanshichi, could have had the heart to forsake such a wife as Sonohana for the infatuations of a geisha. Thus Hanroku in his heart treasured up resentment against his son and equally strengthened his love for Sonohana.

In the meanwhile seven springs passed away. Then came a rumour that Hanshichi was living with his geisha at Nagamachi in Naniwa and that he was now a merchant dealing in wigs and had a daughter called Otsu. The gossips professed to be astonished at the audacity of a man who had forsaken his lawful wife, setting up shop only ten miles away from Nara, and that to live with a geisha.

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When Sonohana heard the rumour she was simply delighted just to know that Hanshichi was still alive and well. Her only anxiety now was lest her father should take steps to have revenge on Hanshichi. As was expected, Arimatsu Tenzen was in hot anger when he heard of Hanshichi being at Naniwa, and consulted with his wife, Shikinami, how to get even with the renegade son-in-law. One of the servant-maids overheard this conversation between Arimatsu Tenzen and his wife, and she related it to Sonohana who in turn resolved to prevent her parents doing anything to injure Hanshichi.

One night early in December Sonohana by the light of a frail *andon* wrote a letter which she intended to leave behind her when she fled to give her life for Hanshichi. But just at that moment her mother, Shikinami, came into the room. Seeing that her daughter was greatly wrought up, she endeavored to soothe her saying: "You still seem to regard Hanshichi was your husband, and lead a chaste life as his wife. But it will do no good unless you make the fact known to him. Your elder brother, Sotaro, is a friend of Hanshichi, and has been from boyhood. Him I have sent to Naniwa to acquaint Hanshichi with your faithfulness to him and your plans for his safety. When he returns we shall know all about Hanshichi in detail. Till then do not do anything rash!"

On hearing such words from her mother Sonohana determined to think better of her stern resolution and gave up the idea of despatching herself for the present.

Sotaro left Nara next day, at the instigation of his mother, and, with leave of absence from his master, set out for Naniwa with only one companion. About sunset they reached the mountain road at Ikomayama. Having forgotten to fetch a tinderbox the attendant went back to get one. Sotaro hired a passing palanquin and proceeded to Kuragari, a pass in the Ikoma mountains. One of the palanquin bearers remarked to him that as he was too heavy they could not carry him any farther, and proposed to return from there. To this Sotaro consented and was about to hand out the fare agreed upon when one of the men complained that they could not afford to carry so heavy a passenger so far up the mountain for so small a sum. They went on to impress on him that the job had already made them ill. The fare should include enough extra to buy medicine, they insisted. So Sotaro gave them a few coppers more. Thereupon one of the grew very angry, threw the money on the ground and demanded what Sotaro meant by offering such a pittance!

"Hand us over all your money, and all your clothes too," demanded the fellow.

At this Sotaro's temper was aroused and he exclaimed: "Do not attempt to insult me, just because you fancy I am alone! You may lose your necks if you are not careful!"

At this one of the men approached to strike Sotaro, but he landed him a severe kick which knocked him over; and seizing the other he held them down. He saw their faces and at once knew them.

"Aha! Are not you those two fellows Fuse and Imaichi who were driven out of Nara? Have you forgotten Arimatsu Sotaro?"

Thus saying Sotaro took off his cap so they might see his face. The two rascals were astonished at finding out whom they had attacked and soon fled away, as he slapped them with the back of his sword. "You louts!" he exclaimed. "Your crime is great in attacking a lonely traveler." But he knew that as he was traveling in secret he could not very well try to make examples of them. So he replaced his sword in its sheath and walked away with great dignity.

The two scamps ran down the road, whispering to each other, the blows from the sword still smarting on their backs. "Well, who could have imagined that we should have come across Sotaro in that way? Never mind. There is a rumour that Sankatsu is living with Hanshichi at Nagamachi in Naniwa. Let us try to steal her again; and then we can get some money in ransom for her!" Thus saying the two vagabonds started in the direction of Naniwa.

(To be Continued)

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JAPAN HOSIERY TRADE

By M. NAKAYAMA

NO department of Japanese manufacture and trade has shown more remarkable development than that of hosiery. This has been especially the case since the outbreak of the European war. And the exports of hosiery have shown as wonderful a rate of increase as the manufacture, having increased tenfold in the last ten years. The figures for 1916 show an increase of 180 per cent over those of the year before. If the war continues there is no limit of expansion which the Japanese hosiery trade may not reach. According to the latest official reports exports of hosiery from Japan were valued at 3,266,064 *yen* in 1914; they arose to 10,717,524 *yen* in 1915 and jumped to 28,834,391 in 1916.

The principal destination of Japanese hosiery before the war was India, which took some 90 per cent of the total consumption of that country from Japan. But since the war most of the Japanese exports of hosiery have gone to England, who formerly imported it from Germany. As the war but increased the demand for hosiery while the imports were falling off, England turned to Japan as a source of supply, the immense demand causing a great extension of the manufacture in Japan. The mills that were accustomed to make for the Indian trade, now changed the quality of their output to meet the better-paying demand from England. Consequently it was a great blow to the trade in Japan when Great Britain prohibited the import of hosiery in 1916. Had the ban not been removed later many Japanese hosiery companies would have been ruined. The consent of the British authorities to reconsider their restriction of imports for the sake of saving the Japanese companies was an act of justice which Japanese business men can never forget. It showed how deeply Great Britain is in sympathy with this country and its future.

Of course no business can expect to live on special favours; and if the future of Japan's hosiery trade is to depend on exports to Britain the companies will have to see to it that they turn out only goods of such a quality as can compete with the domestic products of England in quality and price, to say nothing of the imports from other countries. What Japan has now to do is to take proper steps to find and hold markets not only in Great Britain but in India, Egypt, Switzerland and the south seas as well as in China, so as to supply the place once filled by Germany. The Government is now devoting careful consideration to this question and the trade generally is becoming fully alive to its importance.

The making of hosiery commenced in Japan toward the beginning of the Meiji period; and thus in the comparatively brief space of fifty odd years Japan has arisen to a leading position in the output of this manufacture. The main reason for her progress is the comparative cheap-

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ness of Japan's equipment and labour. The whole thing is carried out on a very simple and unpretentious scale, often simply as an accessory work. During the war with China and also during the war with Russia there was a tremendous expansion in the hosiery business for war purposes, and it was then that the foundation of its prosperity was laid.

The largest center of hosiery production in Japan is Osaka; and Tokyo, Aichi, Hyogo, Kanagawa and Miye come next. Osaka turns out about 80 per cent of the total. Among the larger firms engaged in this manufacture are the Horikawa firm of Tokyo; the Yamamoto, the Ishii, the Yanafuku Shoten, the Iwai Shoten, of Osaka. In addition there is the Osaka Spinning Company, the Oriental Hosiery Company and so on at Osaka. In the manufacture of hosiery the Japanese companies do not suffer at all from shortage of material, owing to the enormous development of the cotton spinning business in this country; and although some years ago there was difficulty in making the finer qualities of hosiery, there is now nothing to prevent Japan from manufacturing hosiery equal in quality to that made in the most advanced centers of production. A few years ago such articles as knitted underwear, socks and stockings, gloves and jackets could be made only in centers like Osaka, but now they are made all over Japan wherever the hosiery business is carried on. The main aim of the first makers of hosiery was cheapness, but as foreign markets insist on quality first, more attention is now being devoted to that, so that the price is sure to rise. Much attention is being given to the necessity of building up a good reputation for Japanese goods in foreign markets.

Silk hosiery is fast increasing in output and export also, though as yet it is far behind cotton hosiery. But owing to the great advantage Japan possesses in her immense output of raw silk she is in a position to supply the world with silk hosiery, at the manufacture of which few can compete with her in skill. Considerable exertion is being made in this direction at present.

In some ways Japanese hosiery has been unfairly judged in foreign markets. Competitors have picked out the cheapest of our products and taken them as samples of what we can do, and thus they have been compared unfavourably with foreign manufactures. These orders for our cheapest goods placed with our smallest manufactures should not be taken as representative of our hosiery manufactures, especially as to quality. If goods are ordered from the smaller firms they must not be expected to show the eveness of quality and uniformity of condition that are to be found in the goods turned out by the best firms. When small mills have to fill large orders they are obliged to farm out the order in lots to still smaller knitters, and so the quality can hardly be uniform. It is a great mistake to suppose that Japanese hosiery is all of a cheap quality. Those willing to pay reasonable prices will obtain as good hosiery in Japan as they will for the same money in any other country. But they must place their orders with well-established and reliable firms, who are always able and ready to supply goods up to sample.

In time the evil of lack of uniformity in quality and output will disappear with the trend of competition, as the less reliable firms will not be able to subsist. But the war in Europe has created an extraordinary increase in demand and so given impetus to hasty production and carelessness as to quality of output, an evil which will soon right itself. The larger Japanese hosiery firms are now in a position to undertake orders of unlimited extent and supply goods according to sample in regular quantity and of uniform quality. The industry has now so far developed that it is in a position to supply even the world's demand; and after the war is over Japan will be in even a better position than at present to compete with other countries in supplying the hosiery markets of the world.

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KAWAMURA ZUIKEN

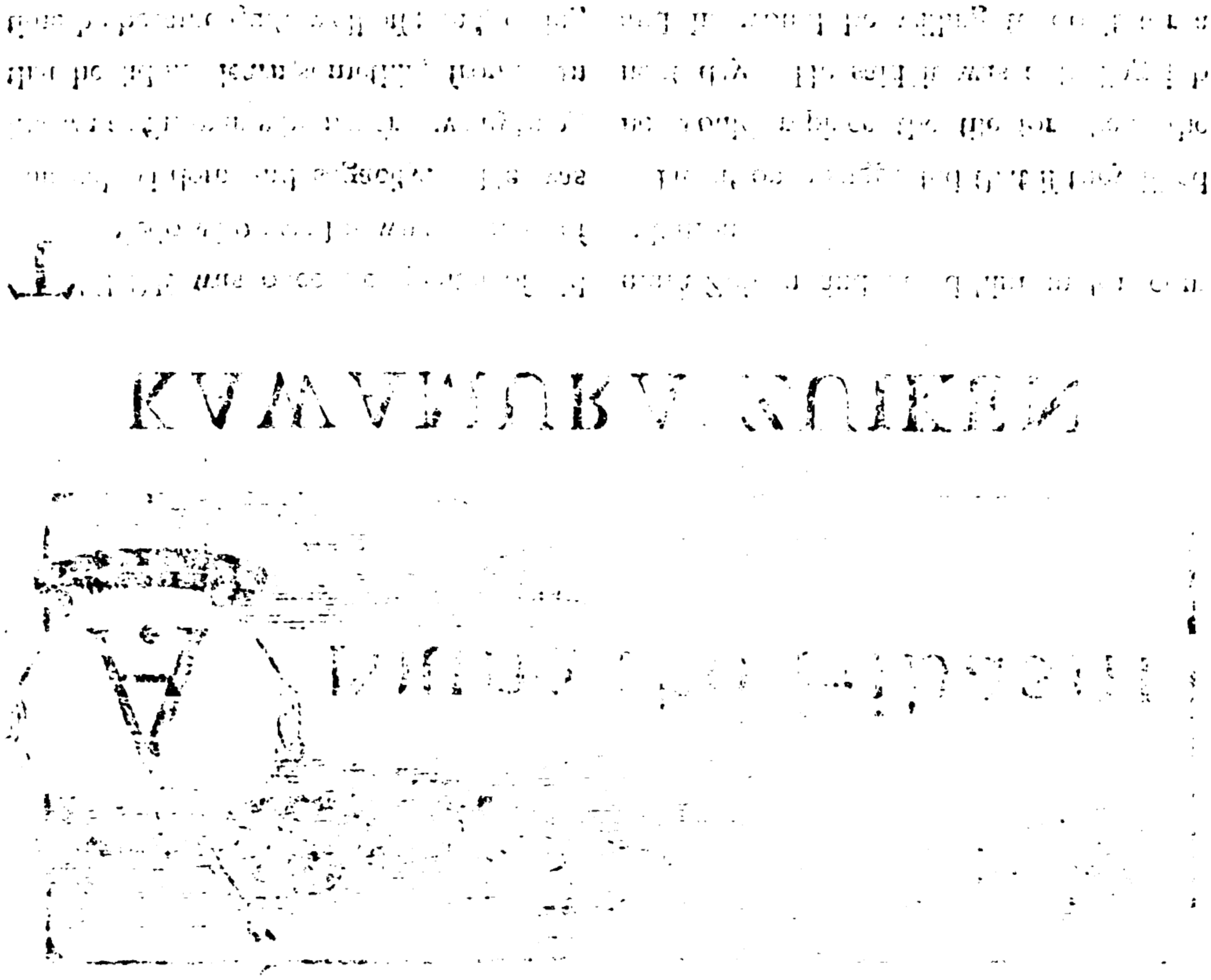
THERE was once a carpenter of old Yedo who was known as a man of unusual wisdom and sagacity. He was known as the man who never saw anything that he did not learn something from. In time he became quite well off; and, owing to his wisdom, was greatly in demand as an adviser.

One day as he was passing the Zojoji temple at Shiba he noticed that one of the large ornamental tiles had fallen off; it was known as the oni-gawara, or demon tile, which is placed at the end of the roof-ridge. The priests at once set about having it replaced and called in some builders to assist them. First the priests called for plans and costs; and the tilers said it would take about ten days to rig up the scaffolding and replace the tile, and the cost would be considerable. The priests were discouraged at the amount of the cost and dismissed the tilers until the matter could be considered further. Just then they caught sight of Kawamura Zuiken and called him in for consultation.

He at once suggested that if they liked he would replace the tile for them the next day. He said it was a trifling job and he would be willing to do it for a mere nothing. The priests doubted, but decided to entrust the work to him. Next day Kawamura Zuiken arrived with two assistants. People were surprised to see him carry a kite in his hand, and wondered what he could want with it. His purpose was soon evident, however. Instead of building a scaffold to reach the saddle of the great roof, he flew his kite over it; and when the kite had descended the other side he tied a strong hemp rope to the kite string and pulled the rope in this way up over the roof-ridge. Then he laid a long ladder against the wall of the temple; the roofers climbed up this until they reached the rope when they were pulled up on the roof. The tile was next pulled up and placed in its former

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and he hoped nice pegs under that: and so on until the bell was right enough to call a cabal meet the next Yodo to dig a canal which was dug in accordance with the city and then solved the authorities of Kawachi Nakaku. The city taken still remains as a monument of the wisdom this bridge, known as the Nakagawa canal, very good for irrigation: and the city of Osaka was then became known far and wide for wisdom!

After the name of Kawachi Nakaku had become known as a wise man, he was invited to the Court of Emperor Ojin.

This Emperor's Nakaku the son of Tamboseki.

Next year the Empress of the Nakaku had a child named Yuriwaka. This child was very fond of his father, and when he grew up he became a great warrior. He was also very fond of hunting, and he had a great many dogs. One day he went out hunting with his dogs, and he came to a place where there was a great many deer. He shot at them with his bow and arrow, and killed a great many of them. He then went home, and told his father what he had done. His father was very angry with him, and told him that he must not kill so many deer. He told him that he must only kill as many as he could eat. He told him that he must not kill any deer that were with young. He told him that he must not kill any deer that were in the forest. He told him that he must not kill any deer that were in the mountains. He told him that he must not kill any deer that were in the valleys. He told him that he must not kill any deer that were in the rivers. He told him that he must not kill any deer that were in the lakes. He told him that he must not kill any deer that were in the ponds. He told him that he must not kill any deer that were in the wells. He told him that he must not kill any deer that were in the springs. He told him that he must not kill any deer that were in the streams. He told him that he must not kill any deer that were in the brooks. He told him that he must not kill any deer that were in the rivulets. He told him that he must not kill any deer that were in the torrents. He told him that he must not kill any deer that were in the cataracts. He told him that he must not kill any deer that were in the waterfalls. He told him that he must not kill any deer that were in the whirlpools. He told him that he must not kill any deer that were in the eddies. He told him that he must not kill any deer that were in the currents. He told him that he must not kill any deer that were in the tides. He told him that he must not kill any deer that were in the waves. 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He told him that he must not kill any deer that were in the breakfast. He told him that he must not kill any deer that were in the lunch. He told him that he must not kill any deer that were in the tea. He told him that he must not kill any deer that were in the coffee. He told him that he must not kill any deer that were in the chocolate. He told him that he must not kill any deer that were in the cocoa. He told him that he must not kill any deer that were in the milk. He told him that he must not kill any deer that were in the cream. He told him that he must not kill any deer that were in the butter. He told him that he must not kill any deer that were in the cheese. He told him that he must not kill any deer that were in the bread. He told him that he must not kill any deer that were in the toast. He told him that he must not kill any deer that were in the biscuit. He told him that he must not kill any deer that were in the cake. He told him that he must not kill any deer that were in the pie. He told him that he must not kill any deer that were in the tart. He told him that he must not kill any deer that were in the pudding. He told him that he must not kill any deer that were in the custard. He told him that he must not kill any deer that were in the jelly. He told him that he must not kill any deer that were in the ice cream. He told him that he must not kill any deer that were in the sherbet. He told him that he must not kill any deer that were in the sorbet. He told him that he must not kill any deer that were in the granita. He told him that he must not kill any deer that were in the frozen yogurt. He told him that he must not kill any deer that were in the frozen custard. He told him that he must not kill any deer that were in the frozen dessert. He told him that he must not kill any deer that were in the frozen treat. He told him that he must not kill any deer that were in the frozen delight. 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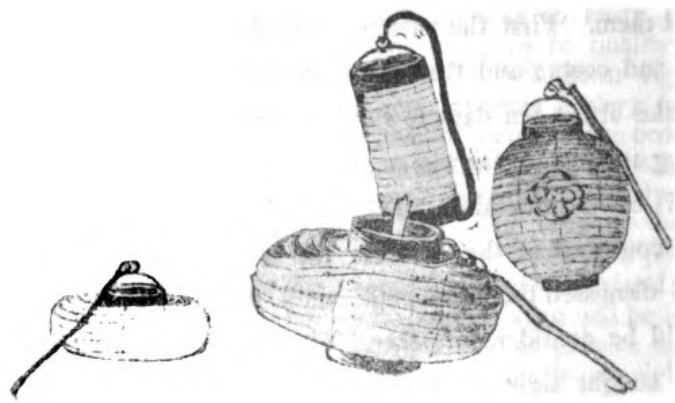
position; and the roofers descended as they had gone up. Thus the job was done quickly and at small cost. Kawamura Zuiken then picked up the kite and handed it to some children who were playing in the temple grounds.

Next year the priests of the Zojoji temple had another job for Kawamura Zuiken and sent for him again. This time it was to raise the big bell which had fallen in the belfrey. He looked over the ground and then replied that he would replace the bell for them the following day. They inquired if he intended to fly a kite again to do the job; and he only laughed at the joke and departed.

He proceeded to a rice merchant and told him that the big temple would require a certain number of bags of rice. When Kawamura arrived the next day he found numerous bags of rice piled about the belfrey. He thrust a heavy piece of timber through the bell hook and had the men lift one end as high as they could and he placed rice bags under that; and so on until the bell was high enough to be hung.

After this the name of Kawamura Zuiken became known far and wide for wisdom; and when the city of Osaka was threatened by dangerous floods the Government consulted him as to how best to save the city. He examined the site of the city and then advised the authorities to dig a canal near the river Yodo to carry away the rising water; and the canal which was dug in accordance with this advice, known as the Ajigawa canal, still remains as a monument of the wisdom of Kawamura Zuiken. The clay taken from the cannal was used in constructing Tempozan.

Thus Kawamura Zuiken, the son a poor Nagoya peasant, became, through his prudence and wisdom, not only famous but wealthy, and reached the position of a *hatamoto*, or inferior daimyo, under the Tokugawa government.



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MONTHLY RECORD OF EVENTS

(JAN. 25 TO FEB. 25, 1917)

Jan. 26.—Suspension electric railway, the first of the kind in Japan, planned between Otawachi and Takayamachi in Gifu prefecture, a distance of over 71 miles. The new line will be a purely Japanese system, lighter in weight and less expensive than foreign systems.

The South Sea Trading Company increased its capital to 3,000,000 *yen* and issued new shares. The company has planned a great extension of operations, with headquarters at Singapore, and new branches in Sumatra and the Philippines.

Jan. 27.—Big order for Japanese cocoons arrived from the Puhara districts of Central Asia through the Bank of Siberia, the order being necessitated by cessation of imports from Europe.

Death of Count Munemoto Date, former lord of Sendai. The deceased nobleman was a descendant of the famous Date Masamune who despatched a mission to the Pope in the 17th century, with plans for Japanese expansion abroad.

Jan. 31.—Subscription to Russian 5 per cents reached 70,000,000 *yen* and had to close at 5 p.m. owing to large oversubscription.

Feb. 2.—A magazine in the godown of the Yokohama Warehousing Company blew up, causing a loss of 300,000 *yen*.

Feb. 3.—The Indian poet, Sir Rabindra Nath Tagore, arrived at Yokohama from the United States, en route to India.

Feb. 10.—Tachiyama, one of Japan's greatest champion wrestlers, planned a trip to the United States with a party of ten companions of the ring, to sail next June.

Feb. 12.—Government Commission appointed for the investigation of Finance, Trade and Diplomacy after the war, under the auspices of the Departments of Agriculture and Commerce, Finance, Communications and Foreign Affairs.

Baron Hayashi, Japanese Minister to Pekin, arrived in Tokyo and reported improvement in relations with China, owing to the settlement of recent negotiatons and the resolution of America and Japan to coöperate in the financing of China.

Viscount Ookochi, Viscount Tsunetada Kato and Dr. Kawai were appointed to represent Japan at the International Conference to convene at Rome in April.

Mr. Morisane Mita, of the Imperial Household Department and one of the leading French scholars of Japan, died. He had long been a tutor in the Imperial Family.

Feb. 15.—Department of Communications announces that since the beginning of

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Chap. 3.—The Interior Department

Chap. 4.—Department of Agriculture

Chap. 5.—Department of Commerce and Labor

Chap. 6.—Department of Justice

Chap. 7.—Post Office Department

Chap. 8.—Navy Department

Chap. 9.—War Department

Chap. 10.—Department of the Interior

Chap. 11.—Department of Agriculture

Chap. 12.—Department of Commerce and Labor

Chap. 13.—Department of Justice

Chap. 14.—Post Office Department

Chap. 15.—Navy Department

Chap. 16.—War Department

(Jan. 25 to Feb. 22, 1911)

JOURNAL
OF THE
MONTHLY RECORD OF

the war as ships registering a tonnage of 1,475,000 tons left Kobe for various countries, chiefly India, and Norway and Spain.

Feb. 16.—Mr. Mikami, formerly and for a time to Vienna, was appointed head of the new investigation bureau organized on the 12th.

Feb. 17.—Mrs. Shobin Negueli or Kasai, the most famous painters of Japan, passed away at the age of 71. She had been art teacher to many of the members of the Imperial family and other distinguished personages and won a high place at the art exhibitions of the nation.

The annual meeting of the Bank of Japan announced that last year's transactions represented a total of ¥5,618,000,000 yen, which was 1,594,400,000 yen more than the previous year.

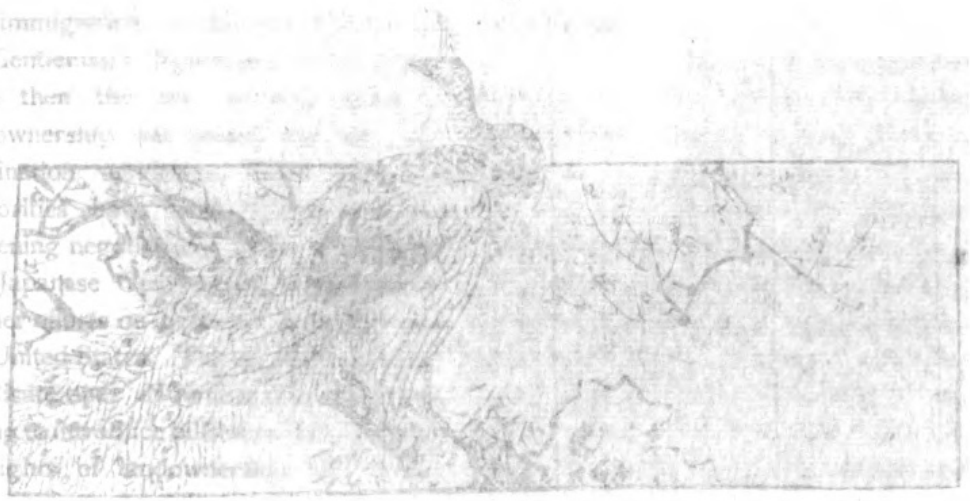
Feb. 19.—The Osaka Medical College and hospital were burnt with a loss of about one million yen.

Feb. 20.—Annual Meeting of the Bank of Chosen decides to increase capital to 20,000,000 yen, necessitated by expansion of business in Korea.

Feb. 21.—Re-organization of Yasuoka Hanabusa, President of the Japan Red Cross Society, and Baron T. Ozawa, vice-president of the Society. Surgeon-General Ishiguro was appointed President and Mr. S. Hirayama vice-president of the Society.

A certain Mr. Inouye with wellknown names as Masonobu Kanoko, Hanabusa Itchosai, Takahashi Shotei and Tomioka Tessai, Takahashi, Shotei, Inouye, Mr. Kanzan Ito, Gakuto Shirai and others, together with the American Ambassador and Dr. Taylor, were appointed for the improvement of relations with the United States. The first item on their programme is the bargaining of cooperation between America and Japan in the Russo-Chinese Chinese.

Feb. 23.—Germany having determined upon a ruthless submarine warfare by which all to any merchant ships [illegible] in war zone; and to sail [illegible] contraband, decided on an average 20 per cent increase in freight rates from April 1.



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the war 28 ships representing a tonnage of 147,500 had been sold to Foreign countries, chiefly England, Norway and Spain.

Feb. 16.—Mr. Akizuki, formerly ambassador to Vienna, was appointed head of the new investigation bureau organized on the 12th.

Feb. 17.—Mrs. Shohin Noguchi, one of the most famous painters of Japan, passed away at the age of 71. She had been art teacher to many of the members of the Imperial Family and other distinguished personages and won a high place at the art exhibitions of the nation.

The annual meeting of the Bank of Japan announced that last year's transactions represented a total of 48,618,000,000 *yen*, which was 1,394,400,000,000 *yen* more than the previous year.

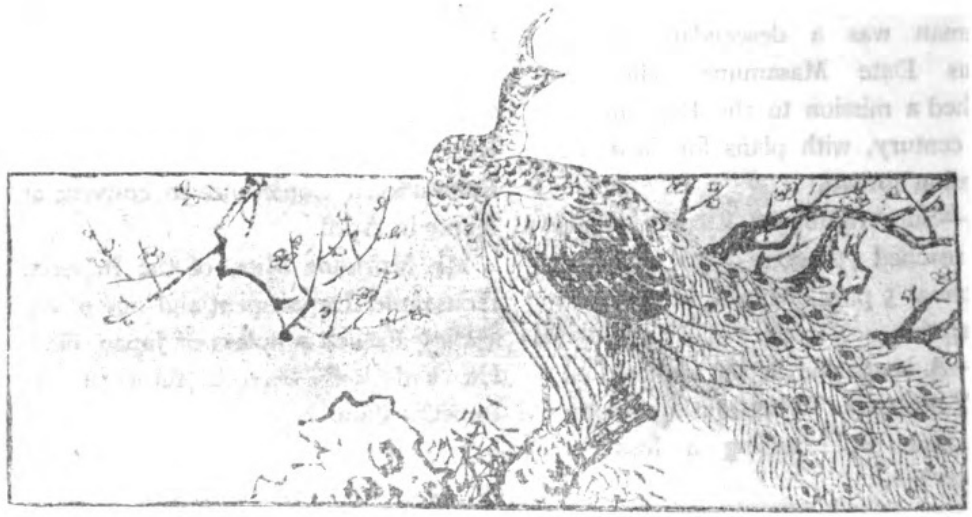
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Feb. 20.—Annual Meeting of the Bank of Chosen decides to increase capital to 20,000,000 *yen*, necessitated by expansion of business in Korea.

Feb. 21.—Resignation of Viscount Hanabusa, President of the Japan Red Cross Society, and of Baron T. Ozawa, vice-president of the Society. Surgeon-General Baron Ishiguro was appointed President and the Hon. S. Hirayama vice-president of the Society.

A committee including such well-known names as Viscount Kaneko, Barons Shibusawa, Takahashi, Sakatani and Megata, Mr. Shidehara vice-Minister of Foreign Affairs, Mr. J. Inouye, Dr. Takamine, Hon. Tokutaro Sakai and others, together with the American Ambassador and Dr. Teusler, were appointed for the improvement of relations with the United States. The first item on their programme is the hastening of coöperation between America and Japan in the finance and commerce of China.

Feb. 23—Germany having determined upon a ruthless submarine warfare Japan decided to arm merchant ships plying in waters of the war zone; and the shipping companies decided on an average 20 per cent increase in freight rates from April I.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

American Citizenship For Japanese

The *Nichinichi* urges the Japanese Government to take decided steps to see that Japanese residing in the United States acquire the right of citizenship, as the best way of diminishing the anti-Japanese sentiment in that country. The anti-Japanese problem is a perennial one in American politics, says the *Nichinichi*, and restrictions on Japanese in that country are ever growing tighter, until the future of Japanese subjects in the United States can no longer be regarded with optimism. The fountain-head of the anti-Japanese feeling continues to be in California. As Japanese immigrants are mostly labourers and cannot be utilized in politics until they acquire the right of citizenship, the American labour party cannot welcome them and so the agitation is kept up against them. The immigration trouble was quieted by the Gentleman's Agreement of 1908, but since then the law denying rights of landownership was passed and thus discrimination continues. The American authorities have been trying to avoid reopening negotiations on the subject and the Japanese Government has made no further efforts on behalf of its subjects in the United States. The situation is indeed a delicate one. Now that other states are trying to introduce bills depriving Japanese of rights of landownership the Tokyo Government should not be inactive but should take proper steps for a fundamental solution of the problem. To pass laws denying certain privileges and rights to those not citizens of the United States is a discrimination against those not permitted to enjoy the right of citizenship. Undoubtedly such laws are aimed chiefly at Japan, since her subjects are the only ones suffering much from them. To make treaties with Japan guaranteeing Japanese subjects equal treatment with other nationals and then enact laws depriving them of this treatment is an insult to the Japanese people and an injury to the dignity of Japan. The present situation is only a temporizing one which can bring satisfaction to neither side. The fundamental issue at present is whether Japanese subjects in the United States can be denied the right of citizenship which is conceded to Europeans.

America, Germany and Japan

The *Chuwo* contends that the attitude of the United States toward Japan is exactly similar to the attitude of Germany toward America. The progress of science and general education has done something toward the lessening of racial prejudice but very little in the direction of removing the prejudice of the white against the yellow races. In America they are proud of having separated religion and

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education, church and state, and talk of the equality of all men before God as represented by the spirit of American democracy, but on the important question of race prejudice the Americans are far more barbarous than Japanese. The misunderstanding that has arisen between Germany and the United States is likely at any moment to arise between America and Japan. By overriding considerations of humanity and introducing anti-Japanese bills in state legislatures in the United States the people of that country are assuming an attitude to Japan like that assumed by Germany toward America. If a crisis is brought about in relations between Japan and the United States the Americans alone will be to blame. The recent anti-Japanese bills debated in America are testing Japanese patience beyond endurance. Such recklessness and injustice are astounding. It is of a kind with the recklessness of Germany toward America; and if it is kept up America will find herself up against Japan as she is now against Germany.

Relations With China

The conciliatory policy adopted by the present cabinet toward China seems to be having a good effect on relations between the two countries, though most of the Japanese dailies are anything but pleased with the terms on which the Government settled the Chengchiatung affair. The Tokyo *Asahi* affirms that all the more important contentions put forward by the Japanese Government were rejected by China, who agreed only to punish the Chinese officials guilty in connection with the trouble. This the paper regards as a diplomatic failure of no small importance and an insult to the Japanese people. The Tokyo *Nichinichi* agrees that the Terauchi cabinet has received no more from China than the latter would have conceded without any formal demand, the Chinese having rejected the proposal for the establishment of Japanese police stations in the new Japanese settlements in China and also the suggestion to appoint Japanese military advisers for China. Having waived these points because China objected to them the gains from a diplomatic point of view are negligible. The *Jiji* does not attach so much importance to the affair, though it regrets that Japan did not obtain agreement to her proposals as it would have prevented the recurrence of trouble between Chinese and Japanese subjects in the parts affected.

Germany and America

The Japanese press on the whole welcomes the severance of diplomatic relations between the United States and Germany. The Tokyo *Asahi* does not think the situation will necessarily lead to war between America and Germany. The step, however, was inevitable on Germany's part in order to effect a closer blockade of Great Britain. The *Mainichi*, on the other hand, hopes that the rupture of relations with Germany will lead America to undertake some form of punishment, since severance of diplomatic relations can do no good without positive action on the part of the United States. It is not believed in Japan that the situation between Germany and the United States will have much effect in hastening the end of the war, as the blockade of the Central Powers was as effective before the rupture with America as it can well be. The attitude of America will, however, have an admirable effect on the morale of the Allies and may in some degree accelerate the restoration of peace. Now that the umpire

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has been insulted and withdrawn we may expect that he will take the side of the belligerent parties whose cause he most approves.

Tokyo

It is remarkable how many persons, some of whom may lay claim to education and familiarity with Japan, persist in misspelling the name of Japan's capital. Of course if Government officials and western diplomats in Japan insist on spelling it To-ki-o, western people ignorant of the Japanese language cannot be blamed for pronouncing it in three syllables (Tō-kee-yo), much to the amused disgust of the Japanese. The Japanese ideographs are only two and are best represented by the two romaji syllables *To-kyo*, pronounced with a very slight emphasis on the first syllable. Tōkyo, by the way, reaches the fiftieth anniversity of its dignity as the capital of the Empire this year; and in celebration of the jubilee a great exhibition is to be held for 78 days, from March 15 to May 31. When the capital passed from Kyoto to Yedo with the Meiji Restoration the name was changed to Tōkyo. It is expected that the event will be worthily commemorated by the exhibition now planned. Count Hijikata is honorary president and Baron Takei president of the committee with Hon. S. Hirayama as vice-president. The various prefectures as well as the colonies of the empire will send exhibits representing the progress of the nation during the last half century. A special exhibit will be designed from the famous paintings of Hiroshige representing the 53 towns on the old Tokaido with panoramic views of daimyo processions along the famous route. Pictures, relics and various articles connected with famous personages of the Restoration era will be on view in the main hall of the Exhibition, as well as articles owned by the late Emperor and Empress. One hall will be devoted to exhibitions of European war scenes by the latest mechanical means.

Political Professors

The Japanese Government has recently granted permission for professors of the imperial universities to become members of the Imperial Diet. Hitherto instructors at Government academic institutions have not been allowed to offer themselves as candidates at elections. Nevertheless they have always taken a keen interest in politics and their views have exercised wide influence. On the other hand, owing to the fact that students at government colleges are not permitted to take any part in politics, even to extent of discussing a campaign, the situation will be rather awkward when the young men desire to support a popular professor at the polls. It is very difficult to see how the divorce of University life from interest in politics can be expected to enhance that interest in good Government which it should be the duty of every citizen to cultivate.

Late American Ambassador

The sudden demise of the Hon. George Wilkins Gutherie, American Ambassador to Japan, in Tokyo on the evening of March 8 caused universal grief among the people of Japan, where his four years sojourn had won him the highest esteem from all classes. His modest gentlemanly temperment, his unusual degree of tact and his gift of eloquence were constant subjects of admiration, and stood him in good stead at a time when relations between Japan and the United States were not at their best. There is no doubt that the late ambas-

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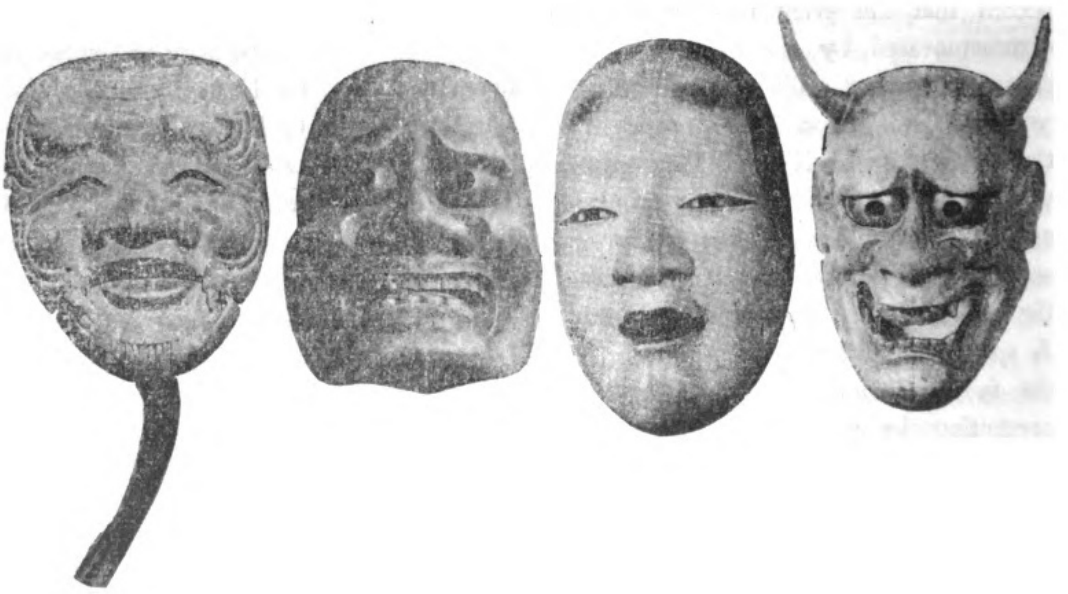
sador did a great deal toward improving relations between the two countries, especially by helping to bring financial interests to see in a greater measure eye to eye in China. The Japanese press made touching and appropriate reference to the death of Mr. Gutherie and his Majesty the Emperor despatched the following special telegram to the Washington Government, addressed to the President of the United States :

"Allow me to convey to you an expression of profoundest sympathy in the loss which the American people have sustained by the death of his Excellency the Honourable George Wilkins Gutherie, Ambassador of the United States to Japan. He has done much to inspire confidence and friendship in the relations between our two nations, and has worthily represented his country to which he devoted his services faithfully to the end."

Referring to the sad event of the American Ambassador's death, Viscount Motono, Minister of Foreign Affairs said :

"It is with the profoundest sorrow that I have learned of the unexpected death of the American Ambassador, the Hon. G. W. Gutherie. With his noble personality and lofty principles, for which I have always entertained the highest respect, Mr. Gutherie has done an incalculable service in improving relations between America and Japan. His decease at this time is an immeasurable loss to both nations. I offer my heartfelt sympathy to the American people."

After appropriate service, attended by all the leading officials of the Imperial Government, at Trinity Cathedral, Tokyo, the body of the late Ambassador was conveyed to the United States on the warship *Azuma*, by courtesy of the Imperial Government.



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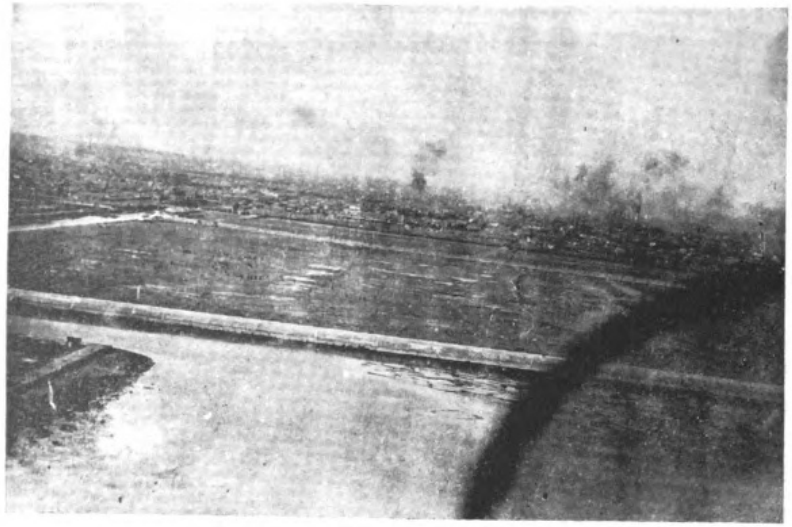






1. SIR RABINDRA NATH TAGORE RETURNS TO INDIA BY WAY OF JAPAN 2. FAREWELL BANQUET TO MR. LOU TSUNG YU 3. AMERICAN BAZAAR ON BEHALF OF THE ALLIES RED CROSS

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DR. KISHI'S AERODROME



SUSAKI FROM AN AERODROME



TSUKISHIMA FROM AN AERODROME



MOUTH OF THE SUMIDA RIVER FROM AN AERODROME

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TSUKIJI, TOKYO, FROM AN AEROPLANE INVENTED BY DR. KISHI



FUKAGAWA LUMBER YARDS FROM AN AEROPLANE

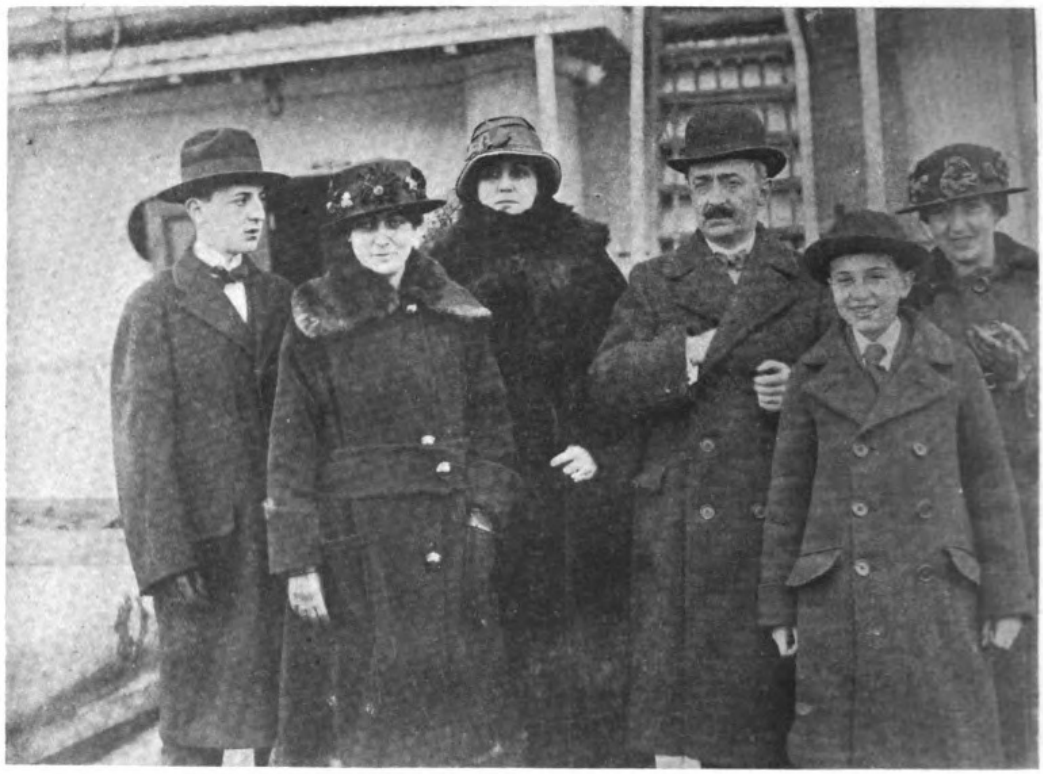


CENTRAL TOKYO FROM DR. KISHI'S AEROPLANE

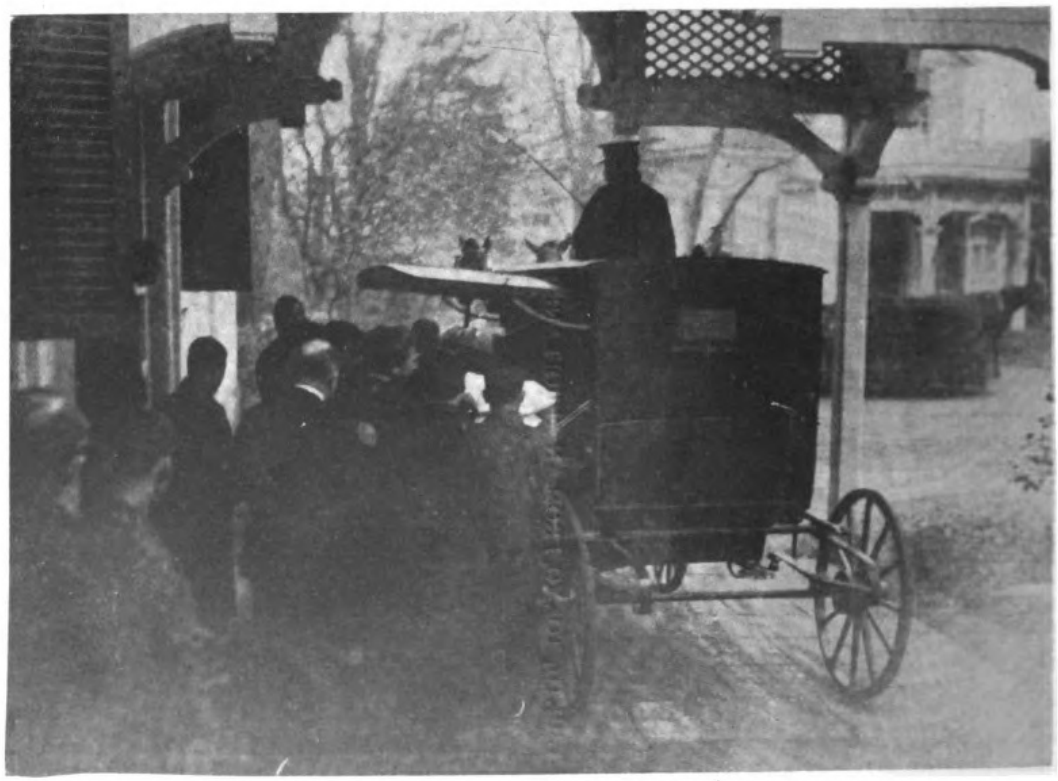


AKASAKA WARD, TOKYO, FROM DR. KISHI'S AEROPLANE

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THE NEW CHILIAN MINISTER, MR. FRANCISCO RIVAS,
AND HIS FAMILY, ARRIVING IN TOKYO



BODY OF THE LATE AMERICAN AMBASSADOR BEING
REMOVED TO THE EMBASSY IN TOKYO

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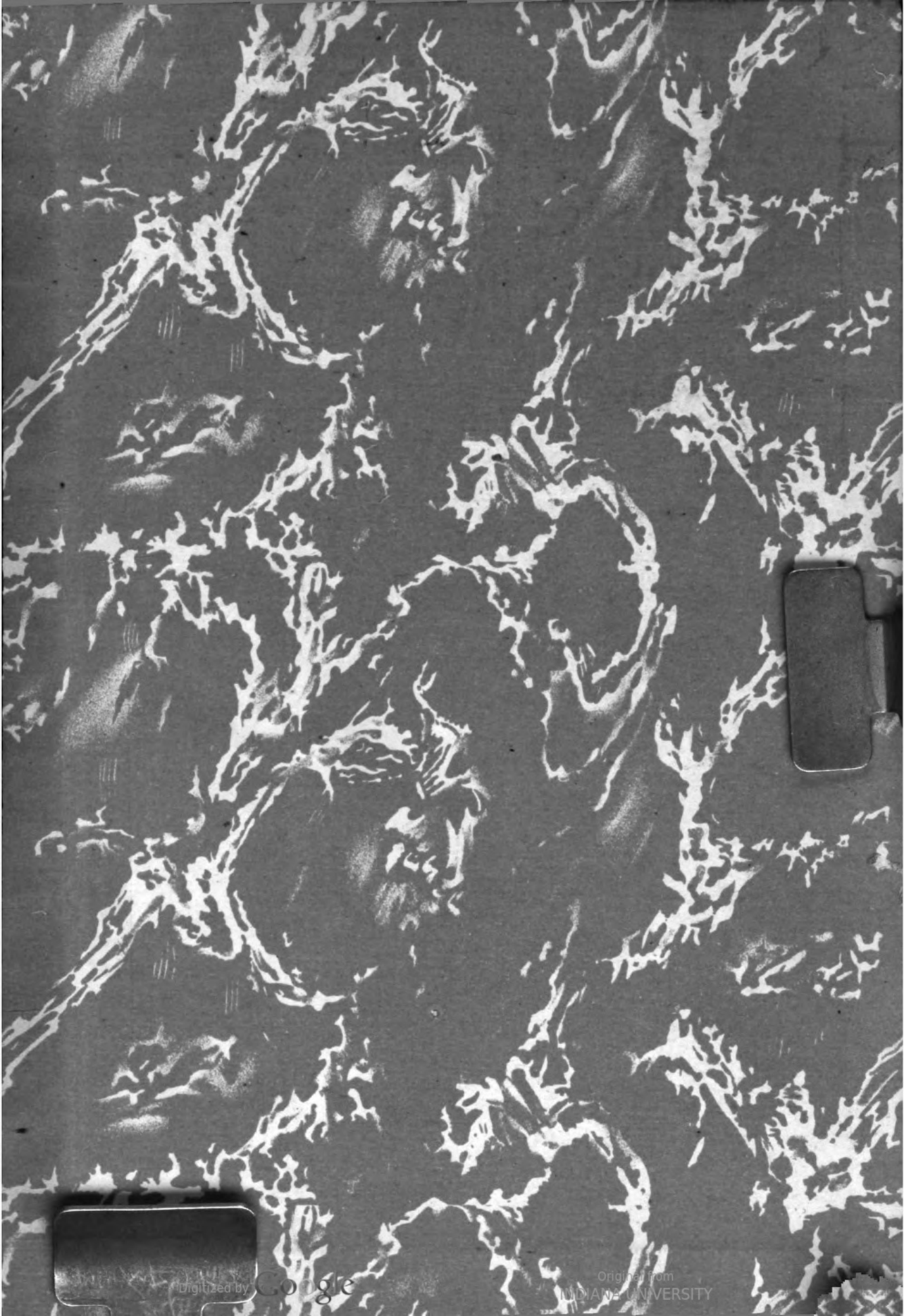
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